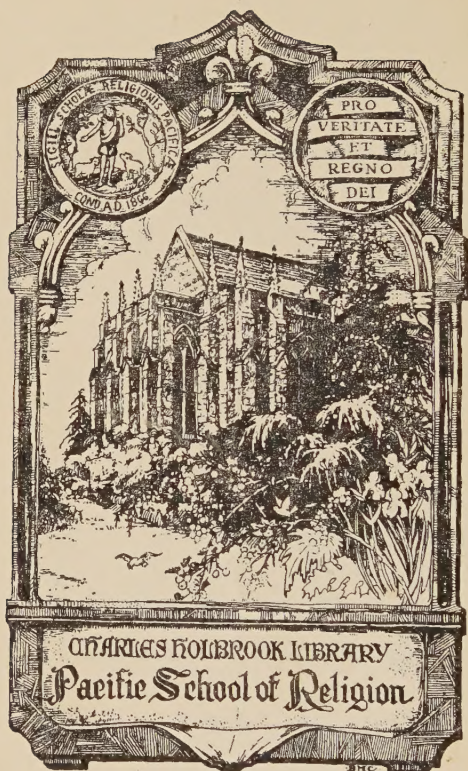




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D. Buck

THE
CONNECTICUT
EVANGELICAL MAGAZINE;
AND
RELIGIOUS INTELLIGENCER.

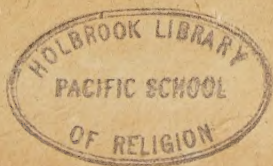
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INTRODUCTION.

THE Editor and Publishers of a periodical Religious Intelligencer, ought to consider themselves in a very responsible situation. They are not at liberty to publish every thing which may contribute to their personal gain ; they have to watch against the secret designs of Errorists and Infidels of every description.—But while it is their duty, to watch against errors which they honestly believe will subvert the doctrines and kingdom of Christ ; it is not for them, in their humble capacity, to exercise the office of universal censors of truth. Good men, and those whom we presume to call orthodox, may differ on minor points of truth.—By minor points of truth, we mean those, that are not essential to salvation. We firmly believe that the Presbyterian, the Episcopalian, the Baptist, and the Methodist may be travelling in the road to life, although in some things they think differently concerning the doctrines, and especially concerning the ceremonies of religion. While we avoid courting the applause of parties, we would be careful, not to place them at a further distance from each other and to break those slender bonds of charity, that are found between different denominations of Christians.—Every good man will endeavor to strengthen these bonds. To the Infidel, the Arian and Socinian, the Arminian, and men of unholy principles and practice, we cannot extend our charity. We know that a spirit, which denies the divine glory of Christ, or that encourages unholiness, can never enter into the kingdom of Heaven. We believe that errors of opinion concerning the nature of a saving faith, and of Christian sanctification are inconsistent with piety. We believe that the gospel of Christ requires faith in him as a Divine Redeemer, and dependence on his righteousness as the only ground on which we can be justified ; and also that a true faith will be productive of good works. Whatever opinion darkens the glory of the God-man Mediator, or weakens the obligations on men to be holy, as God is holy, must be essentially adverse to the gospel, and cannot be espoused by an evangelical believer. Yet there are minor points on which evangelical believers will think differently ; concerning which, this Magazine will never, with design, engage in controversy.

As a preparation for what will probably be found in the future pages of this work, we ask our readers to look on the present state of the earth.

We naturally begin, with what hath been called the old *Christian World*. Beginning with this, we find the whole to be engaged in war.—While the greatest part of the heathen world is in a state of peace; the professedly Christian is in a state of war. This is a strange event in Christendom, which claims to be a kingdom of peace. While it deserves serious observation, and deep humility in those who call themselves Christians, it is a demonstrative evidence, that the time is come, long foretold in the prophecies, when God would punish an idolatrous, backsliding Church.—If heathen idolatry deserved the vengeance of God, how much more doth the idolatry of professed Christians? His word hath said this vengeance should be executed, and that the instruments of it should arise from the corruption of the church.—His word is now awfully fulfilling. Christian idolatry hath degenerated into its natural offspring Infidelity; and this Infidelity, according to its nature, is now “making its parent desolate, eating her flesh, and burning her with fire.”

ITALY,

Which was eminently the seat of the idolatrous church, is now the servant of servants and petty-tyrants. Her Pontiff, whose word made thrones and even the world to tremble, is now numbered with the menials of the avenger of God’s wrath; her powers are gone; her creeds are ridiculed, and she is sunk as a millstone into the sea.

SPAIN AND PORTUGAL,

Have been distinguished for cruel bigotry and shedding the blood of the saints.—Racks, tortures and inquisition, have marked their government in Europe, and in every other country where it was established. The blood of the saints, and the blood of millions of slaughtered Indians in the East and West, cries for vengeance. God hath heard the cry, and is now giving them blood to drink. That apparently successful struggle which they are making for their independence is probably intended, by divine justice, to continue and complete their torments. The fuel on which divine anger feeds is not yet consumed, in those countries.

After Rome had sunk under the weight of her own sin, and her religious institutions were debauched by the pride and sensuality of courts, the name IMPERIAL appeared in *France* and *Germany*; a name that hath ever been fatal to civil and religious liberty.

GERMANY,

For many ages hath been the seat of Imperial power. She hath exhibited to the world, a motly collection of States, that called themselves sovereign, but were indeed only branches of one tyrannical head. In her imperial state, she hath often contended with the Papal churches of Rome, and often joined with them to favor her own intrenchments on the civil liberties of the people.—The imperial claims of *Germany* are now debased, almost as much as Rome; she is now enslaved, ostensibly by one of her own branches.

Strange have been the allotments of a just and wise providence to *Germany*. She hath been the beast that nurtured the whore of Babylon; the centre of those political intrigues, that have tormented the world for six centuries; the country and the hotbed of religious intolerance; an empire of nations; the nursery of Christians; the fomentor of persecution; the sacred closet of unfeigned piety; the cradle of the reformation, and the sink of infidelity. God hath now given her up, to receive according to her deeds.

PRUSSIA,

She professed to be protestant; but from this profession she sunk into infidelity, and is now receiving her wages at the hand of the Lord.

THE UNITED STATES OF HOLLAND,

God grant they may not be emblematical of the UNITED STATES OF AMERICA.—In those States, there once was a pure faith and a pure Church; but the children had departed from the God of their fathers, and deserved his sorest judgments. In this country the blood of the martyrs had been shed in profusion, and to prepare the way for the fulfilment of the prophecies, that this blood might be visibly avenged in the earth, God left the children to sin in the sin of Tyre. For a season they gathered riches and were prospered; but now, behold, they are laid low!

POLAND.

POLAND, known under several names in history, embraced Christianity in the year 955. It was not among the first to receive the Gospel; but was among the first to deny the divinity of Christ. *Faustus Socinus*, from whom the name Socinian is taken, died in the year 1604. As if to mark the indignation of God against those who should deny the divinity of his Son, this kingdom hath been among the first sufferers, in this day of devastation by the anger of the Lord. After having been divided among the great despots of Europe, at present, it is under the military despotism of *France*.

FRANCE,

The rod in the hand of the Lord to execute his judgment on the anti-christian church. We say nothing of her troubles; her last struggle for liberty; her endless persecution of the saints; her strange revolutions, through the last twenty years; or of the actors God hath raised up to produce her present conspicuous agency in the tumults of the world. The Lord hath formed her and her sons to answer his own purposes of wrath on the earth. Her children are the most miserable of the children of men; yet they know it not. National ambition hath killed her sense of internal misery. The splendor of her arms hath hid from her the misery of her cottages. She is now shedding the blood of her sons, and of tributary nations in *Russia*.

RUSSIA,

A mighty northern empire of recent origin. In her, luxury hath been courted, and many of her princely sons have drunk deep in the cup of Infidelity. In Russia the pure principles of civil liberty are unknown. According to the strict principles of the ancient feudal system, her inhabitants are transferred with the soil on which they live, to lordly proprietors. Her religion is of the Greek church, which between the years 7 and 800, wholly separated from the Western or Romish church. The Greek church have preserved themselves in greater purity than the Romish or Western, and how far they have to drink of the cup of divine plagues, time only can discover. To the overspreading power of *France*, in the old continent, there appeareth no efficient opposing power but *Russia* and *Great Britain*.

GREAT BRITAIN,

She also was once a child of *Rome*; she hath shed the blood of the martyrs, and how far this cries against her, we presume not to say. At present she is the arbitress of the ocean. A thunderbolt of war on the sea, reared up to repress a thunderbolt of judgments on the land. Oh, how deep are thy counsels, Almighty God, and how wonderful are thy judgments!

But while I write, my heart returns to itself, and to my own country.—O. AMERICA! With whom art thou connected, and what is thy destiny? I fear for thee; my bowels yearn over thee! For thee shall my midnight prayers be offered to the great Intercessor, before the Father's throne.—From divided counsels and the desolations of war, may the good Lord deliver thee!

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CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. VI.]

JANUARY, 1813.

[No. 1.

A New-Year's Address.

ON the opening of the New-Year, the serious readers of the Magazine will naturally be led to a number of solemn and useful reflections. Another year is deducted from the term of our short lives; by another year, our period of probation, infinitely important, is diminished; another year's amount is affixed to our names in the book of the remembrance of God.—The vast account of moral actions, of all intelligent beings, for the year now closed, are sealed for the great day, and will affect the happiness and misery of millions, through eternity. The manner in which we have maintained the vows, and performed the resolutions, with which we commenced the last year, is recorded on high, never to be erased. All opportunities, which have been afforded us in the good providence of God, for doing good, for ourselves, our friends, or for the kingdom of the Mediator,

with the manner of their improvement, are noted in the presence of an all-seeing God, and will appear before us in the eventful day of his decision.—These opportunities cannot be recalled.—The many prospects of ideal happiness, not founded on our experience of the ordinary dispensations of divine Providence, or on the promises of God, in which our fancies fondly ranged at the commencement of the year, have been disappointed. The most of our reasonable expectations of good, notwithstanding our great desert of evil, through the merciful kindness of heaven, have been abundantly realized. A great portion of the services and duties, which, at the beginning of this period, we calculated to perform, through inattention and sloth, through indifference and a regard to trifling objects, we now find undone. Many promises, which we made to ourselves and to God, through the operation of causes which conscience will not admit as a

sufficient excuse, though the stipulated conditions on the part of divine Providence have been faithfully regarded, are not performed. In many instances, mercies, not less unexpected than undeserved, have been liberally granted us by Him *who giveth us richly all things to enjoy.*

These, and many similar reflections naturally arise in every contemplative mind at the close of the year. Such thoughts necessarily place us in the presence of Jehovah, before whom we stand for the review of our past lives, and with all our hopes for the time to come. Standing in this holy presence, on that elevated station which we assume at the close of one year and the beginning of another, we review the past and contemplate the future with deep solemnity. In the retrospect, we see every reason to lament our deficiencies, to be humble for our unfaithfulness, and to be deeply penitent for our exceeding transgressions. In the prospect, while divine truth has made plain the way of duty and blessedness, having learned to distrust our own fidelity, we look forward with solicitude, but, in view of the promises of grace, with comfort and hope. These promises proceed from infinite mercy, they are designed for the needy, for the perishing, for the guilty.

Just reflections on the time that is past, are the best means of directing us to proper designs for the period before us. While in the review of past scenes, we discover great cause of humility and repentance, we find no less occasion to admire the compassion, the goodness, and the faith-

fulness of God. Thus, though we learn to distrust ourselves, and perceive that relying on our own resolutions we shall always fail; we discover, in the faithfulness of the Most High, the broadest basis, on which the neediest dependant may rest with safety. Relying on this prospect, we form our resolutions with perfect propriety, we fix, in submission to providential appointments, our plans of future conduct, and hope for prosperity and a divine acceptance. *I can do all things through Christ which strengtheneth me.* The Apostles were never afraid to resolve and engage for the service of their Lord, because they relied on his mercy for help and strength to perform. God demands much of us, but he knows our weakness, and the many difficulties with which we must ever struggle, and the willing mind, the grateful heart, the filial confidence, will ever meet his holy approbation.

With such views it becomes us to enter upon a new year, and however often we have failed in the hope of a more faithful performance, we should still resolve to contend against every opposition, to hope for the gracious aids of the Holy Spirit. Of general duties which concern every individual, perhaps there is no one more proper to be particularly noticed, than industry.—There is no duty in which all human characters are more deficient, than in a proper diligence in doing good. The passing year forcibly admonishes of the shortness of human life, and teaches the necessity of the most active diligence in the performance of its duties. There is no more pro-

minent characteristic in Christ our great example, than industry. *I must work the works of him that sent me while it is day; the night cometh, when no man can work. I have a baptism to be baptized with; and how am I straightened till it be accomplished. And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.* When human life is so short, when the imbecility of childhood and old age, with necessary relaxations, must deduct one half at least from this term, when so much is to be done in this period, for ourselves, for our fellow-men, for the church of God; that hours, and days, and weeks, should constantly pass unimproved, how painful is the thought! The lives of some individuals afford us a most striking example and reproof. The venerable Calvin died at the age of fifty-five, and performed more than has been done by almost any other man. The Macedonian Conqueror of Asia died at thirty-two. The man who is the astonishment of the present age, for his great and numerous achievements, has lived but forty-three years. If the servants of earthly empire can labor with unremitted assiduity, what ought to be expected from the servants of the kingdom of Christ! If Jerusalem's conqueror could exclaim "I have lost a day," because he could recollect no good deed which he had done, how ought the friends of the *Jerusalem which is above* to lament and condemn themselves for every day in which they do nothing to restore Zion's desolated wastes!

VOL. VI. NO. 1.

The passing events of divine Providence demand our serious attention. The season, for the past year, has been uncommon. It has been singularly cold through the year, and the latter harvest has been, in a great measure cut off. Yet in the variety of the productions of the earth which we enjoy, through divine mercy, we have a competent and an abundant supply. No New-Year, in the memory of any person living, has seen so great a portion of the civilized world involved in war, as the present. For severity of desolation and individual suffering, the present war can scarcely find a parallel.—The scourges of God are inflicted as with a rod of iron; the long established corruptions of Christendom are to be removed as by a destroying fire. Never were the footsteps of the Lord of hosts among the nations more apparent. The enemies of truth are most active and indefatigable, to overthrow the consecrated fabric, and to erect the colossus of error. They imagine great progress to have been made towards the accomplishment of their designs. The same impression must rest upon every mind that looks merely at human calculations; but the attentive observer of God's providential dealings, comparing them with the predictions and promises of his word, discovers far other prospects, "and sees in darkness beams of hope." —The extraordinary exertions which have been recently made by the Christian world, and which are still increasing, to place the holy scriptures in the hands of the destitute, affords

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a prospect of the highest encouragement that the day of the church's deliverance is drawing nigh. The late destruction of the Mission-House in India, by fire, with the founts of types prepared for printing the scriptures in fourteen different languages of Asia, is to be classed with the most mysterious events in the providence of Jehovah, that ever occur. Still, it cannot, reasonably, be viewed as a divine disapprobation of the great design. When God's people are earnestly engaged for the advancement of the Redeemer's cause, it has been his usual way to humble their confidence, to try their faith and constancy, by severe disappointments.—— Their suffering, not less than their labors, contribute to the furtherance of the gospel. The friends of the Redeemer can hardly do a more acceptable service than by an effort to repair the loss which the benighted pagans of Asia have thus sustained.

In the Missionary cause, which, for a number of years past, has been productive of incalculable good, on which the divine smiles have been singularly conspicuous, the efforts of the friends of Christ do not appear to relax. While the charitable exertions of Christians in Europe are wisely directed to the help of perishing souls in their foreign possessions and in Oriental countries; the charitable attention of the Redeemer's friends in this land is most judiciously extended to the destitute thousands in various parts of our country, and to the perishing heathen on our borders. God has removed them from

these fruitful fields, to provide for us a habitation. Our proper acknowledgment to him will be in persevering efforts to bring them to a prepared habitation on high. President Dwight, in his distinguished sermons on the State Fast, last July, observes "More than 2,000,000, I am afraid I might say more than 3,000,000 of our countrymen, there is too much reason to believe, have, and long have had, no regular, stated worship of God, and are without any settled ministers of the Gospel, any Churches, and of course without any religion." It is a consideration of joy that the attention of pious people in our country is turned to the condition of these perishing millions, and how animating would be the prospect, if these efforts could be redoubled, yea if they could be increased ten-fold.

The aspects of divine Providence respecting our country, are such as ought to excite in every breast the most solemn attention. Twenty-nine New-Years have successively found our nation in the enjoyment of peace. The present, sees us involved in a perilous war. War, in every form, is one of the special judgments of God. His judgments are always in consequence of sin. In this State, a righteous God has manifested the tokens of his holy displeasure. He has removed from us, in the past year, our first Magistrate, in the midst of his days, possessing, in a high degree, the attachment and confidence of the people. That special presence of the Holy Spirit in our churches, which has been signally manifest for a number of

years, seems to be, to a considerable degree, withdrawn. The power of godliness in the lives of professors grows less conspicuous.—Still in God's adorable mercy, we are not wholly forsaken. In the past year, several places have witnessed small tokens of his special presence; and some, the signal displays of his triumphant grace. His goings are still seen, to the alarm of the guilty, to the joy of believers, to the rejoicing of angels.

Christians have every motive and encouragement, to awake and rejoice, to labor, and pray, and hope. Their Master sits at the head of his promises; his compassion never can fail.—Through the fidelity and labors of his people, his triumphant kingdom on earth will be reared. The humble services of his children are often productive of success, after they are removed to the church in glory.

The venerable Ministers of Christ, in their abundant labors, have every reason to be strong in the Lord, and not to faint in the service of the best of Masters. "Let those that sow in sadness, wait till the fair harvest comes." Whatever present prospects may be, their faithful labors will never be unproductive in the vineyard of their Lord. The recollection of SEVEN of their revered fathers, dismissed from the service of the church on earth, since the last New Year, will stimulate their exertions, knowing that their day of labor is short. The venerable Pitkin, the faithful Colton and Wildman, the humble Huntington and Gurley, the learned Dana, the beloved Hubbard, are

called to that world where ministers and people will meet each other in the presence of their Judge. To these must be added the laborious Crossman, suddenly called from his faithful services, and from an affectionate people, in the meridian of his days.—Oh, that all may be found faithful, that those who speak and they who hear, may rejoice together, in the perfect likeness and in the eternal praises of their Lord.



*An Historical View of the First
Planters of New-England.*

NO. XVI.

(Continued from Vol. V. p. 450.)

REV. MR. STONE.

FEW of the fathers of New England are more worthy of historic remembrance than the excellent Mr. Stone, the revered minister of Hartford. He was born at Hartford, or Hertford, the shiretown of Hertfordshire, about the year 1603.* Placed in easy circumstances in life, his childhood and youth were faithfully devoted to the acquisition of a literary education. Having received a liberal education at Emmanuel College in the Cambridge University, he applied himself to the study of divinity, under the instruction of an eminent, pious divine, Mr. Richard Blackerby. Mr. Blac-

* I do not find his age mentioned exactly, but this cannot be far from the truth. He was about thirty years old when he came to America.

kerby was very eminent in his time as a teacher in divinity, and Mr. Stone was one of his most distinguished pupils. This being his favorite study, he pursued it with great ardor and success. After he became a preacher, he preached occasionally, but was still employed, principally, in laborious study. He early contracted an intimate acquaintance with the pious and amiable Mr. Shepard, I conclude, while they were at the University.—Mr. Shepard having been employed in a charitable lecture in Essex, on leaving the employment, persuaded the patrons to establish the lecture at Towcester, his native town, and to employ Mr. Stone as the preacher. In this situation he continued for a few years, in circumstances very agreeable to his inclinations. While his labors were not arduous, he enjoyed a favorable opportunity for study and retirement. His easy manners and amiable disposition procured the attachment of his acquaintance, not less than his eminent ministerial qualifications acquired their respect.

From a careful attention to divine truth, and a thorough examination of the subjects of religious controversy then prevailing, Mr. Stone conscientiously adopted the sentiments of the Puritans. He was therefore exposed to the censures of ecclesiastical intolerance, whereby he was liable to the loss of personal liberty and safety, as well as of the privilege of ministering in the name of Christ. It does not however appear that Mr. Stone was actually prosecuted or specially suffered for non-con-

formity. Whether it were in consequence of superior caution in him, or because the High Commission had sufficient work on their hands, cannot, at this time, be easily determined.

Mr. Hooker having resolved on a removal to New England, together with several other distinguished characters, his friends sought for a suitable person to be an assistant with him in the ministerial work. They first applied to Mr. Cotton. But it being thought inexpedient that two such eminent lights should be connected with one church, the proposal was not adopted. Application was then made to Mr. Stone, who was still employed in his lecture at Towcester, to engage in this important service. Mr. Stone was the intimate friend of Mr. Hooker, he cordially approved of the great design which now engaged the efforts of many of the best persons in the kingdom, the establishment of a Christian commonwealth, and he was constantly liable to be apprehended by ecclesiastical authority. He therefore cordially engaged in this interesting cause, and, in company with Mr. Haynes, Mr. Hooker, Mr. Cotton and others, came to New England in 1633. When Mr. Hooker's people were organized in a church state, at Cambridge, soon after his arrival, Mr. Hooker and Mr. Stone were solemnly set apart, the former as the pastor, the latter as the teacher of the church.

In the summer of 1636, the ministers, with the most of their congregation, removed to Connecticut. The place of their settlement they called Hartford, in honor of Mr. Stone, as it is

said, the name of his native town. In their new settlement, Mr. Stone enjoyed, in a high degree, the attachment and confidence of the people: he was very laborious in the duties of his profession, earnestly engaged to promote the interests of the infant colony. The war with the Pequods which put the existence of the colony to the extremest hazard, broke out in the year 1637. Mr. Stone was appointed the chaplain to the eventful expedition against Mistic Fort, the principal fortress of the enemy. As that was a war in which "they kneeled before they fought," the assistance of Mr. Stone was of the utmost consequence. When the officers were divided in opinion, in a very important consultation, at their request, he spent the most of a night in fervent prayer before God for the merciful guidance of his holy Spirit. In the morning, he informed the commanding officer that he came fully into his opinion, which was soon after unanimously adopted, and was attended with a most extraordinary success.—Mr. Stone continued in a faithful and laborious discharge of the duties of his station, in great harmony with his people and his colleague till the death of that illustrious divine in 1647. He now remained the only minister of his people and continued so till his death. By the removal of his colleague, an accumulated weight of care and labor devolved upon him, yet he faithfully performed the arduous service, to the great benefit of his people. The latter years of his life were embittered by some painful contentions which arose

in his church. He used every exertion to allay the animosities, without effect. They seemed to be a special judgment of heaven, to chasten the infant church and colony, to teach them their constant need of divine grace. These contentions issued in a removal of part of the congregation, which laid the foundation of the town and church of Hadley. After this, Mr. Stone continued a few years in great quietness, much beloved by his people, witnessing the blessing of heaven upon his ministry. But in the vigor of his life, and in the season of greatest usefulness, he was called from the service of the church, to rest with the faithful *stewards of the mysteries of God*. He deceased July 20th, 1663, at about sixty years of age.

Mr. Stone possessed a studious mind, and was a distinguished scholar. In the different periods of his life, he spent much time in the pursuit of science, particularly, in his favorite study of theology. He possessed a clear and discriminating mind, he was well versed in the theological discussions of his time, and was a very acute disputant. As it belonged to his province as teacher in the church, particularly, to illustrate and defend the doctrines of the scriptures, with this subject he was thoroughly acquainted, and performed the duty with great ability. His preaching was principally doctrinal, in which he exhibited and vindicated divine truth with great clearness, happily adapting his illustrations to the capacity of his hearers. He was also very careful to make a serious practical application of divine

truth to the heart and the conscience. In this way he was one of the most instructive and useful preachers in the colonies. He did not ordinarily use written sermons, yet his discourses were the result of much meditation and laborious study.

Mr. Stone possessed a very facetious disposition, a great readiness of mind, and a good share of original humour. This, however, was subject to the high demands of religious gravity and Christian example. These qualities rendered him a very amiable friend, and caused his acquaintance to be sought by all that knew him.

He was a very strict observer of the duties of religion. Two things are noted of him in which he was considered as excelling most pious men of his time. His fastings, and observation of the Sabbath. He spent days of fasting and prayer, very frequently, by himself, exclusive of such as he observed with his church, or congregation, or the colony. On these occasions, he labored for a close examination of his own heart and character, striving against his corruptions, and imploring the constant aids of divine grace. He also confessed and deplored the transgressions of his people and of the country, lamenting the righteous frowns of God's providence, and intreating the return of his great mercies. At the approach of the Sabbath, which he considered as commencing on Saturday evening, according to the general sentiment of the New England fathers, he endeavored to compose his mind in a suitable manner, that he might be *in the Spirit on the Lord's day*, (engaged in spi-

ritual exercises and meditations,) dismissing worldly cares, not suffering them to intrude upon his conversation, and as little as possible upon his thoughts. He was also very careful to admit nothing in conversation on that day, which would tend to produce levity. On the Sabbath, he considered God as peculiarly present with his people, and especially jealous for the honor of his name. It was his usual practice, on Saturday evening, to deliver to his family the sermon which he designed for the succeeding day.

Though Mr. Stone was a great writer, very few of his compositions were published. One that was published, was a discourse concerning a Congregational Church. His sentiments concerning a Christian church, were more fully congregational than those of almost any of the fathers of New England. He wrote an able Treatise against Antinomianism, which was never printed. Of this, an English author observed, "Might the world be so happy, as to see a very elaborate confutation of the Antinomians, written by a very acute and solid person, a great disputant, *viz.* Mr. Stone, of New England, a congregational divine, it would easily appear that the Congregationalists are not Antinomians." Mr. Baxter saw and highly commended the manuscript. His most elaborate composition was entitled, "A Body of Divinity," in which he exhibited, in a lucid manner, the doctrines of the Reformed Churches, and of the churches of New England in particular, and vindicated them with great ability. This work was never published, yet it was transcribed by many students in di-

vinity, and was supposed to be one of the best systems that could be obtained. *He was a burning and a shining light.*

REV. MR. DAVENPORT.

DOCT. MATHER calls Mr. Davenport, *Puritanissimus, most puritan*. It is undoubtedly true that he carried his puritan sentiments, his ideas of the practicable purity of Christian churches, as far as any one of the fathers of New England. He is justly ranked with the first of those venerable fathers, and will ever be viewed as one of the most illustrious lights of the American church.

Mr. John Davenport was born at Coventry in Warwickshire, in the year 1597. His father was an eminent merchant and Mayor of the city of Coventry. His mother was eminent for her piety, yet was removed by death, leaving this son in his infancy, after having dedicated him to the care and special service of God, with great fervor and faith, humbly relying on the special promises of God, to faithful parental dedication. His father possessed the disposition, not less than the ability, to give his son the best opportunities for education. The early application and vigorous genius of the son equalled the exertions and hopes of the father. Before he was fourteen years of age, he was admitted a member of Brazen-Nose College, in the University of Oxford. A little previous to that event, he became, hopefully, a subject of the special influences of divine grace. Divine love, now possessing his soul, seems to have had a governing

influence in all the conduct of his future life. Soon after he received the degree of Bachelor of Arts, he commenced a preacher, though he was not more than nineteen years of age. He was, very soon, invited to be an assistant to a Minister in London, where he preached constantly, and to great approbation. He possessed an uncommon share of habitual gravity, which gave him a popularity and influence, unusual for his years. He was very laborious in his studies, and having been diligent in the pursuits of science from his infancy, his public discourses appeared like those of a matured divine.

He had not been long in London, when the city was severely visited with the plague. On this trying occasion, he remained with his people, visiting them in their distresses, and administering to them the consolations of the gospel. This Christian fidelity procured him much notice and respect. The more he was known, the more was he esteemed for his personal merit, and many persons of distinction became his friends.

About the year 1626, a number of distinguished characters in and about London united in a plan for the purchase of impropriations, [church lands in the hands of laymen,] for the purpose of supporting an evangelical ministry in the distant parts of the kingdom. In this benevolent design Mr. Davenport was actively engaged. They had made considerable progress in the work, when Bishop Laud, taking umbrage at the design, lest it should eventually prove an encouragement to non-conformity, as it

undoubtedly would, resolved to correct the procedure, caused the powers of the company to be revoked, and their funds to be confiscated. It seems that at this time Mr. Davenport had begun to view the puritans with a favorable eye, yet the habits of his education and his reluctance to dissent from the national church were of such force, that he continued in a general conformity with the ecclesiastical establishment. He was, however, after the business of the impropriations, watched by the bishop of London, with a constant jealousy.

When a number of pious and public-spirited individuals engaged in the noble design of rearing a Christian commonwealth in America, Mr. Davenport was very active in the promotion of the undertaking. He was very influential in procuring the Massachusetts patent. Yet he desired that his name might not be inserted as one of the patentees, lest it should be an occasion of prejudicing bishop Laud against the design. During his residence in London, he contracted a very intimate friendship with Mr. Eaton and Mr. Hopkins, two eminent merchants, which was afterwards productive of the most important events and ended not but with their lives.—How long he continued an assistant minister in London, does not appear. Probably not long. Previous to his troubles with ecclesiastical authority, he was pastor of the church in Coleman street.

Mr. Davenport's connection with the puritans who commenced the settlement of Massachusetts, with his great esteem of

many of those revered characters, naturally turned his attention to the grounds of the separation from the established church, and to examine with candor the nature of the controversy. The more he examined, the less occasion he found, notwithstanding all his prejudices, to disapprove of the measures of the Non-conformists. Still however, he felt disposed to continue within the pale of the national church, hoping for the reformation of existing abuses. A mysterious event, however, in the holy providence of God, brought his mind, long in suspense, to a firm decision. The eminent Mr. Cotton having fallen under the censures of the hierarchy, for his non-conformity; Mr. Davenport and several other divines, who knew his worth, who were very unwilling that he should become an exile from his country, appointed a special conference, for the purpose of convincing him of what they supposed his mistakes, and of persuading him to comply with the appointed ceremonies, so far at least, as to be permitted to continue his ministry. The points of difference were discussed with great attention, and the issue of the conference was, that Mr. Davenport and some others came into the sentiments of Mr. Cotton, and became convinced of the impropriety of countenancing many of the unauthorized rites and practices of the ecclesiastical establishment. But the same inconformity which made it necessary for Mr. Cotton to remove to America, would prevent Mr. Davenport from exercising his ministry, especially, under the

eye of the bishop of London. Finding that he was like to fall under censure, he communicated to his people, without reserve, the circumstances of the case, and assured them that, if they wished him to continue with them, he would remain, though at the risk of his ministerial character, his property, his liberty, and his life. But his people, knowing his danger, knowing how small was the prospect of their enjoying his labors, when he had deliberately resolved that he could not conform to the controverted ceremonies, advised him to resign his pastoral connection. This he accordingly did, and hoped to live unmolested in retirement, till Providence should open a door for his further services in his beloved work. But the zeal of the pursuivants would not suffer him to rest. He soon found that his only safety was in flight. He accordingly, in the year 1633, went over to Holland. As soon as he arrived in that country, he was invited to Amsterdam to be an assistant to Mr. Paget, the aged pastor of the English church in that city. He soon, however, found himself in great embarrassment, on account of the practice of that church of administering baptism, indiscriminately, to the children of all parents. With this practice, he could not conform. He therefore desisted from his ministry in that church, early in the year 1635, and, for a time, did no more in his profession than deliver a weekly catechetical lecture. But this soon excited attention, and procured a crowded audience. Seeing little prospect of the establishment of Chris-

tian churches, according to the primitive pattern, in that country, he began to turn a more particular attention to the western wilderness, whither many of his pious friends had removed. During his residence in Holland, he received letters from Mr. Cotton, informing him, "That the order of the churches and the commonwealth, was now so settled in New England, by common consent, that it brought into his mind the new heaven and new earth, wherein dwelleth righteousness." Mr. Davenport returned to England in 1636, and found a number of his friends, in consequence of the increased oppressions of ecclesiastical intolerance, ready to unite with him in a removal to a land of peace. Mr. Davenport, Mr. Eaton, Mr. Hopkins, with a large number of planters which constituted a highly respectable and opulent company, arrived at Boston, to the great joy of the colony, June 26th, 1637. The colony was at that time in a considerable ferment in consequence of the influence of the Antinomian errors, and the Synod of the churches which was called in consequence of those errors, was held at Cambridge the August following. In that assembly, the extensive theological knowledge, the unprejudiced opinions, and the judicious counsels of Mr. Davenport, were much improved, and produced a most salutary effect. He was eminently instrumental in suppressing the growth of dangerous errors, and restoring harmony to the agitated churches.

In the year 1638, Mr. Davenport and his company commen-

ced the settlement of New Haven. The history of mankind furnishes no instance of the commencement of a colony under more favorable auspices, or of a new settlement which for many years has enjoyed a greater share of social happiness.—The most of the planters had been bred in the improvements of cultivated society; they possessed a competent share of wealth; they possessed habits of industry and virtue; they sought for the glory of the divine Saviour. Mr. Davenport and Gov. Eaton possessed the unlimited confidence of all; a confidence which was never improved but for the common welfare. Mr. Davenport, having made the observation that Reformed churches can never be persuaded to make any advances in improvement beyond the limits to which they are led by their first reformers, resolved to have the ecclesiastical constitution of the infant colony, as nearly as possible, conformable to the pattern and precepts of the gospel. Setting aside precedents, therefore, this was their only guide in the formation of their churches.—Soon after the commencement of the settlement, a church was organized at New Haven with great solemnity, and Mr. Davenport became the pastor. The civil and ecclesiastical constitutions of the colony were singularly incorporated with each other, which according to the sentiments of the present day, was a defect; yet this connection was attended with the greatest harmony, and productive of the greatest public blessings, during the existence of the colony. The constitution of

their civil and religious polity seems to have been, principally, the work of Mr. Davenport, for which, by his extensive learning, he was eminently qualified. It has been observed in these numbers that the Colony of New Haven enjoyed greater internal peace, and suffered less molestation from the Indians, than any of the other colonies. This was owing, principally, to the influence and the unremitted vigilance of their Moses and Aaron, Gov. Eaton and Mr. Davenport. By taking care that the natives were always treated with justice and kindness, they inspired them with an extraordinary confidence, and a correspondent disposition towards the colony. Those two men possessed the veneration of the natives, to a greater degree than any others of their time.

Mr. Davenport was exceedingly laborious in the care of his people, and in the many weighty cares of the rising colony. His influence with his people does not appear to have ever suffered any diminution. His labors were attended with the abundant blessing of heaven. His church continued in great unity, during the whole period of his pastoral relation, near thirty years, and often received additions of those who were, apparently *heirs of the grace of life*. But few occasions of public discipline occurred in his church, though few men have ever had a deeper sense of the importance of the discipline of Christ's house, than he. He was very strict in the qualifications for membership, yet his church was large, and they walked together in prayer and love.—In 1643, he was invited

together with Mr. Hooker and Mr. Cotton, to attend the venerable assembly of divines, which sat at Westminster. These three American divines were appointed to be members of that assembly. Mr. Davenport was inclined to go. But the others thinking the call not sufficiently weighty to induce so long an absence from their people as would be necessary, especially, while the colonies were in such a tender, critical state, the voyage was not attempted. Could they have been present, they would have been distinguished characters in that illustrious council.

The New Haven colony, in several instances, sustained severe losses by sea. Heavy losses of property, with many valuable lives. Such were their misfortunes on several occasions, that they meditated a general removal. These reasons demanded all the address, all the constancy, all the labours of Mr. Davenport, to allay the agitation, to bring them to a proper acquiescence in the righteous providence of God, and to keep them from despondency under his holy frowns. He taught them as a divine, he counselled them as a friend, he sustained them as a father.

In 1657, he was called to part with his great fellow-laborer in the arduous work of rearing a Christian colony, Gov. Eaton. An additional burden now devolved upon him, but he had learned to look on high for help, and to trust there for all needed assistance.

In the year 1667, Mr. Davenport was invited to take the pastoral charge of the first

church in Boston. That was the oldest church except the one at Plymouth, and the most considerable one in the united colonies. On the death of Mr. Wilson, Mr. Davenport was thought to be the only proper man in the colonies, to succeed the eminent characters, who had ministered to that church. After much deliberation, he concluded to go. His people were perfectly united in him, and parted with him, with the utmost reluctance. His removal was unhappy. He was far advanced in life, he continued at Boston but a short period; his people at New Haven were not happily settled, till after a number of years. The church at Boston, who had enjoyed the ministry of Mr. Cotton, Mr. Norton, and Mr. Wilson, justly numbered among the first lights of the New England churches, highly esteemed Mr. Davenport, and derived much profit from his ministrations. Though in his seventieth year, at the time of his removal, his mental powers continued in full vigor. They had hope of enjoying this blessing for a considerable period.—But his services in the church on earth were now drawing to a close. On the fifteenth of March, 1670, he was suddenly seized with an apoplexy, by which he was dismissed from a life of faithful and unremitted labor, and removed to his eternal rest. He died in the seventy-third year of his age.

Mr. Davenport was a great scholar. His powers of mind were strong, his genius was comprehensive and vigorous, his judgment was discriminating and sound. While he possessed a strong thirst for learning, he was

early formed to habits of study, and his constitution, naturally sound and formed by those habits, would bear an unusual degree of application. He pursued an extensive range in science, so as justly to merit the appellation of a universal scholar; yet his favorite study was theology, in which he arrived to great attainments. Amid the complicated cares of his station, he spent much time in his study.—He was a man of unshaken integrity, adhering inflexibly to the dictates of duty undiverted from his object by the allurements of favor, or the alarms of fear. He sought after truth with persevering efforts, but, when obtained, it could not be taken from him. He possessed a commanding gravity of demeanor, was reserved in his deportment, bearing in his aspect a solemn sense of a present God, the witness of all human conduct. Possessing a constitution suited to care and labor, with great calls for exertion, he was very diligent in the improvement of time, devoting very little to relaxation.—He was a most faithful patriot. He engaged with the sincerest intentions in the service of the New England colonies, the difficulties which arose never moved his constancy, discouragements never shook his resolution, neither obstacles or success relaxed his exertions. Though his personal reputation was particularly connected with his own colony, there is no evidence that he pursued the interests of that, to the prejudice or the neglect of the others. He knew that the precepts of Christianity were better suited to the welfare of a civil community

than any others, and therefore endeavoured to infuse them in all their institutions.—No man ever had a greater desire to see a pure gospel church, and no one ever made greater exertions to accomplish the object. When we consider the embarrassments to which he was subjected, in the want of precedents, in the prejudices of his mind from recent sufferings, in the natural libertinism inherent in new settlements, we are astonished at the wisdom of his designs, the success of his efforts. While he labored with fidelity, the blessing of heaven attended his labors.—His religious sentiments were very similar to those of the most eminent divines in New England in latter times. Both in Holland and America he bore a firm testimony against the administration of baptism to any infants but those of visible believers. He wrote and published upon that subject, with great ability. He considered experimental religion a necessary qualification for church-membership. The doctrine of the Millennium which was generally exploded in the middle ages, was fully believed by Mr. Davenport, though he was almost singular in his sentiment. He published a small treatise on this subject, in which he expresses a clear belief of the future peace of the church for a thousand years, and the restoration of the Jews.—Mr. Davenport was a very accomplished preacher. He wrote out a great portion of his sermons, though he did not, commonly, use his manuscript in public. His sermons were full of sentiment, of the most solemn, weighty in-

struction.—To what has been said, it is almost unnecessary to add, he was a man of eminent piety. A sense of a present God, of his holiness and purity; of his own need and dependence, was evinced in all his conduct. The glory of Christ and the prosperity of his earthly kingdom were always the first objects of his heart, and, for their attainment, he deemed labours and suffering as of small account. He was much in prayer, particularly, in frequent constant ejaculatory prayer, which he often recommended, as highly necessary for the maintenance of the Christian life.—But few of his writings have been published. In addition to those already mentioned, he published a valuable and pious treatise entitled, “The Saint’s Anchor-hold.”—Another of his publications, was an able discourse entitled, “A demonstration of our blessed Jesus to be the true Messiah.” He also published a treatise on the power of Congregational churches. Some smaller tracts of his have been printed. He left a large volume of elaborate sermons on the Book of Canticles, but they have never been published.

The posterity of Mr. Davenport have been considerably numerous. Several of them, as ministers and magistrates, have been highly respectable and useful.

O.

[*To be continued.*]



The Divine institution and benefits of the Sabbath.

THE Sabbath properly signifies a day of rest. But

it is only a day of rest from secular employments, not from religious duties. It is a holy day, to be spent in holy services. The duty of observing such a day could never have been discovered by the light of nature, and much less the duty of observing it once in every seven days. Though the light of nature teaches men, that they ought to worship their Creator, Preserver and Benefactor; yet it does not teach them, that they ought to worship him in a social and public manner, once in seven days. This would not have been their duty, had not God positively appointed the Sabbath as a holy ordinance.

Accordingly we find, that he did not leave this duty to human discovery, but immediately after he had made man, he made the Sabbath for him.—“And on the seventh day, God ended his works which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work.” This was a divine and sacred ordinance. It was *divine*, as instituted by God; and *sacred*, as it was appointed for a sacred, holy, and religious purpose. It is true, the peculiar duties of this holy day are not mentioned, in this brief account of the institution of the Sabbath. But when it was renewed at Mount Sinai, and placed among the ten commands, the special duties of the day were distinctly enjoined. So that the Sabbath, with all its peculiar duties, is a divine ordinance enjoined upon all mankind, for their benefit. There was a

peculiar propriety, therefore, in Christ's saying, "The Sabbath was *made* for man." It was *made*, by a divine ordinance, or appointment, a holy and sacred day. But since none, who believe the Bible, pretend to call in question the original institution of the Sabbath, it is unnecessary to enlarge upon this head.

The Sabbath is a standing ordinance and of perpetual obligation. Many of the divine ordinances before the gospel dispensation were temporary, and ceased when that dispensation commenced. The passover, instituted in Egypt; and the sacrifices, rites, and ceremonies, instituted at Mount Sinai, were all abolished by the gospel. They were all temporary ordinances. But the Sabbath was designed to be a standing ordinance from the beginning to the end of the world. This will appear from various considerations. In the first place, our Saviour says "it was made for man;" that is, for all mankind without exception. The appointment of sacrifices was not made for all men, but only for those men, who lived before the death of Christ. The appointment of the passover was not made for all men, but only for one nation. The rite of circumcision was not made for all men, but only for the seed of Abraham, until the promised Messiah appeared. But the Sabbath was made for all men in all ages, because they would always stand in need of resting one day in seven, and of employing it in the special service of God. The very design of the Sabbath argues its perpetuity. There is no reason to be

given, why it should be appointed for men in one age or one part of the world, rather than for all men in all ages and in all places. The Sabbath is suited to the nature and circumstances of all mankind in this world, and therefore we may presume it was designed to continue to the end of time. And this leads me to observe, in the second place, That the Sabbath was not abolished, when other positive institutions were set aside. The apostle expressly informs us, that the rites and ceremonies of the Mosaic dispensation were superseded by the gospel, and became null and void, after the death of Christ. But none of the inspired writers of the New Testament, give the least intimation of the weekly Sabbath being abolished. And if it were not abolished in the apostle's days, we know it could not be abolished since. It must be, therefore, a divine ordinance, which is still binding upon mankind. It was not a typical ordinance, and so could not cease by the appearance of an anti-type, as the typical sacrifices, rites, and ceremonies ceased, by the appearance of Christ, whom they pre-figured. There has been no substitute instituted in the room of the Sabbath, to supersede it. In short, there is nothing said in the New Testament, that affords the least reason to doubt of the perpetuity of the Sabbath. Besides, thirdly, the practice of Christians from the apostle's days to this time, is a plain, positive evidence that the Sabbath is a divine ordinance of perpetual obligation. We have an account of the primitive Christians meeting to-

gether on the Sabbath for religious worship. We cannot possibly account for the uninterrupted observation of the Sabbath for nearly two thousand years, unless it has been founded upon the first and original institution of it, for the purpose which Christ mentions. If it was made for the benefit of man, then this reason of its continuance has remained from the creation of the world, and will remain to the end of it. Besides new reasons for its continuance have occurred since its first appointment. It was then designed to be a memorial of the creation of the world, and after that it became a memorial of the deliverance of Israel out of Egypt; and since that period, it has become a memorial of the resurrection of Christ, and connected with a sacrament, instituted to commemorate his death until the great and last day.—The Sabbath is as inseparably connected with the gospel, as it was with the law, and must therefore continue as long as the gospel itself continues.—There is as much ground to believe the perpetuity of the Sabbath, as the perpetuity of the Lord's supper. Accordingly we find, that none have denied the perpetuity of the Sabbath, but those who have denied the perpetuity of all the gospel ordinances. We may be assured, that the Sabbath which was made for man, will continue as long as it can be of any benefit to man, which will be as long as the human race shall continue in this probationary state. It now remains to show, That this standing ordinance is designed and calculated to promote the

benefit of mankind. This our Saviour plainly intimates when he says, "the Sabbath was made for man, and not man for the Sabbath." This is setting the Sabbath in a much more favorable and amiable light, than the other inspired writers set the rites and ceremonies of the Mosaic dispensation. These they call a yoke of bondage, and weak and beggarly elements. In themselves considered, they were a burden, rather than a benefit, to those upon whom they were enjoined. But the Sabbath is a peculiar privilege and benefit to all mankind. It is calculated to promote, and not to abridge their present, future, and eternal happiness. Its nature, design and tendency all recommend it to the esteem and approbation of every individual of the human race. It is directly and eminently calculated to promote their own good, in various ways. For,

1. It gives them a very desirable opportunity to rest from all their worldly and laborious employments. They were originally formed for labor, and labor is the indispensable duty of every individual who enjoys mental and bodily strength. It is true, indeed, that all men are not called to the same kinds of labor; but all are bound to be active and diligent in one employment or another; either public or private: either mental or bodily; all of which require rest. This God knew, who formed men for the labors and fatigues of the present life. And where is the person, who has not often felt the peculiar privilege of the Sabbath, as a day of rest, from the labors of the week? There is,

perhaps, no lawful calling, which can be pursued with proper activity and diligence, that does not render the Sabbath both desirable and necessary, as a day of rest. And it has been found, by the painful experience of those souls, who have been denied the benefit of leisure on the Sabbath, that both their bodies and minds have been greatly injured. If, then, health and strength, and even life itself are highly valuable, the Sabbath, as a day of rest, is no less valuable and important. Thousands and millions in the Christian world, rejoice every week, at the return of this day of rest from their laborious employments.

2. The Sabbath gives men a happy opportunity for serious reflections and meditations. There is no secular employment can be properly and diligently pursued, without engrossing much of the attention of the mind; though some are more friendly to serious reflection, than others, and some kinds of secular business seem to leave no room for attention to any other objects. It is a great benefit, therefore, to this laborious world, to be allowed one day in seven, to lay aside all their secular concerns, and to banish all secular thoughts from their minds, and to fix their whole undivided and uninterrupted attention upon sacred, religious, and divine objects. All men are capable of reflecting upon things past, of meditating upon things present, and of anticipating things future. And it highly concerns all persons of every age, character, and condition, to pause, ponder, consider, and reflect, while they are passing through

the noisy, busy, and tumultuous scenes of this distracting world. The world, and the things of the world appear very different to all persons, in their retired, and reflecting moments, from what they do while they are eagerly engaged in worldly pursuits. How many every Sabbath day, view the world very differently from what they do every other day of the week, and how many serious resolutions do they form on the Sabbath, which have a greater or less influence upon them through the week. The Sabbath is a most precious season for the most necessary, and the most agreeable, as well as the most pleasant reflections and meditations, as it is the most sacred, so it is the most profitable day in the week, for such laborious creatures as mankind are.

3. The Sabbath affords men a happy opportunity for that social intercourse, which is for their mutual benefit. Mankind are formed for society with each other, and cannot be happy in a lonely and solitary state. Mutual intercourse serves to humanize and civilize them, and awaken all their social feelings, which render them amiable and respectable to each other. This desirable effect, the Sabbath has never failed to produce wherever it has been observed. How differently do those feel and conduct towards one another, who usually meet together every Sabbath, and apparently unite in the services of the sanctuary, from those who neglect the Sabbath and only see one another occasionally, as their business, inclination, or necessity may re-

quire. The experiment has been often made, by particular individuals, and particular societies of men. And the experiment has never failed to shew the happy, humanizing tendency of the Sabbath. Those who have observed it, have found a sensible benefit, and those who have despised and neglected it, have suffered a very great temporal inconveniency and injury. The happy influence of the Christian Sabbath upon the Christian world, has been unspeakably great. It has formed the Christian nations for those various modes of civil government, which have been the principal source of their public peace, harmony and happiness. And there can be no doubt, but the God of order ordained the Sabbath for the peculiar benefit of mankind, in their *civil* as well as *social* connections.

4. The Sabbath is highly beneficial, as it gives opportunity for private religious instruction. Parents and heads of families ought to give religious instruction to those under their care, and to do all they can to promote the salvation of their precious souls. But amidst the labors of the week, they can find few good opportunities of pouring religious instructions into the minds of children and youth. And if they could find time, children and youth would not be disposed to hear instruction, while all their thoughts were engaged in worldly and trifling concerns. But when they know, that God has required them to remember the Sabbath day, and keep it holy, their minds are better prepared to hear and feel the force of reli-

gious instructions. All religious parents and heads of families, therefore, must esteem the Sabbath as a precious opportunity for them to discharge their duty to those under their care and instruction, and whose spiritual and everlasting benefit they ardently desire to promote. This benefit of the Sabbath has been seen and felt, wherever it has been duly observed. What a striking contrast may be discovered between those families, where private instructions are given Sabbath after Sabbath, and those who are allowed to grow up in ignorance of religion, and the neglect of all the duties of the Sabbath?

5. The Sabbath gives a precious opportunity for hearing public instructions in religion. It is one principal design of the institution of the Sabbath, to give mankind an opportunity to hear the great truths and duties of religion explained and inculcated. Faith cometh by hearing, and hearing by the word of God. And the Sabbath is the day, which God has appointed for man to hear his word. Accordingly he has appointed an order of men to deliver his messages, and preach the everlasting gospel to poor perishing souls. This he did under the law, and this he has done under the gospel. And this certainly ought to be esteemed an unspeakable benefit. For all men are in a state of probation, and their future and eternal happiness depends upon their hearing, understanding, believing, and loving the gospel. In this respect the Sabbath is of all other days the most beneficial and important. For without it all other

days may be infinitely worse than nothing. Thousands and thousands have blessed God for the Sabbath, as the day of receiving everlasting benefit, and all ought to bless God for the opportunity of such spiritual and everlasting benefit. I may add,

6. The Sabbath is a peculiar benefit, as it gives opportunity for public worship, as well as

public instruction. It is a day of devotion, and calls men together, to join in public prayer and praise, and, if prepared, to join in celebrating the wonders of redeeming love at the table of Christ. The opportunity for public worship is one of the most desirable and precious seasons, that the people of God ever enjoy on this side of heaven.

A MISSIONARY ADDRESS

From the Trustees of the Missionary Society of Connecticut, to the Ministers and People of the State ; and a Narrative of Missions.

THE American continent was settled under the greatest advantages for improvement in civilization and religion. The nations of Europe, who discovered this land and owned colonies in it, felt an interest in the civil and religious improvement of its inhabitants from the beginning. Much labor and treasure have been expended to clear the wilderness, to civilize the natives, and to fill this country with Christian people. Much has been effected ; more than could have been reasonably expected on the most sanguine calculations.

Yet after the lapse of three centuries, we find a large proportion of this new world lying in a wilderness state ; numerous tribes of its aborigines unchristianized, even uncivilized ; and many of those who immigrated here from Europe, with their descendants, in a great measure destitute of evangelical instruction.

Not only are the frontier settlements of the United States destitute of gospel ordinances ; but in the old settlements, even in those which are most favored with religious privileges, many societies have become disorganized and desolate. Societies, which once were prosperous, and rejoiced in the approach of the Lord's day, with its privileges, have lost every semblance of piety, except what is seen in the lamentations of a few in the midst of them, who sigh and cry for the abominations which prevail.

The circumstances of our country, in a moral and religious view, call for the efforts of those who devise liberal things.

It is matter of gratitude and joy, that the hearts and hands of many have been opened for the aid of such as suffer for lack of vision. What has been done in the establishment of Missionary and Bible Societies in our country, and what has been effected for the spread of the gospel by these charitable associations, demand our thanks to the Father of lights, from whom cometh down every good and perfect gift.

Of the progress and state of the missions, conducted under the patronage of the Missionary Society of Connecticut, the Trustees present the friends of religion with the following, which is their fourteenth Narrative.

The Connecticut Reserve, which is inhabited principally by people who are united to us both by ties of nature and friendship, and which, for reasons obvious and weighty, has received the greatest attention from this Society, has been abundantly favored with divine blessings. It has grown up under the nurture of Christian charity, and in its orderly observance of Christian institutions is before many settlements of an older standing. The state of the country can be best presented in its true light, by the communications of the missionaries whose residence is there, and who travel over a great part of the country, continually publishing the gospel, teaching the ignorant, comforting the distressed, and building up waste places.

From the statements of our missionaries, received since the publication of our last Narrative, it appears that about two hundred weeks missionary labor has been bestowed on the Reserve; and that the time devoted to the service of the Society has been industriously improved, in visiting from house to house, to learn the state of the people and to impart instruction; in visiting the sick and the distressed as occasions offered; in preaching on week days, when people could be convened, as well as on the Lord's day, and in strengthening the hands of the faithful.

The Rev. Jonathan Lesslie, in the course of a year terminating with June last, spent about thirty weeks in the service of the Missionary Society. He was not so frequent in preaching weekly lectures as is usual. In his apology for this he says, "Two things 'have prevented me from preaching much in the week, A want 'of strength, which was the case in April when I was in the south, 'and a want of hearers in this northern region. The lateness of 'the spring, the prospects of war, and the scarcity of the last un-'commonly hard winter, afford an excuse for such as do not great-'ly esteem the gospel, not to attend on working days."

In his account of the country in general, a number of places are mentioned in which a serious attention to religion has been excited and continued. Many ecclesiastical societies are anxious to settle ministers for a part of the time. Errorists of various kinds croud into the places where seriousness prevails, to turn the people away from the truth. He concludes this head with observing, that more, many more ministers are wanted among them, and that they would soon settle in the ministry. Mr. Lesslie's commission as a missionary is renewed.

The Rev. James Boyd was engaged in the service of the people of his charge for the whole of the last year of his commission, except for the term of about seven weeks. This time was devoted chiefly to places which had not been favored with much missionary labor. In assemblies collected in neighborhoods for the accommodation of the people, and in schools and families, he pub-

lished the great salvation. The blessed fruits of missionary labor, and of the circulation of religious books, he observes, are witnessed in every part of that country. "In all the places above mentioned," he says, "there was a decent attention given to the preaching of the gospel, and in some of them, the attention was serious." A special attention prevailed in Bazetta. Four young persons had become anxiously concerned for the salvation of their souls, and the pious few were stirred up to prayer for a continuation and increase of the seriousness. Respecting the state of the country in general, he observes, "Missionary labors are thankfully received by the greater part of the inhabitants of this country. The longer I missionate the more fully am I convinced that this is the case; nor does it appear a matter of mere compliment; many with tears will speak of their destitute situation, not having a sermon on the Sabbath more than twice or thrice in the year; and urgently solicit us to visit them again. More missionaries, could they be sent to us, would be very acceptable: such as would be willing to settle in our country are those we wish to visit us. There are a number of settlements which wish to settle a minister for part of the time. It is true that the state of our country at present, is not promising as formerly. The effects of the war are sensibly felt in consequence of so many of our inhabitants being called forth in our defence. We are not apprehensive of danger in *this* part of the country." Mr. Boyd is continued in the service of the Missionary Society for the ensuing year.

From the Rev. Thomas Barr a communication was received containing an account of missionary labors from May 1811, to Dec. of the same year. The journal was not received in season to be introduced into the Narrative of that year. Another journal has been received bearing date Sept. 3, 1812. The two furnish an account of twenty-seven weeks of service for the Society. In preaching daily, when people could be collected in any way, though in small numbers; in family visits; in urging on professing Christians the duty of assembling on the Lord's day and worshipping regularly together, though they may have no preacher; in alarming the secure, stirring up the careless and animating professors, he husbanded his time to the best advantage; and the satisfaction of some fruit of his labor has not been wanting. In both the letters of Mr. Barr accompanying his journals, he speaks of the cordial manner in which he was received in almost every place; of the anxiety of the people to hear the gospel; and of the promissing state of the country, in a religious view previous to the war. The unhappy change effected by this demoralizing scourge does not prevent, but calls for missionary exertion. The people attend to the gospel, and some of the troops have the gospel preached to them. Of some who had been captured, and who returned sick and were put in hospitals, Mr. B. says, "I have visited these since they came back, and have distributed among them some of the missionary pamphlets which were gratefully re-

‘ceived.” Mr. B. has received a commission to continue in the service of the society another year.

The journals of the Rev. Nathan B. Derrow contain an account of about twenty-five weeks missionary labor, in the course of one year ending with the month of June last. With perseverance and unwearied diligence his labors were prosecuted through the whole of this term.

Mr. D. remarks, “A new song is put into the mouths of many ‘in this quarter, within a few months past, and in several places ‘the wilderness has become vocal with the praises of God.” A number of towns lying contiguous to each other, are mentioned as having been visited by the effusions of the Spirit. Mr. D. is re-appointed by the Missionary Society for another year.

The Rev. Joshua Beer spent in the service of the Society, about seven months in the course of one year, terminating with the month of February last. He visited some settlements south of the Reserve, which had not been favored with the attention of missionaries heretofore. The people were very ignorant of the doctrines of the gospel, and could scarcely be collected. After spending a few days with them in teaching and exhortation, they were decent in their attention. He continued his mission, teaching, exhorting, and catechising daily, and on his return through the places which he had visited, he was refreshed to see some more attention to divine things among them.

The Rev. Abraham Scott is employed by the people of his charge for the principal part of his time. He performed a tour of service of three months between Oct. 1811, and February 1812. Nothing extraordinary attended his mission. The people appeared to be well disposed and desirous to hear the gospel. His observations respecting the state of religion coincide with those already mentioned.

“In this country,” observes Mr. Scott, “particularly in New ‘Connecticut, assemblies for public worship are considerably more ‘numerous than formerly, owing principally to our growing population. There is in general a professed, and in many places an ‘apparent anxiety for the gospel. In almost every place I have ‘visited since I left home, I have been received and treated with ‘the greatest degree of friendship.” Mr. S. was re-appointed in the month of May last.

The Rev. John Field resides in Burton, and from that place makes frequent excursions into the destitute settlements. His last communication, giving a statement of his labors and of the manner in which his missionary services are performed, is dated 1st Oct. 1812. From the beginning of the same year to the date of his last letter, he spent a little more than nineteen weeks in missionary labor. With much self-distrust and apparent humility, he labored in season and out of season, according to his ability and health. His account of the country corresponds with those before given. The people in general pay good attention to preaching, though some care for none of these things, and others oppose.

His commission to itinerate as a missionary in the Reserve and the country adjacent is renewed as usual.

The Rev. Giles H. Cowles has endeavored to employ in missionary labor, all the time which was not devoted to the societies committed to his charge. From the commencement of his labors as a missionary, in October 1811, until Nov. last, he spent about nine months in the service of the Society. His health was preserved and his strength sustained, so that he preached daily when the people could be convened. He makes mention in his journal of places, where indifference prevailed, which have been stirred up, of societies which have been organized and prosper, and of the places which are favored with revivals. His last communication speaks feelingly of the injurious effects of the military operations in that region, as it respects religion and morals, as well as temporal interest.

With reference to the necessities of the people, and their desire to have the gospel preached to them, he observes, "In my missionary tour I have been very kindly received and treated. In general, the people have manifested a disposition to attend upon preaching, especially on the Sabbath. Many have expressed their gratitude for missionary labors, and a desire that they may still be favored with them. And many settlements must be destitute for years to come, unless supplied by the benevolent exertions of the Missionary Society. The people of God, who are scattered in these new settlements, I hope, have been edified and comforted by the preaching of the gospel; sinners in some instances have appeared to be seriously impressed; and some things, it is to be hoped, have been done toward promoting the cause of Zion and the salvation of souls. But in general, it is a time of stupidity with respect to religion, and we need the prayers of the Missionary Society and all friends of Zion, that God would revive his work among us." Mr. C. is re-appointed a missionary.

The Rev. John Seward, who commenced his mission in September, 1811, has spent much of his time in preaching in societies which are desirous to furnish themselves with the regular and stated ministry of the gospel, according to their ability. While in the employment of these societies on probation, he was supported by them. He therefore labored in the service of the Missionary Society, in the course of a year. terminating with September last, for the space of little more than five months. He was diligent both in season and out of season, and in this commencement of his ministerial course, received tokens of divine approbation for his encouragement. Mr. S. accepted of an invitation to take the pastoral care of the church in Aurora, and to preach with them half the time. He was installed on the 5th of August last. The special attention to religion prevailing in Portage county is particularly noticed in his communication. From a state of stupidity in the things of religion, the people have been quickened, and are zealously engaged in the great concern. Youth, who were noto-

riously vain and bold in their opposition to serious things, have been arrested in their course; have been deeply impressed with the importance of divine things, and often speak one to another on the interesting concerns of eternity, with much feeling and freedom. Old men, who had been carried away by the madness of enmity against God, even so as to countenance the vain amusements of youth, in opposition to the service of God, have been alarmed and brought to themselves. Among others, one notorious for his infidelity and opposition to every thing good, has become the subject of this work, and is now warmly engaged in building up the cause which he had before labored to pull down. Numbers of young men, who were heads of families, have commenced the practice of worshipping God with their households. And many enjoy a hope that they have passed from death unto life. In this revival which has extended, in some degree, to a number of towns in Portage county, the town of Talmage has been distinguished above the others. The work commenced with a gradual increase of attention to divine things, and an eagerness to hear the word. A general and an early flocking to the place of worship, as if all were sensible that their greatest concerns were there, soon became visible, and a deep solemnity in their attention to the things preached was manifest. The subjects of the work were between the ages of sixteen and thirty-four. Mr. S. represents the country in general in a very necessitous state as to religious instruction, and the people, he says, are very desirous to hear the gospel. His anxiety that some of the faithful servants of Christ may be directed to visit that destitute region is very great. After some observations on this subject, he adds, "From these statements you may perceive the importance and great need of more settled ministers in this part of the Reserve. Here are six flocks without a shepherd. Three of these, viz. Hudson, Rootstown, and Talmage are able and willing to support a minister for half of the time. I hope and pray that the Lord will direct the steps of some of the faithful ministers of New England to Portage county." Other places, he observes, besides those mentioned are in the same condition, very desirous to settle ministers, and he earnestly solicits help. Mr. S. is commissioned to continue his missionary service.

In addition to the above account of the religious state of New Connecticut, we would not neglect to notice the repeated mention made by our missionaries of the scarcity of the Scriptures, and the need of assistance in the gratuitous circulation of the word of life.

"I have distributed," says Mr. Cowles, "seven of the Bibles sent on to Mr. Lesslie, have had several other applications, and know of a number who are still destitute of the scriptures." In another letter, after a number of Bibles sent to that country by the Connecticut Bible Society had arrived, he observes, "Since I wrote you last, I have distributed more than thirty of the Bibles sent on to Mr. Badger.—Many more Bibles are needed in

‘ many parts of the Reserve.’ “ If possible, I wish that more Bibles might be sent out.” says Mr. Seward, “ There is yet a pressing call for Bibles, especially in this county. I believe that I have distributed about forty in this county with my own hands, and perhaps as many more have been distributed here by others, and many families are yet destitute. Besides families, there are many young people, particularly those that have lately become serious, who are anxious to possess a Bible.”

The Connecticut Bible Society has afforded them relief in this respect, and it will be a consolation and encouragement to the donors to read the following extract of a letter of Mr. Cowles. It was added after the close of his letter, in a N. B. “ *In my last tour I found several persons who were supplied with Bibles by Mr. Badger and myself, to be, under serious impressions, and therefore grateful for the precious gift.*”

The above extracts, giving an account of the missions to New Connecticut, and of the religious state of that country, present to our view a people in perishing need of missionary charity ; who have received missionaries with an affectionate welcome ; who have furnished the highest evidences that they have profited by the labors of those that were sent among them to preach the gospel to them ; and who earnestly plead with us to continue our assistance. The outpourings of the Spirit upon them, the revivals of religion among them, are also indications from him whose servants we *ought to be* ; that the Lord is in the midst of them, and that they shall prosper who love them.

In the field of missions southwest of the Reserve, the Rev. Timothy Harris has spent about fifteen weeks. An extensive and desolate region lies round about him. In many places the people appear to be utter strangers to the gospel and even unacquainted with propriety of demeanor under the preaching of the word. He has been diligent in his attention, laborious in his services, and in a good degree successful in the establishment of order, in exciting attention, and in winning souls to Christ.

His solitary condition, and the extensive country around him needing aid, afford occasion for his repeated importunities for assistance. The Trustees have not been regardless of the wants of the people, but have been as yet unable to afford them any further aid. The last year a missionary was appointed, but they regret that he was providentially prevented from fulfilling his appointment.

Mr. Harris continues, by the appointment of the Trustees, to itinerate in that country.

The Rev. Elihu Mason was appointed to labor in the county of Herkimer and the counties adjacent, in the State of New York, for the space of sixteen weeks. His account of that region represents the people in a very deplorable condition. Divided in sentiment, harrassed by errorists of various kinds, and addicted to vice, they are really objects of missionary charity, although they are by no means desirous to have help. Societies and churches,

which once appeared promising in that quarter, have become broken and scattered, so that there is scarcely any thing remaining that can be built up. Missionary labor was once bestowed on this region with some success, but for the want of continued help the people have declined in their religious character, and the little good which may have been done is no more to be seen.—Mr. Mason will visit the same places again for the benefit of the people, and for further information, although his commission has expired.

The Rev. Eli Hyde has performed a short missionary tour in Oneida county in the State of N. Y. He was at a little more than nine weeks, and though in some measure interrupted by ill health, brought on by fatigue, he accomplished, with diligence, a laborious mission. He was received in every place in a friendly manner. And though a few individuals were found anxious to know what they should do to be saved, and a few Christians appeared to be alive in their Master's cause, yet the general appearance was that of exceeding great stupidity. There was however no occasion to complain of their want of attendance on the ministry of the word. On the Sabbath, meetings were uniformly full; and often on week days he had crowded assemblies. That part of the country, destitute of the regular ministry of the gospel, and swarming "with those who assume the office of 'teaching, whilst they have need to be taught which be the first 'principles of the oracles of God,'" is in great need of assistance.

In the same field, and especially in settlements near the Oneida lake, the Rev. Israel Brainerd has performed a mission of about two months. Places which had not been favored with religious instruction from missionaries or regular ministers were the objects of his particular attention; and these were visited principally on their own applications. They were new settlements and abounded with false teachers. He was cordially received. The people attended on the word. In some instances the eyes of the deluded were opened, and the progress of error apparently impeded; and in some places the religious appearances were promising. Of the settlements which he visited he observes in general, "Though vice and irreligion are predominant in some places, 'yet in others there is a goodly number of pious and moral people. 'And even in the worst, there are a few who sigh and cry for the 'abominations which prevail."

In the month of July last, Mr. Orange Lyman commenced a mission under the direction of the Missionary Society of Connecticut. He visited that part of the state of New-York, which is called the Holland Purchase, and was in the service of the Society four months. He preached as opportunities offered every day, and visited families and schools, in the capacity of a preacher of the gospel. "I have been kindly received as a missionary," says he, "in every place which I have visited, and many have requested 'me to tender their thanks to the Missionary Society. A high 'sense of gratitude to the good people of Connecticut is felt by

‘ thousands, who, through their munificence, are partially supplied with a preached gospel. Though the new settlements are greatly agitated by the commotions of war, which renders it, in some respects, an unfavorable time for missionary labors, yet they beg to be remembered, and not to be neglected by your Society.”

The Rev. John Spencer received a renewal of his commission for the last year, to labor as a missionary on the tract of country visited by Mr. Lyman, and spent about fourteen weeks in the Society’s service. He mentions the satisfaction which the people expressed in Mr. L.’s labors, and their desire that he might return, accompanied with others, to aid in their edification. They manifested a willingness to exert themselves for the support of the gospel. “ My encouragement, with respect to Zion’s cause in this wilderness is increasing,” says Mr. S. He was furnished with unquestionable ground for such encouragement. Since, on a tour of fourteen weeks, solicitations for his tarrying and preaching, at the expense of the people, in different places, as he journeyed along, were so frequent, that he could spend but seven weeks for the Society. The necessities and feelings of this people appear in a very interesting light from the account of Mr. Seward. In journeying through the country, he was providentially called to spend a Sabbath there. Application was made to him to spend a few Sabbaths with the people at their own expense. When he stated that it was inconsistent with his instructions from the Board of Trustees, they were urgent that some minister might be sent to them, to be supported by them for one half of his time, and to itinerate as a missionary, for the other half. “ Preaching,” adds Mr. S., “ is very scarce in that region, and very much needed.”

The Rev. Oliver Ayer labored as a missionary on the Holland Purchase, from October, 1811, to the end of February following. The hungering and thirsting witnessed by Mr. Seward, it seems, were preparatives for rich blessings. The desires of the people to hear, their anxious enquiries after the way of salvation, and their calls for instruction, pressed Mr. A. into an agreeable but laborious service, which met him in many places. In the course of his labors with the people, forty persons were examined and admitted into the church of Christ. Among the subjects of this work were some who had been notoriously profligate in principle and practice. A solemnity and deep attention to the word, without any enthusiasm, prevailed in the religious assemblies of the people. Sometimes they were universally in tears.

The tract of country called the Holland Purchase is growing rapidly in population. It needs missionary aid. The above accounts present it to our view, like the man of Macedonia in vision to Paul, imploring assistance. A communication from Warsaw, signifying the gratitude of the people in that place, for missionary aid, acknowledging the grace of God in their revival, and desiring more assistance, has been made to the Trustees. And we trust they will be supplied according to their request. Mr. Ayer is continued a missionary in that region.

The Rev. Worthington Wright performed a mission in Wayne county and its vicinity, in Pennsylvania. He spent, in the service of the Society, fourteen weeks, laboring diligently, as opportunities offered. The country which he visited, he represents in a condition truly deplorable, both in religion and morals. There are many, however, among them, who are desirous to hear the word. Mr. Wright was re-appointed a missionary, and is now in that country.

The Rev. Lucas Hart was commissioned to itinerate in the same region in the summer of 1811. After enduring the labors and fatigue of his service for a while, his health declined, and he was obliged to desist. In his tour he found some who were stirred up to a serious concern for their spiritual welfare, some Christians rejoicing at his coming, and many insensible. "There is 'much need of missionary labor,'" says he, "in the places which I 'have visited, particularly in the county of Wayne. Errorists 'abound in every quarter.'"

In Luzerne county, Pennsylvania, the Rev. Ebenezer Kingsbury labored from November, 1811, until January, 1812, about seven weeks. The people are generally attentive to the preaching of the gospel. They express their gratitude for the assistance afforded them, and desire that they may still be held in remembrance with the Society. The labor bestowed upon them has not been altogether in vain. Some instances of hopeful conversion have been witnessed; and a desire to be built up in the order of the gospel is growing among the people.

The counties of Delaware and Otsego, in the state of New-York, have enjoyed the labor of the Rev. Joel T. Benedict for the space of eleven weeks. The religious state of this country is very interesting, and must have afforded the highest pleasure to the faithful laborer, though it called for the most laborious service. A number of places, alive in the great enquiry, *What shall we do to be saved?* the people, eager to hear the gospel; youth in numbers collected, desiring to be taught the way of life; the missionary exhausted with labor, so as to be unable to answer the anxious enquirer any more; a few retiring with a view to implore God, the source of light and life, that he would support the missionary under his labor, and enable him to shew the way of life to those around him; many submitting to the Saviour and following him; churches organized; one church reclaimed which was ready to perish under the delusion of error; and the pious rejoicing in the manifestations of Jehovah's presence; these present a scene of operations reviving in their narration; to behold them, and be engaged in the work, must have been peculiarly agreeable. Such a scene was exhibited to Mr. B. Although some places were careless and others opposed with bitterness, yet in many, error and enmity were subdued, and the truth triumphed. In all places numbers were desirous to hear the gospel. Those in which special revivals of religion have taken place, are Meridith, Sidney, Masonsville, Middletown, and Oxford. These revivals appear to have been

characterised by a deep and humble anxiety on account of guilt and depravity, and a desire to be instructed. Nothing enthusiastic or irregular was observed in the assemblies, nor in the individuals who were exercised. Their circumstances as well as their request call for assistance from the charitable. It is encouraging to consider with what gratitude they have received and remember missionary labors, and their prayers for blessings on the people of Connecticut, their benefactors, are an earnest of the fulfilment of the divine promise, *The liberal soul shall be made fat ; and he that watereth shall be watered also himself.*

Messrs. Samuel J. Mills and John T. Schermerhorn have undertaken to obtain a more extensive and correct knowledge of the religious state of our frontier and Indian settlements. They completed their course of theological studies at Andover, Massachusetts, last spring, and commenced their tour as missionaries last fall. On their application, accompanied with recommendations from the professors of the Andover Institution, they received commissions from the Trustees of the Missionary Society of Connecticut, to labor in their service whenever they should be in those settlements which are objects of the charity of this Society, and on the same terms with other missionaries in their employ. From these missionaries, information has been received from Marietta, state of Ohio. They preached in a number of places occasionally, as they journeyed through them, and furnish general statements respecting the country, which coincide with those more particularly made by other missionaries. Messrs. Mills and Schermerhorn took different routs from Marietta, to prosecute their laudable undertaking.

(To be continued.)

RELIGIOUS INTELLIGENCE.

Academy for the Education of Pious Young Men

[Inserted by desire.]

AN Academy has been formed in Vermont for the education of poor and pious young men for the work of the Gospel Ministry. This has been done with the concurrence and advice of several ecclesiastical bodies in New England.—The following are the Articles. Want of room prevents our giving the circumstances attending the formation. These will be found in our next Number. ED.

ARTICLE I. An Academy shall be established at such place, within the limits of the Orange and Coos Associations, as the Trustees, whose appointment is herein after provided

for, shall think will most conduce to the benefit of the Institution, with such monies as may be given as aforesaid, in which shall be taught all branches of education necessary for preparing youths for entering any of the three lower classes in the Colleges in New England.

Art. II The Academy shall be committed to the care of a Board of Trustess, consisting of twelve members, besides the Principal of the Academy herein after mentioned ; not less than one half, nor more than two thirds of whom shall be ordained ministers of the Gospel ; seven of whom shall be a *quorum*. Nine of the first members of the said Board shall be appointed by this convention, who shall afterwards elect the remaining three, and fill up all vacancies, in their own body

which shall happen by death, resignation or otherwise.

Art. III. Students shall be admitted into the Academy on such conditions as the Trustees shall prescribe. The Trustees shall also fix the rate of tuition, which shall be paid by all students, who, or whose parents, are able to pay the same, into the Treasury in aid of the funds. The Trustees shall appoint and employ a sufficient number of Instructors, and remove them at pleasure: and shall determine the amount of their respective salaries.

Art. IV. Each Trustee and Instructor, before he enters on the duties of his office, shall give his written assent to the shorter catechism of the Westminster Assembly of divines, as containing substantially the doctrines of the Gospel; and the said Trustees and Instructors shall be professors of the Christian religion, and regular members of some Congregational or Presbyterian Church.

Art. V. Every young man in order to be admitted to the privileges of this charitable institution, shall exhibit to the Trustees satisfactory evidence, that he possesses promising abilities, a serious and pious disposition, and a blameless character, and is a suitable person to be educated for the Gospel ministry. And no student shall be continued upon this charitable foundation any longer, than his character for piety and proficiency in learning, shall, in the judgment of the Trustees, merit such patronage.

Art. VI. The Board of Trustees shall appoint a President and Vice President of their own body, a Secretary and Treasurer; and shall have power to remove either of said officers, or any member of the Board, whenever, in the opinion of two thirds of the Trustees, he shall have become grossly inattentive to the duties of his office, heretical in his sentiments, or immoral in his conduct.

Art. VII. The personal services and attendance of the members and Officers of the Board, except the Treasurer and Prudential Committee, herein after mentioned, shall be performed *gratis*; but their necessary expenses may be defrayed out of the treasury. The Treasurer shall find bonds to the satisfaction of the

Board of Trustees, for the faithful discharge of the duties of his office, and, with the Prudential Committee, maybe allowed such compensation as the Trustees shall judge reasonable.

Art. VIII. The Board of Trustees shall make all necessary laws, not inconsistent with this constitution, for the regulation of their own body and the concerns of the Academy, and the conduct of the Instructors and students thereof, and may alter or repeal them at pleasure. They shall also have power to appoint a Prudential Committee of persons of their own body annually, whose duty it shall be to manage the funds under the direction of the Board; to inspect and repair the buildings; to allow and settle accounts against the Academy; to draw orders on the Treasurer for the payment thereof; to audit the accounts of the Treasurer, and lay the same before the Trustees, at a meeting, which shall be holden by them annually, and to do such other business, as shall be committed to them from time to time by the Trustees.

Art. IX. All property which shall be given to the said Academy shall be faithfully applied, in the manner herein after specified, to the object of this establishment, either as a permanent or contingent fund, according to the direction of the donors, and in strict conformity to the principles of this constitution. And all donations to the permanent fund, whether in money, real or personal estate, shall be disposed of, vested in funds, put out at interest, or on lease on ample security, at the discretion of the Trustees; the avails whereof, together with such sums as are given for immediate expenditure, shall be expended in fitting for college such pious young men in indigent circumstances, as they may select; and in contributing in part or in whole to the expense of completing the education of such as are so fitted, at some college in New England; and in aiding them afterwards, so far as may be necessary, in their professional studies. And moreover, whenever the funds of the Institution shall be deemed by the Trustees sufficient to warrant such a measure, they shall be authorized to engage

and support such instructor or instructors, as they shall judge to be necessary, and to erect suitable buildings for the purpose of this establishment.

Art. X. The chief Instructor shall be denominated the Principal of the Academy, and shall be *ex officio* one of the Board of Trustees.

Art. XI. The Trustee, who shall be first appointed is hereby empowered to call the first meeting of the Trustees at such time and place, as he shall judge proper; and the Trustees shall then and thereafter from time to time prescribe the mode of calling future meetings.

Art. XII. The said Academy shall for the time being be called and known by the name of "*The Union Academy*;" but the said name may be once altered by the Trustees, by prefixing the name of the principal donor, or the name of the town, where the same may be located.



Serampore Mission Printing Office.

RECENT intelligence has informed us that this valuable institution was consumed by fire the beginning of last March. The loss is estimated at more than *fifty thousand dollars*, in paper, types, engravings, and other articles that are difficult to be procured in India. The loss of paper is irreparable, until it can be sent from Europe or America. The ways of God are mysterious. Why this should be permitted to take place, no man can tell; but let no one think it is an indication that God is displeased with the benevolent attempt, to christianize the East.—The church hath always been subject to the malice of its enemies, and the common evils of time. No miraculous exemption from these is to be expected, yet she shall be led through the water and not be destroyed; through the fire and not consumed. The church of Israel passed through the sea and the wilderness before she arrived at Canaan. The Christian church suffered through three centuries of persecution, before she arrived at rest. This doubtless is to show

that the church of Christ is now, and ever will be dependent on his immediate Providence. The millennial church will doubtless through much trouble enter into its rest.—There will be many retrograde dispensations in Providence before the name of Christ is preached through the earth.—This will be to shew that it is, "not by might, nor by power, but by the Spirit of the Lord," that his kingdom is built up in the earth. It will be to shew that the wisdom of man is not like his own, and that he worketh not as man worketh; it will be to shew, that his own power is efficient, and the plans which we form are only ulterior to the powers of his infinite wisdom and grace. These dispensations of his Providence are to humble his people, and to teach them that without his special preservation, they cannot succeed even in building up that kingdom, which is his own, and which in the end, shall swallow up all others, and the glory of his grace shall be wonderful through the earth.

But I expect some of my Christian readers will return upon me with the question, Why did God permit the Serampore Mission Office in India to be burned? Why did he suffer this obstruction, to the spread of the Scriptures in the East?—If thou canst not trust in the inscrutable wisdom of thy Redeemer, or if thy faith in the power of Christ, and in the final building of his kingdom in the earth is so small, suffer me to assign another reason. He did it to try thy Christian perseverance in a good work. He permitted the mite thou hast already given to be burned; that thou mightest have a conscientious obligation come upon thee to give a pound. He hath rejected the first offering because it was too small; I pray thee to enlarge it. The cattle on a thousand hills are his; but, remember they are in thy hand to give. If thou dost not give them, they cannot, by the laws of nature and Providence, neither by the laws of that civil œconomy, that is established in this world, be given to the advancement

of that kingdom Christ hath established in the world.—Reader, I therefore exhort thee, that for every mite thou hast given, now come forward and give a pound. If thy ability be not equal to this, of which thy conscience must seriously determine, give less; but cease not to give.

The burning of Serampore Mission Printing Office, is no evidence it is not thy duty to give.—The Lord hath now the more need of his own property, which is in thy hand, to advance the interests of his own kingdom on earth.

To encourage the desponding, we would inform them, that this unfortunate event hath not cooled the zeal of Christ's friends. Instead of being discouraged, they consider it a new call on their liberality. We hear from England, that the BRITISH AND FOREIGN BIBLE SOCIETY have given 3,000 pounds sterling towards repairing this loss.—Mr. RALSTON, of Philadelphia, writes us that the southern churches are making exertions for the same purpose. The CONNECTICUT BIBLE SOCIETY have given *five hundred dollars* for the same purpose. We also hear of many other donations for this, which we believe one of the most laudable of Christian purposes.

The Editor of this Magazine, presumes to mention two gentlemen, *Peter W. Gallaudet*, and *Henry Hudson*, merchants, Hartford, who will receive and give due testimonials, at the proper time, for the application of the sums given.

The Publishers of this Magazine will also consider themselves under sacred ties to discharge this duty, if requested of them. Ed.

American Missionaries to India and the East.

INTELLIGENCE is received that Messrs. Judson and Newell, two of the young gentlemen who went missionaries from America to India, arrived in the month of June last with their wives, in good health. It is also reported they will not be re-

ceived, and must return by the vessel, the Caravan, which carried them out.—Something of this kind was to be expected from the political state of the countries, and from other causes. It is a well known fact, that a large proportion of the India stockholders are averse to the missionary establishments from England, lest the introduction of Christianity should emancipate the natives from their profound ignorance. As the government of that country is circumstanced, partly national and partly under the control of a great mercantile Company, the British administration have been obliged to act with the utmost circumspection in protecting their own missionaries. A succession of Governors General, and of pious men at the College of Fort William, who were friendly to Christianity, have hitherto conducted this business with great discretion. Unless some jealousy hath arisen, between the missionaries of the different religious denominations, we cannot yet believe these missionaries will be ultimately obliged to return. Let us patiently wait the determination of heaven. "He that believeth shall not make haste." Ed.

Remittances to India for the support of Missions.

WE understand that the remittances from the American Board of Foreign Missions to India, go thro' the hands of *Samuel Williams*, Esq. and *Junius Smith*, Esq.* in London, to the Hon. *John Herbert Harrington*, Esq. the Rev. *David Brown*, and the Rev. *William Carey*, D. D. of Calcutta, India. Ed.

Donations to the Foreign Missionary Society, as reported by their Treasurer.

From Oct. 28, 1812, to Nov. 26, \$ 307 32 — From Dec. 1, to 17, \$ 216 00.

* *Junius Smith* is son of General *Smith*, of Plymouth, Connecticut.

OBITUARY.

DIED, at New Haven, Dec. 6th, the Rev. BELA HUBBARD, D. D. Rector of Trinity Church, aged 73. Dr. Hubbard was born at Guilford, Aug. 27, 1739. He received orders in England, in 1764, and officiated at Guilford and Killingworth until 1767, when he was removed to Trinity Church in New Haven, where he continued his labors in the ministry until his death. Yale, 1758.

At Salem, (Mass.) the Rev. NATHANIEL FISHER, Rector of St. Peter's Church; aged 65. Harv. 1763.

At Charleston, (S.C.) Sep. 30, the Rev. JOHN MURPHY, pastor of the Presbyterian Church in Hopewell: And on the 4th of October, the Rev. JAMES McELHENNY, the other pastor of the church in Hopewell.

At Schenectady, (N.Y.) the Rev. CORNELIUS BOGARDUS, aged 33, Pastor of the Presbyterian Church in that town

At Salisbury, on the 13th ult. the Rev. JOSEPH W. CROSSMAN, aged 37, pastor of the church in that place. —The loss of this pious, faithful, and judicious minister of the gospel, will long be felt and lamented, not only by the people of his charge, but by the church of Christ in which he was a burning and a shining light. Coll. Rhod. 1795.

At Limerick, (Maine,) the Rev. EDMUND EASTMAN, aged 40, pastor of the church in that place. Mr. Eastman was faithful in his professional duties, and a zealous promoter of Missionary Institutions. Dart 1793.

In Orange county, (N.Y.) Gen. JAMES CLINTON, aged 76. He was an officer of distinguished merit and ability in the revolutionary

war, and rendered important services to his country.

In South Carolina, WILLIAM L. SMITH, Esq.

At Washington City, Hon. JOHN SMILIE, aged 75, Representative in Congress, from the State of Pennsylvania.

In Russia, of the wounds received in the great and bloody battle of Moskwa or Borodino, fought on the 7th of Sept. in which the Russians and French lost in killed and wounded, about 40,000 each, the illustrious General of Division, PRINCE BAGRATION. After this severe action, Bonaparte proceeded to Moscow, the ancient capital of Russia, which was abandoned and set on fire, and three fourths of that beautiful and splendid city laid in ashes — Bonaparte entered Moscow, September 14.

At Mojaisk, Gen. COUNT LEPEL, of the Westphalian troops, of the wounds received in the forementioned great battle.

In England, his Excellency PHILIP ST. MARTIN COUNT DE FONT, Ambassador from the King of Sardinia.

In Poland, the French Maj. Gen. COUNT GUDEN of the wounds received in a battle at Volentina

Slain Oct. 18th, PRINCE PONIATOWSKI, General and commander of the Polish troops under the Emperor of France. The attack was made by Kutusow, commander in chief of the Russians, on Murat King of Naples, commander of the French army north of Moscow and Gen. Prince Poniatowski. The latter was slain, and Murat driven back with severe loss of men, and 38 pieces of artillery. — On the 22d, Gen. Winzingerode drove the French garrison from Moscow.

Donation to the Missionary Society of Connecticut.

1813.

Jan. Received of Messrs. Hudson & Goodwin, a Donation

of avails of Dwight's Psalms and Hymns. \$ 200 00

CONNECTICUT
EVANGELICAL MAGAZINE;

AND
RELIGIOUS INTELLIGENCER.

VOL. VI.]

FEBRUARY, 1813.

[NO. 2.

*An Historical View of the First
Planters of New England.*

NO. XVII.

(Continued from p. 21.)

REMARKS.

FOR the purpose of enabling their posterity to form a correct opinion of the venerable Fathers of New England, and to excite a laudable desire to imitate their exalted virtues, it was proposed in our introductory Number, "to take an historical view of the Puritans, previous and subsequent to their settlement in America; and to add such remarks as may be necessary to the elucidation of the subject."

In prosecution of this design, we have given some account of the rise of the Puritans in England, of the causes of their separation from the established church, of their removal to this country, of the rise and early progress of the several New England

colonies; and have attempted to give a sketch of the lives of some of the principal civilians and divines. As this is a subject fertile in the most useful reflections, before it be dismissed, it will be proper to add some general observations.

1. The special Providence of God is strikingly visible in the first settlement of New England. The particular period in which the settlement was made, seems to have been the only one in which it could have been accomplished. Through the long reign of Queen Elizabeth, there was an uninterrupted struggle between the Puritans and the Prelates, and it was ever questionable into whose hands the national church would eventually fall. Thus notwithstanding the sufferings to which the former were exposed, there appeared no sufficient cause to induce them to leave their native country. The accession of the royal house of Stewart, bred in the faith of the Church of Scotland, produced such general expectations of

a relaxation of the rigors of Episcopacy, that it was a long time before the nation could be persuaded that the oppressions of ecclesiastical intolerance would be continued, much more, that they would be increased. It was not, therefore, till towards the close of the reign of James, and in the early part of the reign of Charles, that the Puritans, generally, relinquished the expectation of a change in the sentiments of the government in their favor, and found that they must fly to other lands to enjoy, unmolested, the pure privileges of the gospel of Christ. In the year 1640, commenced the great contention between the King and the parliament, which soon produced the most ruinous civil war. As the parliament espoused the cause of the Puritans and exercised the powers of the government, the oppression of the prelacy ceased, and the principal cause of their emigration from their own country, no longer existed. Had these events occurred twelve or fifteen years earlier, the New England colonies of such a character as they possessed, had probably never existed. The French commenced the settlement of Canada in 1608, and not long after took possession of some places on the coast to the eastward of New-England. It was a very favorite object of Cardinal Richlieu, who then managed the concerns of the French monarchy, one of the ablest statesmen that ever sat at the head of a nation, to possess the St. Lawrence and the Mississippi, and all the country enclosed by those rivers. And, under his management, that active people were making rapid

advances to the accomplishment of the object.—In the year 1614, the Dutch, at that time the most enterprising, persevering nation in Europe, took possession of Hudson's River, the most important station on the coast of North America, intending to establish permanent and extensive colonies. They had resolved to make an establishment upon the Connecticut, and had prepared to take possession, the same season in which the Plymouth people sailed up the river, and became, by purchase, the lawful proprietors. But the good providence of God brought our fathers to New England previous to its falling into the possession of other occupants, by whom it would have been shortly settled for far different objects than the establishment of the pure religion of Christ. Any attempt to settle these colonies at an earlier period, could hardly have been successful since the nation had but just attained to that spirit of enterprise—to those advancements in commerce and the arts, which are necessary for the support of colonies.

We notice the particular design of Heaven in disposing such characters, as commenced the settlement of New England, to engage in such a difficult, perilous work. It is not easy to conceive of a greater undertaking, than that of a man who leads a colony to a distant wilderness. The greatest transaction on historic record performed by a man, is that of Moses. But this he could not have done, he could never have attempted, without the special aids and promises of God. Next to this was the deed of Columbus. Of a similar

nature, are the cares, the anxieties, the fears, the insupportable crosses, and the uninterrupted labors, of those who attempt the establishment of colonies. None but minds formed for adversity, growing stronger under the pressure of difficulties, aspiring to the highest objects and disregarding none, are equal to such a design. Such were the founders of the New England colonies. The principal of them lived in affluence on the heritage of their progenitors, in all the endearments of domestic tranquillity, heightened by the improvements of science, and the cultivated taste of polished life. Their comforts were not destroyed by idleness and dissipation, they were not languishing in the road of restless ambition, or sinking under the ever increasing wants of unlimited wealth. In taking the direction of adventurers, who were to commence a settlement in the western wilderness, all these enjoyments must be relinquished, they must be exchanged for the heaviest burden of labor and trial. Every leader of a colony must expect to endure incessant toil and care, and that his utmost fidelity will be repaid with ingratitude and reproach. Under such circumstances, our venerable fathers cheerfully undertook the mighty task; they willingly left all the attractions of their country and their home, and devoted all their powers to the great object before them. Such characters were necessary for the work, and God disposed them to engage in his service.

While the good providence of God disposed the principal characters to engage in this great

design, from the purest motives; many others were influenced by various inducements to lend their aid to the same object. During the long struggles between the Papal power and the Princes of the Reformation, through the influence of ancient enmity and the jealousy of rival powers, many of the most ardent devotees of Popery were led to afford their assistance to the Protestant cause. In the same manner, in the mysterious providence of God, many persons of character and influence, who could not be friends to the great object for which New England was colonized, under the influence of various personal motives, were brought to afford their most active exertions for the promotion of the design. Though few characters of this description migrated to this country, they were not less solicitous to advance the settlement.

It is a very singular fact, that, while the government of the nation, and all the ecclesiastical authority, were using their most vigilant exertions to suppress evangelical religion, and put an effectual stop to the progress of puritanism, and while the New-England colonies were formed for the express purpose of the promotion of these objects, they were suffered to proceed with very little molestation. The company that formed the settlement of Plymouth, having long experienced the severities of ecclesiastical tyranny, were fearful of forming a settlement in any of the dominions of the British king, without a promise that they should not be obstructed in the free exercise of their religion. Frequent and earnest solicita-

tions were made to the royal court for such a permission. But as such a concession would not comport with the maxims of a bigoted prince and a persecuting prelate, it was never obtained. The adventurers, therefore, committed their case to the protection of God, and they were not disappointed. The succeeding companies, though many important civil privileges were secured to them by patent, could obtain no more than indirect intimations that they might enjoy liberty of conscience in the services of religion. They hoped, indeed, that the God whom they served, would remember their wants, and that the distance of three thousand miles would mitigate the rage of persecution. The religious order which they established was directly opposed to the sentiments of the government, and was such as they had long labored to suppress. But through the interference of various causes, in which the hand of God was peculiarly visible, they were left undisturbed, till their churches had become firmly established. Archbishop Laud resolved, at length, to interfere, and subject the colonies to the same ecclesiastical order as the mother country. But his death soon put an end to the design. The long period of the civil wars, and the commonwealth which then succeeded, enabled the ecclesiastical institutions of the colonies to acquire such a consistence as could not easily be dissolved. That remarkable interval in the English monarchy, of which there has been no equal in ten centuries, was the occasion of the establishment of the gospel order of the New England

churches. How unsearchable and holy are the appointments of God !

The divine interposition, in favor of the early settlement of this land, was signally manifest in the removal and restraint of the natives. Their disposition is naturally jealous, and almost every cause existed to excite their hostility against the colonies. This, however, was, in a great measure, prevented. Three years before the landing of the planters at Plymouth, an epidemical disease raged in all that part of the country with such violence, that many of their principal stations were nearly depopulated, and many of the tribes almost annihilated. Had not God thus driven out the heathen before them, that little band, few, sickly, and almost famished, to human appearance, must have become the victims of savage cruelty. In 1634, the small-pox made great desolation among the natives in the vicinity of the Massachusetts and Plymouth colonies. A little previous to the commencement of the Christian settlements, long wars had prevailed among several of the tribes, which had been attended with great animosity, and the severest acts of injustice and cruelty. These animosities continued, and proved an insuperable obstacle to a general union for the extirpation of the colonies. While many of the most artful and implacable savages were ever laboring to effect such a combination, their enemies would reveal their machinations to the English, and would frequently form alliances with them against the power of their ancient oppressors. Thus

there was never any general Indian war till more than forty years after the settlement of the colonies. They had then become able to resist all their force.

In many individual occurrences, the special interposition of Heaven, in favor of our ancestors, was eminently manifest. In several instances, they were in the utmost danger of perishing by famine; but were providentially relieved. Relief frequently appeared, when, according to all human calculations, it could not have been expected. The first winter after the arrival of the numerous company in Massachusetts, the weather was very severe, and in the depth of the winter, their provision universally failed; the first families were reduced to the last baking of bread. At this juncture, while all knees bended before God, the ship *Lion*, with a large supply, arrived at Boston. She had had a stormy passage, and rode amid heavy drifts of ice in the harbour. But its great Pilot brought her safe to shore. In the drought at Plymouth, the second summer of the settlement, their corn, which was their whole dependence, appeared irrecoverably gone, the leaves and stalks were generally withered. On a day of solemn fasting, the rains of heaven began to descend in a gentle and copious manner, and, contrary to all expectation of English and Indians, produced a plentiful crop. The first winter of the settlement of Connecticut, on the failure of the expected supplies, about seventy persons travelled down the river, as the only means of saving their lives, in hopes to meet their provisions.

Being disappointed, they went on board a vessel, firmly bound in the ice. By a sudden thaw, the vessel was soon released, and with a favorable passage, sailed in five days to Boston. They could not have subsisted five days longer. In the war with the Pequods, it was scarcely less evident that God fought for his people, than in the most successful wars of his ancient Israel.

The special agency of God in behalf of our fathers, appears in preserving them from sinking in despondency. Never were such trials, such discouragements, such fearful dangers appointed for any other people. But they were never disheartened; they never sunk under their difficulties or prospects; they never regretted that they had undertaken this great design, and they never lost their confidence that God would do good things for his churches in New England. Oftentimes, nothing appeared before them but remediless ruin, yet their great maxim ever was, *Although the fig-tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.*

2. The primary object of the settlement of New England was the enjoyment of the privileges of the gospel, and the advancement of the Redeemer's kingdom. The planters of the first colony, after their arrival at Cape Cod, formed themselves into a body politic, by a written instrument, which they signed. In the preamble, they say, "We

‘whose names are under-written,
 ‘—Having undertaken, for the
 ‘glory of God, and advancement
 ‘of the Christian Faith, and ho-
 ‘nor of our king and country,
 ‘a voyage to plant the first col-
 ‘ony in the northern parts of
 ‘Virginia; Do by these pre-
 ‘sents,” &c. The Plymouth
 company left their own country,
 and went to Holland, solely for
 the sake of the enjoyment of
 their religion. After a residence
 of several years in that country,
 they became convinced of the
 general corruption of the Dutch
 churches, and saw the danger
 that their posterity would de-
 cline from the faithful service of
 Christ. Thus, though their cir-
 cumstances there were prosper-
 ous, and the magistrates and peo-
 ple of Amsterdam were pleased
 with their residence in that city,
 they resolved to make a new at-
 tempt for the service of their
 Lord in the wilderness of Amer-
 ica. The privileges of religious
 ordinances, they enjoyed in the
 fullest manner while in Holland,
 but they had not that opportu-
 nity of laboring for the special
 prosperity of Zion, which they
 had long desired. They there-
 fore resolved on a removal. Ma-
 ny attempts had been made to
 establish colonies in America for
 the sake of commerce and gain.
 The most of these had been
 wholly abortive. At length a
 plan was projected in England,
 by certain individuals of eminent
 piety and zeal, for the settle-
 ment of a colony for the purpo-
 ses of religion. The first object
 in this great design, was to ad-
 vance the interests of the Re-
 deemer’s cause; the second, to
 afford a peaceful asylum, where
 all who desired to worship him

according to the simplicity of the
 gospel, might enjoy the privi-
 lege unmolested. The latter ob-
 ject could be obtained without a
 subjection to all the perils of a
 trackless wilderness. Holland,
 Scotland, and other kingdoms,
 would have given them a most
 welcome residence, where they
 could enjoy the free exercise of
 their religion without disturb-
 ance. But for the sake of the
 former—for the sake of extend-
 ing Zion’s borders—for the sake
 of rearing churches in conformi-
 ty with the pure precepts of
 Christ—for the sake of inviting
 perishing pagans to become *par-
 takers of the inheritance of the
 saints in light*, they could endure
 every privation...they could risk
 every danger. They felt some-
 thing of the worth of the Medi-
 ator’s earthly kingdom....they
 knew that it must ever be built
 up by the efforts of his people,
 and they desired to bring their
 feeble services to the help of the
 Lord.

That the promotion of true
 religion, was the primary object
 of the settlement of these colo-
 nies, was uniformly professed by
 all the leading characters enga-
 ged in the work. The character
 of those eminent men....their sa-
 crifices....their exertions....their
 perseverance—preclude every
 imputation of insincerity in this
 profession.

The cause of religion was the
 leading object, in all their insti-
 tutions. Their laws, their regu-
 lations, whether of a private or
 a more public nature—their lite-
 rary establishments, all bore the
 same character. Every atten-
 tive observer may discover that
 the advancement of the cause of
 Christ....the defence of the true

doctrines of the gospel....the salvation of immortal souls....the preservation of churches in Christian purity, and their progress to more perfect light, was ever chiefly in view. The administration of government proceeded upon the same principles, and carefully kept in view the great design. There was a cordial co-operation between ministers of the gospel and civil magistrates, affording each other mutual assistance in their respective departments, for they were laboring for one common object. In the construction and administration of the government, as well as in all their ordinary regulations, they endeavored to draw all the light they could obtain from the only perfect standard, Divine Revelation. That in this they acted correctly, even as civilians, is hereafter to be shown.

No object but the cause of religion could have carried our fathers through such scenes of labor and suffering, as they endured. Had not their souls been animated by that love of Christ which is characteristic of his people; had they not felt that they were engaged in the cause of God which must ultimately prevail; had they not leaned upon his promises, and upon the supports of the holy Comforter; had they not enjoyed the approbation of conscience and the direction of divine truth, they must often have been overwhelmed with the weight of their burdens. Interest, pride, and ambition, will induce men to submit to very severe toil and suffering. But their efforts will be unsteady, their resolution will be inconstant, their submission will be discomposed and passion-

ate. Steadiness in suffering, activity in the view of obstacles, and constancy in discouragements, are the proper characteristics of the servants of Christ. These qualities were eminent in the fathers of New England, and are a satisfactory evidence, that their first object was the service of their Lord.

Had they been led by those motives which ordinarily influence human conduct; had they been in the pursuit of wealth, of distinction, of power; had they been influenced by a spirit of hostility to their own country or its government; or guided by the frenzy of enthusiasm; they certainly took the most effectual measures to defeat their object. Many other parts of America afforded prospects for a rich and flourishing colony, far more favorable than New England. They ever acknowledged and inculcated an unshaken allegiance to the mother country, and made great exertions to retain the friendship of the government and the nation. Their ecclesiastical regulations were calculated to suppress enthusiasm, and prevent its admission. Their civil institutions were an effectual bar to the projects of individual ambition.

It were easy to adduce the most substantial testimonies to show, that the advancement of religion was the leading object in view in the first settlement of New England. But this is unnecessary. The fact is supported by the concurrent declaration of all the early writers.

3. The settlement of New England is a very important event in the history of mankind. It was a new experiment

in civil society, and one of the noblest efforts in the history of the church. The famous Admiral of France, Jasper Coligni, made an attempt, in the sixteenth century, to establish a Christian colony in the Brazils, for the benefit of French Protestants. The design was well conceived, but not being prosecuted with the necessary steadiness, it soon came to an end. The Christian world had been wishing for ages to see some judicious attempt for the regulation of civil society upon the principles of the gospel. But as this religion had ever been confined to countries where civil government was established, and established, generally, by accident or violence, such an event was rather hoped for, than expected. In the settlement of New England, the experiment was made, and made under the most auspicious circumstances. It was at a time when the doctrines of Christianity were well understood; when the principles of civil government were thoroughly canvassed; when European nations, emerged from the darkness of papal superstition and the shackles of feudal tyranny, knew the rights of civil and religious liberty; when the necessity of commerce and the arts for national prosperity were well ascertained. The planters of New England were from a nation where these truths were as well understood and as highly appreciated as in any other. The principal persons engaged in this design were no less suited to the work, than the time of the undertaking was favorable. They understood and knew how to estimate the blessings of civil

society, the privileges of liberty and law; they knew the character of the religion of the Lord Jesus, and had some just estimation of its worth. They possessed a desire for the prosperity of this religion, and a confidence in its promises, which temporary discouragements could not abate. From the persevering constancy which they exhibited, we safely conclude that they duly estimated the nature of the enterprise, that they calculated its hazards and were prepared to encounter unforeseen difficulties, and to spend their lives in the service. — Another circumstance, highly characteristic of this great design, is not to be omitted. As it was undertaken, primarily, for the glory of God, the event was always committed to his holy Providence. Their dependence was on high. They knew the dangers to which they were exposed; they knew their own weakness; they knew their own integrity; they rested with an humble confidence on the holy disposal of infinite wisdom. — They knew indeed that the Most High does not always succeed, directly, the attempts of his people for the extension of the Redeemer's cause. But they resolved to make the attempt, and leave the issue. All their undertakings were preceded with fasting and prayer. They did not come to any important decision, without earnest supplications to heaven for wisdom and direction. Mr. Robinson directed his people to adopt the course of Ezra, when leading a chosen company to Jerusalem, who proclaimed a fast, *that we might afflict ourselves before our God, to seek of him a*

right way for us, and for our little ones, and for all our substance. This was the uniform practice in all the steps of this great enterprize. They implored the guidance of Heaven, they spared no efforts of their own, they left the event with God.

The experiment which was thus made in the establishment of Christian colonies, has issued in the most important results: results in favor of human society, which had never before existed. It has shown that civil society may be established upon Christian principles, to the highest benefit of the community. It has proved that such an attempt, reasonably and justly estimated, is not a chimera. Many good men, in various ages of Christianity, have believed that a community might be collected wholly composed of true Christians, needing no other government than the discipline of the church: and have earnestly desired to see a community thus constituted. Such an expectation is clearly visionary; it is evidently an object which Divine Providence has not designed to accomplish. Far different were the expectations of the founders of New England. Their object was to establish a civil community, with a primary reference to the interests of religion, and upon the general principles of the gospel of Christ. They succeeded.—The discoveries of the present age have led to the conclusion, in opposition to the opinion of all preceding legislators, that civil government ought to be unconnected with any religion whatever.—The fathers of New England

have established the fact, not only that the obligations of religion are necessary to the welfare of civil society; a truth which needed no confirmation; but that of every species of religion, that of the gospel is the best suited to this object. The only sure test of human institutions is their effects. By these, the establishments of the New England planters must be tried.

Few colonies of ancient or modern states have had to contend with equal difficulties with those of New England. I know not of another solitary instance of a colony proceeding from their native country to form a new settlement, which could expect no encouragement or support from the parent state. All ancient nations viewed their colonies, however distant, as their children; all that *these* hoped from the mother country, separated by a vast ocean, in a wilderness of savages, was to be *let alone*. They were at an immense distance from their necessary supplies, and from any civilized society. They were surrounded with numerous savage enemies. They were few in number. Their country and climate were unfavorable to any rapid advancement. A great portion of the people were destitute of property, and wholly unacquainted with the labor of a wilderness.

Under all these embarrassments, they have continued and advanced with great prosperity. They were never broken up, nor attempted a removal. To those acquainted with the history of colonies, the notice of this fact will not appear strange. Nothing has been more common

with infant colonies, than their discouragement, their removal, and their return to their native country. The people possessed as great a share of civil liberty as has been enjoyed by any other. Justice was administered with vigor, and the laws were obeyed. I find no account of any forcible opposition to the laws, or any internal commotion, in which any blood was shed, for one hundred and fifty years. Their external peace was occasionally interrupted by war, but their wars were generally short, and they had a much greater portion of peace than has been common in civilized countries. They were prospered with a great increase. In the year 1640, on account of the change in the affairs of the English nation, the emigration to New England generally ceased. From that time to the American Revolution, it was believed that as many people went from New England to the mother country, as came from thence to the colonies. Those who were best acquainted with the subject, calculated that the number of settlers which arrived in New England by the year 1640, including men, women and children, were 21,200.* From the year 1640, to the year 1775, the commencement of the American war, the population of

New England, by natural increase, notwithstanding all their poverty and weakness, was doubled about once in twenty-six years. The population of the United States, from the year 1790, to 1810, increased in a ratio which would double in about twenty-one years. This was a period of profound peace—of extraordinary national prosperity; while the population was increased, in the middle and western states especially, by an immense accession of foreign emigrants. The progress of the New England colonies in wealth, exceeded that of any of the colonies which now constitute the United States. As the greater part of the property of the original planters was consumed in a few of the former years of the settlement, and as the colonies received no aid from opulent proprietors in the mother country, which was true of most of the other American colonies—this increase was the natural result of industry and frugality. With regard to our present state of society, it becomes us to speak with diffidence; but such as it is, it is an inheritance derived from the institutions of our Fathers.

The settlement of New England is an important event as it has shown what description of a public community may expect the divine blessing. But this remark, it is hardly necessary to add, since such men, pursuing such an object, by such means, always will experience the special approbation and favor of Heaven. This was a noble effort to extend the cause of the divine Redeemer among men.—Complacent angels leaned over Heaven's battlements to witness

* I here wish to correct a mistake which was made in our fifth Number. It is there stated, "The number of planters which came to New England, from the commencement of the settlement to the year 1640, was computed at four thousand." It should have been, four thousand families.

the scene; the King of glory removed the enemy, and dissipated every danger.

Our next Number will take a particular view of the Christian character of these venerable fathers. O

(To be continued.)



Memoirs of the Rev. Joseph Warren Crossman, late pastor of the Church of Christ, Salisbury, (Con.)

THE REV. JOSEPH WARREN CROSSMAN was born at Taunton, (Mass.) Aug. 7, 1775, of religious and respectable parents. His father, Col. Crossman, was for many years deacon of the church in that place. His birth happening about the time of the battle of Bunkerhill, he received the name of the illustrious WARREN who fell in the cause of his country.

At an early age the subject of this memoir manifested an ardent desire to obtain a public education, with a view, as he then said, of being a minister. Having obtained the consent of his parents, he joined the Grammar school in his native town, where he pursued his studies, preparatory to his admission into College. He was educated at Providence, Rhode Island, and graduated 1795, at the age of twenty. He commenced the study of Theology immediately after, with the Rev. Ephraim Judson of Sheffield.

—From his childhood, Mr. Crossman was moral and discreet. He gave evidence of the good effects of an early, pious education. During his collegiate life, he was orderly and stu-

dious; observing, with the strictest punctuality, the regulations of College. His uniform application was such, as to secure the affections of the faculty, and the reputation of a sound scholar. It was not, however, till after he commenced the study of Theology, that he obtained that evidence of a change of heart, which would authorize him to enter into the holy ministry. He studied the system of divine truth with particular application to himself. His former convictions of sin returned upon him, from which he found no relief, till he was brought, as he hoped, to dedicate himself wholly to God, and trust in his sovereign grace, through the Saviour. His duty now appeared to him plain. The object of his wishes, had now become the delight of his heart.

When he had completed a course of preparatory studies, he was approbated, by the Berkshire Association, and began to preach the gospel, as a candidate for the ministry, June, 1796.—After continuing a candidate about a year, which term he spent, principally, at Salisbury, (Con.); he was ordained over the Church and Society in that town, June 28, 1797. The Society committed to his pastoral care, was large, and having been for several years destitute of a settled minister, was in a divided situation. Under such circumstances, he took the charge of that people in the 22d year of his age, and united their discordant interests, concentrated their affections, and conducted their ecclesiastical concerns, with the prudence and judgment of ripener years.

On the 14th of Jan. 1798, he was married to Miss Lucy Strong, daughter of Benajah Strong, Esq. of Coventry, by whom he had five children, all of whom survive him.

From this period, till near the close of his ministry, there were few events in his life, which particularly demand our notice, except an uniform and persevering diligence in his ministerial duties, the happy effects of which will long be felt in his Society, and wherever he was called to labor in the vineyard.

It will readily occur to every judicious observer, that, in the ordinary and more useful departments of life, there is comparatively little to claim the notice of the biographer. This remark especially applies to the faithful minister. His efforts to do good are uniform and unwearied. The history of a whole year is often the repetition of the duties of a single week; and though he may have promoted, to an eminent degree, the temporal and spiritual welfare of mankind, it has been done by means, gradual and unwearied.

In the spring of 1812, the town of Salisbury, was visited with the Epidemic, which has, of late, prevailed in various parts of our country. It was attended with a series of distress and mortality, which that people had never before experienced. They looked to their minister for consolation. He was, day and night, among the sick and dying. During this period, he reduced to writing an accurate statement of all his temporal concerns, and arrangements for his family; and committing

it to his wife, he calmly observed, "I expect to fall a victim to this disease; and when death approaches, I wish to have nothing to do but to die."

He was providentially carried through that scene of distress. But, by almost daily preaching funeral sermons in private houses, a vigorous constitution was undermined, and in his own opinion, as well as in the opinion of his friends, he laid the foundation of the disorder which terminated his life. Near the close of the sickness among his people, he publicly informed them, that he was worn down with his labors, and that they must no longer call upon him to preach in private houses. But the caution was too late. He continued through the summer gradually to decline, yet without any alarming symptoms, till a short time before his death.

He was blessed, by the Author of his existence, with a firm constitution and almost uninterrupted health. He scarcely had known the want of health and strength to obey the calls of distress, and discharge his duty, on all occasions. It is, probably, owing to this, that he did not sooner yield to his disorder, and remit his labors. He preached his last discourse on the day of public Thanksgiving. From that time, he was almost wholly confined to his house. He continued rapidly to decline, and on Sabbath morning, December 13, 1812, he resigned up his spirit, and fell asleep, in the 38th year of his life, and the 16th of his ministry.

No man, of his age, was ever more sincerely respected and beloved by his people; and sel-

dom has a church and congregation or the public, experienced a heavier loss in the death of a minister. He sustained all the relations, and discharged all the duties of public and private life to the universal approbation of the wise and the good. An amiable disposition, a calm and even temper, and a steady and resolute prosecution of his designs, were eminently the traits of his character. He was happily qualified to discharge the private and social duties. He was a faithful and an affectionate husband, a tender parent, and a cordial friend. Peace and hospitality dwelt in his habitation. The social and virtuous circle was always made more happy by his presence. Where is the family that did not rejoice to receive him at their fire-side? In his visits among his people, he was instructive and endearing. He possessed an unaffected dignity in his manner, which could not fail to command respect. And yet he was easy of access to all, and beloved by old and young.

To his Christian character, those who knew him best, and to whom he freely opened his heart, can bear an honorable testimony. Without the affectation of sanctity, his life was ever such as becometh godlines. What he was in public, he was ever found to be in private. An uniformity of character, he always maintained.

With such qualifications, we might expect to find Mr. Crossman, what he really was, a sound and useful minister of the New Testament. He was favored with a clear and distinct elocution, and in his public perform-

ances, he was chaste, perspicuous and forcible. He ever appeared to despise and avoid the "theatric stare," and that artificial and distorted elocution, which are only fashionable tricks for popularity; but threaten the simplicity of the gospel, and the success of pure and undefiled religion.

His talents as a preacher were rather sound than brilliant; hence he uniformly grew in the estimation of his hearers, the longer they enjoyed his instructions. Few men made greater improvement, or established a ministerial character on a more permanent foundation.

In his theological sentiments, Mr. Crossman was sound and discriminating. The peculiar doctrines of the Cross of Christ, he fully and successfully preached. Those who have statedly attended upon his ministry can testify, that he shunned not to declare the whole counsel of God; and yet, he prudently divided the word of truth, giving to every one a portion in due season.

Few men are more firm and inflexible in the performance of duty, and with this he united uncommon prudence in the execution. He made no man his enemy because he differed from him, and yet he firmly maintained the truth.

Such was the excellent man in whose life were exemplified the Christian graces and ministerial faithfulness, and whose memory is embalmed with many tears.

We have seen him in health: It now remains to visit his sick and dying bed.

In the course of his sickness, he repeatedly manifested an un-

shaken hope and confidence in the Saviour. As he lay upon his bed in extreme weakness, he remarked to a friend: "God's government is a good one. The way of salvation through Christ, is a good one. It is all glorious." Being asked, by another, how he felt under his weakness and confinement—he answered: "I wish to have nothing altered. If, by lifting my finger, I could alter God's purposes, I would not do it." Remarkable submission was manifest in every period of his sickness. The excellency of the divine government appeared to fill his soul with joy.

The Friday before his death, he failed very rapidly, and could converse but with difficulty. To a member of the church, he said: "Tell the Church to be firm and united, and follow the example of their Lord and Master." To a member of the society, he observed: "I wish to have my people informed that the doctrines I have preached to them in health, I preach to them in sickness and in death; and am willing to enter upon them into eternity." In the course of the day, he addressed his wife and children, and took an affectionate leave of them, till they should meet in eternity. He addressed each of them in a calm and affectionate manner, and urged the importance of religion. To each of the elder children, he gave such advice as was suited to their age. To one about six years of age, he said: "Egbert, you are a little boy, but not too young to lose your father. Be a good child; say your prayers." He concluded with charging them all to be sure to obey their mother.

A few days previous to his death, he had mentioned to a friend that he wished to make some arrangement of his temporal concerns before he died, but would defer it till his mind was clearer. He was now reminded of his wish, and that perhaps it would be best then to attend to it. He replied, "Why, do you think I am dying?" He was answered, No; but there is some alteration, and delays were dangerous. "Then, raise me up," he said, with the greatest composure, "and I will attend to it." Having made the desired arrangements, and given directions respecting his family, he added, "Now I have done. Lay me down, and let me die."

After disposing of his temporal affairs, the question was again asked him respecting his future prospects. After a short pause, he replied: "I die in the firm hope of a glorious immortality, resting upon the Lord Jesus, my Saviour."

Observing his wife to be in tears, he said: "Lucy, you and I have talked these things over before, and you must refrain from tears, and at the funeral, conduct rationally, like a Christian, and lead a holy life, that you may come home to glory."

On Saturday, he was able to articulate, but with difficulty. He was repeatedly asked, "Does your faith hold out?" "O yes, may faith is as unshaken as the hills." In the course of the day, he several times repeated, "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

His wife observed to him how remarkably happy they had lived together; and can it be that it is so soon to end! He replied: "We have. But what is earthly happiness compared with eternal felicity? I shall go, and

you must soon follow. Be faithful."

He was viewed to be dying most of the day; was exercised with but little pain, and on the following morning, death closed the scene.

A MISSIONARY ADDRESS, &c.

(Concluded from p. 36.)

IN the state of Vermont, four missionaries have itinerated in the service of the Missionary Society of this State.

One of them, viz. the Rev. John Willard, after he had commenced his service, was obliged to return on account of sickness. He is expected to fulfil his appointment after recovering his health.

The Rev. David H. Williston, performed a mission of seventeen weeks, preaching, exhorting and teaching in every place, and from house to house, as opportunities could be found.

The Rev. James Parker labored in the same state about four months. He visited destitute places by appointments previously made; administered the ordinances; encouraged Christians; restored harmony where error and vice had crept into churches, and had rent them with divisions; visited schools and families, and published the great salvation.

Mr. Asahel Gaylord labored as a missionary in Vermont, for the space of four months. His time was judiciously and diligently spent in his calling. In preaching, visiting schools and families, and encouraging the churches to perseverance and steadfastness, he filled up his time as he travelled from one place to another. The reports of these missionaries, respecting the religious state of that country, coincide. One character applies to all the different regions visited by them. The state of religion is low and unpromising. Stupidity with regard to the concerns of a future state generally prevails. The enquiry, Who will shew us any good? is every where heard; while very few are anxious to know what they shall do to be saved. The missionaries were, however, universally received with expressions of gratitude. Of one place of which Mr. Gaylord had heard, that missionaries had there been treated with incivility, he observes, that he was agreeably disappointed. He was not only well received, but treated with attention, and many of the people expressed their gratitude to the Missionary Society for their attention to them. Although the labors of missionaries have not been crowned with success in Vermont, as they were in the year preceding, yet there is great need of continued exertions, and some encouragement to persevere in charitable efforts for their spiritual improvement. They will attend upon the word preached.

The above account of missionary operations, and of the state of religion in those regions into which the gospel has been sent by the charity of the good people of Connecticut, must in general be refreshing to the hearts of Christians. All who feel interested in the prosperity of Zion will rejoice to hear that the wilderness is become like Eden, and the desert like the garden of the Lord : joy and gladness are found therein, thanksgiving and the voice of melody. To the Trustees it affords peculiar consolation and encouragement in their duty.

In the space of time embraced in the Narrative, which perhaps does not comprehend more than the labors usually performed by our missionaries in one year, great things have been effected. Many churches have been organized ; the regular observance and public worship of the Lord's day have been established in places where these things were totally neglected ; professed disciples of our Lord, who resided in places where Christians had not formed themselves regularly into religious societies, and who, for the want of union among themselves, were overawed and had waxen cold through the abounding of iniquity, have been encouraged, united and animated ; the things which remained, and were ready to die, have been strengthened ; churches, which were organized before, have been preserved, and settled pastors, and others desire to have among them the stated administrations of the gospel ; above one hundred persons, principally youth and heads of families in the prime of life, have been hopefully brought into the kingdom of Christ, and have publicly professed to be his disciples ; men, notorious for their infidelity and opposition to the gospel, men, whose standing, character, and influence in society enabled them to destroy much good by directly opposing the gospel and by spreading their poisonous and pernicious sentiments, have been convinced, by the Spirit of God, have been reclaimed, and made to build up the kingdom of Christ which they once labored to pull down, and to subvert the foundations of Satan's kingdom which they once endeavored to strengthen. These are certainly glorious triumphs of the gospel. We would devoutly acknowledge the smiles of God upon these labors. That our missionaries have been faithful and diligent, that the people were so far prepared to hear the gospel, that success has to such an extent crowned our missionary efforts we ascribe to him who alone replenishes his ministers with grace, and subdues the hearts of his enemies. Let us consider what would have been the condition of our new settlements without these efforts of Christian charity, what would have been the effect upon our country had these settlements been neglected and suffered to grow up in heathenism ; let us consider their present state, and bless God that he hath put it into the hearts of the people of this State to minister to them in spiritual things.

The means of the Missionary Society of Connecticut are great compared with their small beginnings ; but they are still to be counted small in comparison with the necessities of the people who require, who implore assistance. To enable them to com-

ply with these requests, the Trustees rely on the charity of the people in their contributions. It is no more than duty here to acknowledge that this charity has hitherto not disappointed their calculations; the amount of contributions in May last exceeded what it was in any year before. The manner in which the gifts of charity have been expended, in the employment of missionaries and in the circulation of religious books, may be learned from the preceding Narrative, and the statement of accounts subjoined.

Although our American church is now a flourishing and spreading vine, planted by the hand of the Lord, in a land out of which the heathen are ejected; it is still a young and tender vine.—Much is required to be done for the extension, support, and protection of the church in our country; and all must be effected by the friends of the Redeemer, and by gospel instruction which is very limited, in proportion to our extent of country and population, compared with the Christian nations in Europe. The perpetual influence of human depravity, against the institutions and spirit of the gospel, is restless in its operations in every department of society. The incursions which have been made, and still are making in various places, on the order of the Gospel, furnish painful evidence of what may be effected where vigilance is suspended. These considerations represent our condition as alarming, and they call for the most faithful, vigorous and united efforts of the friends of religion, to resist the swells of error, vice and impiety, and to aid in the support and spread of the gospel among us, that we may not be overwhelmed by them.

There is occasion to rejoice that He who seeth the end from the beginning, hath in some measure prepared the people for a day of temptation which seems to be coming upon them. The revivals of religion which have taken place in different sections of our country, and in some of the new settlements, the formation of Missionary and Bible Societies, of Charitable and Theological Institutions, the concern which is felt for the moral and religious welfare of the community, these are all tokens for good. In these we trust the Spirit of the Lord is lifting up a standard, while the enemy is coming in like a flood.

But that success may crown our efforts in the cause of Christ, the talents, influence, and zeal, which the spirit of God hath thus enlisted on the side of truth, must be united in their efforts, and must be directed first to the support, protection and prosperity of the Redeemer's kingdom around us, wherever the cry for help is heard. Such was the example of our Lord, such the course of his apostles, and exertions in imitation of them, have not usually failed of success.

It is our consolation that we build up a kingdom whose character is righteousness, and peace, and joy in the Holy Ghost, and which shall never be destroyed.—Let us therefore unite our endeavors to build up his kingdom. Let us enforce that self-dominion, that ruling of our spirits, which is more noble and blessed than the taking of a city. Let us recommend the spirit of the

gospel by our own examples. Then shall we prosper in our efforts, shall be safe in the day of indignation, and shall be accepted of our Master when he cometh.

May we all be found faithful and wait his coming; and may his coming be hastened on!

JOHN TREADWELL, *Chairman.*

Passed by the Board of Trustees, }
January 13, 1813. }

Attest,

ABEL FLINT, *Secretary.*

A STATEMENT

OF THE FUNDS OF THE MISSIONARY SOCIETY OF CONNECTICUT, JANUARY 1, 1813.

No. 1.

Account of Sums contributed, for the support of Missions, in the several Congregational Societies in the State, in the month of May, 1812, pursuant to a Resolve of the General Assembly, passed May, 1811.

HARTFORD COUNTY.			
H ARTFORD, First Society,	94 60	Branford, First,	15 25
South,	38 68	Northford,	9 37
West,	45 23	Cheshire, First,	13 20
Berlin, Kensington,	10 50	Derby, First,	14 84
New Britain,	36 05	Great Hill,	3 06
Worthington,	20 34	East Haven,	14 53
Bristol,	27 91 $\frac{1}{2}$	Guilford, First,	24 76
Burlington,	4 67	East,	19 01
Canton,	30	North,	15 38 $\frac{1}{2}$
East Hartford, First,	37 80 $\frac{1}{2}$	Hamden, Mount Carmel,	18 50
East Windsor, First,	36 14	East Plains,	6 75
North,	30	Meriden,	10 15
Enfield,	22 62 $\frac{1}{2}$	Middlebury,	9 26
Farmington, First,	86	Milford, First,	31 13
Northington,	18 39	Second,	30
Glastenbury, First,	40 66	North,	19 31
Eastbury,	2 54	North Haven,	18 02
Granby, Salmon Brook,	11 26	Southbury, First,	8 06
Hartland, East,	4 31	South Britain,	16
West,	9 77	Wallingford,	9 30
Marlborough,	7 48	Waterbury, First,	10 62
Simsbury, First,	29 32	Salem,	7 50
Southington,	24 22	Wolcott,	5
Suffield, First,	15	Woodbridge, Amity,	12 03
West,	3 61	Bethany,	5 16
Wethersfield, First,	97 97		
Newington,	14 66 $\frac{1}{2}$	Total, New-Haven County,	450 37$\frac{1}{2}$
Rocky Hill,	39 43		
Windsor, First,	27 02		
Wintonbury,	11 99		
Total, Hartford County,	878 19		
NEW-HAVEN COUNTY.		NEW-LONDON COUNTY.	
New-Haven, Brick,	50 08	New-London,	100 67
United Society,	54 10	Norwich, First,	61 32
		Chelsea,	51 50
		Bozrah,	6 12
		Colchester, First,	16 37
		West Chester,	11 89
		Franklin,	20 12
		Groton, First,	5 37

Lisbon, Newent,	12
Lyne, First,	15 41
Montville, First,	12 66
Preston, North,	35 73
Stonington,	15 50

Total, New-London County, 364 66

FAIRFIELD COUNTY.

Fairfield, First,	40
Greenfield,	19 91
Danbury, First,	20 06
Brookfield,	7 50
Greenwich, First,	5 06
West,	52
Huntington, Ripton,	8 95
New Canaan,	28 71
New Fairfield,	5 35
Newtown,	6 62
Norwalk,	52
Redding,	14
Sherman,	6 84
Stamford, First,	30
North Stamford,	8 34
Middlesex,	13 44
Stanwich,	11
Stratford, First,	18 45
Bridgeport,	14 53
Trumbull,	3 07
Wilton,	15 21

Total, Fairfield County, 381 04

WINDHAM COUNTY.

Windham, First,	18 30
Ashford, First,	9 20
Westford,	2
Brooklyn,	3
Canterbury, Westminster,	3
Columbia,	11 30
Hampton,	19 31 $\frac{1}{2}$
Killingley, Second,	6 23
Lebanon, First,	53 47
Goshen,	11 56
Mansfield, First,	16
North,	11 03
Champlin,	1 67
Plainfield,	20
Pomfret, First,	11 21
Abington,	9 02
Thompson,	12 21
Woodstock, First,	20
Muddy Brook,	16 71
West,	5 10

Total, Windham County, 260 32 $\frac{1}{2}$

LITCHFIELD COUNTY.

Litchfield, First,	20
South Farms,	18 50

Northfield,	7 04
Barkhemstead, First,	3 73
Winsted,	20
Bethlem,	30 87
Canaan, First,	12 25
North,	8 52
Colebrook,	20
Cornwall, First,	23
Second,	9 39
Goshen,	33
Harwinton,	14 20
New Hartford,	26 56 $\frac{1}{2}$
New Milford, First,	20
Bridgewater,	6 44
Norfolk,	39 51
Plymouth,	14 13
Roxbury,	1 81
Salisbury,	27 82
Sharon, First,	29 50
Torrington, First,	19 50
Torrington,	27 85
Warren,	20 69
Washington, First,	28 85
New Preston,	21
Winchester,	20
Woodbury,	20

Total, Litchfield County, 544 16 $\frac{1}{2}$

MIDDLESEX COUNTY.

Middletown, First,	45 43
Upper Houses,	17 93
Haddam,	15
Durham,	17 85
East Haddam, First,	30
Millington,	23 73
Hadlime,	9
Killingworth, North,	18 42
Saybrook, First,	10 20
Second,	11
Third,	8 72
Fourth,	14 12 $\frac{1}{2}$

Total, Middlesex County, 221 40 $\frac{1}{2}$

TOLLAND COUNTY.

Tolland,	13 18
Coventry, First,	14 03
North,	20 46
Andover,	10
Ellington,	28 50
Hebron, First,	5 52
Gilead,	8 02 $\frac{1}{2}$
Somers,	20 93
Vernon,	26 62
Willington,	8 57

Total, Tolland County, 155 83 $\frac{1}{2}$

SUMMARY.

HARTFORD COUNTY, - - - - -	\$ 878 19
NEW-HAVEN, do. - - - - -	450 37½
NEW-LONDON, do. - - - - -	364 66
FAIRFIELD, do. - - - - -	381 04
WINDHAM, do. - - - - -	260 32½
LITCHFIELD, do. - - - - -	544 16½
MIDDLESEX, do. - - - - -	221 40½
TOLLAND, do. - - - - -	155 83½

TOTAL, \$ 3255 99½

No. 2.

FUNDS of the Society, arising from other sources than the Contributions in May, 1812.

1812. Contributions in the new settlements, viz.

Jan.	2.	To Rev. Israel Brainerd,	\$ 4
	6.	Rev. Nathan B. Derrow,	1
	28.	Rev. Ebenezer Kingsbury,	1
Feb.	4.	Mr. Asahel Gaylord,	2 35
March	12.	Rev. Abraham Scott,	7 50
April	22.	Rev. Timothy Harris,	26 45
May	11.	Rev. David H. Williston,	17 25
		Rev. Oliver Ayer,	13 43
August	6.	Rev. Giles H. Cowles,	4
		Rev. John Seward,	9
Sept.	1.	Rev. James Boyd,	16 80
	19.	Rev. Joel T. Benedict,	16 69
		Rev. Eli Hyde,	7 31
	22.	Rev. Timothy Harris,	30 53
	30.	Rev. Elihu Mason,	6 50
Oct.	7.	Rev. Tomas Barr,	23 26
	8.	Rev. James Parker,	8 27
Nov.	3.	Rev. John Spencer,	1 62
Dec.	2.	Mr. Orange Lyman,	1 25
			198 21

Sundry Donations, viz.

Jan.	26.	From Mrs. Storrs, Mansfield,	1
Feb.	19.	Heirs of Richard Devins, Charlestown,	500
	28.	Rev. D. Huntington, Lyme,	6
May	11.	Mrs. Sally Grant, Tolland,	2 50
	14.	Hampton Cent Society,	1 67
	18.	Eleazer Wells, Hartford,	1
	26.	Benjamin Beecher, Cheshire,	20
June	26.	A Widow, of Norfolk,	1
Sept.	19.	A Friend of Missions, Warren,	2
Oct.	22.	Do. Torrington,	50
Nov.	5.	Do. Cheshire,	7
			542 67

Avails of Books, viz.

Feb.	13.	Dwight's Psalms and Hymns,	200
May	11.	Connecticut Evangelical Magazine,	6 62
Dec.	31.	Interest on Notes and Bonds,	206 62
			1670 08
			\$ 2617 58

No. 3.

Disbursements by order of the Trustees:

1812.		<i>To Missionaries, viz.</i>		
Jan.	1.	Rev. Oliver Ayer,	New-York,	\$ 20
		Rev. Israel Brainerd,	do.	24
		Rev. Nathan B. Derrow,	New Connecticut,	1 75
	6.	Rev. John Spencer,	New-York,	100
		Rev. Nathan B. Derrow,	New Connecticut,	1
	17.	Rev. Thomas Barr,	do.	25
	22.	Rev. Joshua Beer,	do.	30
		Rev. Jonathan Lesslie,	do.	16
		Rev. Thomas Barr,	do.	50
	23.	Rev. Joel T. Benedict,	New-York,	18
		Rev. Nathan B. Derrow,	New Connecticut,	54
	27.	Rev. Ebenezer Kingsbury,	Pennsylvania,	48
		Rev. John Spencer,	New-York,	100
	28.	Rev. Thomas Barr,	New Connecticut,	53 84
	29.	Rev. John Field,	do.	30
Feb.	4.	Mr. Asahel Gaylord,	Vermont,	144
	12.	Rev. David H. Williston,	do.	50
		Rev. Abraham Scott,	Ohio,	31 50
		Rev. Joshua Beer,	New Connecticut,	50
March	5.	Rev. Abraham Scott,	Ohio,	128 50
		Rev. Joshua Beer,	New Connecticut,	50
	10.	Rev. Abraham Scott,	Ohio,	7 50
		Rev. Giles H. Cowles,	New Connecticut,	3
April	15.	do.	do.	12 70
	22.	Rev. Timothy Harris,	Ohio,	139
	27.	Rev. Thomas Barr,	New Connecticut,	50
May	6.	Rev. Giles H. Cowles,	do.	115
		Rev. John Field,	do.	86
		Rev. Jonathan Lesslie,	do.	88
	8.	Rev. David H. Williston,	Vermont,	86
	11.	Rev. Oliver Ayer,	New-York,	116
	12.	Rev. John Seward,	New Connecticut,	50
	20.	Rev. David Harrower,	New-York,	40
		Rev. Nathan B. Derrow,	New Connecticut,	50
June	5.	Rev. Giles H. Cowles,	do.	20
	8.	Mr. Samuel J. Mills,	Ohio, &c.	50
		Mr. Orange Lyman,	New-York,	40
	17.	Rev. Ebenezer Kingsbury,	Pennsylvania,	88
	27.	Rev. John Seward,	New Connecticut,	22
July	4.	Rev. Israel Brainerd,	New-York,	40
	18.	Rev. Worthington Wright,	Pennsylvania,	40
	24.	Rev. John Spencer,	New-York,	110
	30.	Rev. Joel T. Benedict,	do.	9
		Mr. John T. Schermerhorn,	Ohio, &c.	50
Aug.	3.	Rev. Giles H. Cowles,	New Connecticut,	4
		Rev. John Seward,	do.	12

Aug.	15.	Rev. Thomas Barr,	New Connecticut,	10
Sept.	1.	Rev. James Boyd,	do.	16 80
	16.	Rev. Joshua Beer,	do.	60
		Rev. Jonathan Lesslie,	do.	40
		Rev. James Boyd,	do.	35
		Rev. John Field,	do.	31
	19.	Rev. Joel T. Benedict,	New-York,	94 34
		Rev. Eli Hyde,	do.	72
	21.	Rev. Timothy Harris,	Ohio,	52 33
		Rev. David Harrower,	New-York,	16
	22.	Rev. John Willard,	Vermont,	40
	28.	Rev. Nathan B. Darrow,	New Connecticut,	25
	30.	Rev. Elihu Mason,	New-York,	100
Oct.	6.	Rev. Thomas Barr,	New Connecticut,	23 26
	7.	Rev. James Parker,	Vermont,	136
Nov.	2.	Rev. John Spencer,	New-York,	1 62
	10.	Do.	do.	204 38
	13.	Rev. Jonathan Lesslie,	New Connecticut,	40
	24.	Rev. John Field,	do.	60
Dec.	2.	Mr. Orange Lyman,	New-York,	88
	11.	Rev. Thomas Barr,	New Connecticut,	68
	12.	Rev. John Seward,	do.	40

3607 52

Other Expenses in the course of the year, viz.

For sundry Books for New Settlements, packing and transporting	
Books, and rent of a room for the Book Committee,	211 41
For Salary to the Treasurer,	100
Do. Auditor and Secretary,	100
For printing Narrative and Receipt Book for the Treasurer,	26 75
For Stationary, Postage and contingent expenses,	39 44
	\$ 4085 12

NO. 4.

Treasurer's Account Current.

Dr. { The Missionary Society of Connecticut, in Account Current } Cr.
with ANDREW KINGSBURY, as their Treasurer.

To Cash paid by order of the Committee, as per Statement, NO. 3.	4085 12	By Balance in favor of the Society, January 1, 1812.	26764 99
Balance carried to credit of new account, . . .	28553 44 $\frac{1}{2}$	By Contributions in May, 1812, as per Statement, NO. 1.	3255 99 $\frac{1}{2}$
		By Donations, Interest, &c. as per Statement, NO. 2.	2617 58
	\$ 32638 56 $\frac{1}{2}$		
			\$ 32638 56 $\frac{1}{2}$
		By Balance of the above Acct. all belonging to the permanent Fund,	28553 44 $\frac{1}{2}$

A. KINGSBURY, Treasurer to Miss. Soc. of Con.
ABEL FLINT, Auditor.

HARTFORD, January 1, 1813.

A particular List of the Contributions received in the New Settlements, contained in the General Statement, No. 2.

To Rev. Israel Brainerd, in the State of New York.		To Rev. Giles H. Cowles, in New Connecticut.	
At Lee,	3 16	At Kinsman,	\$ 4
From Mr. Brainerd,	0 84		
	<u>\$ 4 00</u>	To Rev. John Seward, in New Connecticut.	
To Rev. Nathan B. Derrow, in New Connecticut.		At Hudson,	4
From John Andrews, Kins- man,	\$ 1 —	Rootstown,	5
			<u>\$ 9</u>
To Rev. Ebenezer Kingsbu- ry, in Pennsylvania.		To Rev. James Boyd, in New Connecticut.	
Of Millard Nicholson,	0 25	At Green,	3
Mr. Bartlett,	0 25	Kinsman,	4
A friend of missions,	0 50	Slatebeck,	1 80
	<u>\$ 1 00</u>	Of Robert Maxwell,	8
			<u>\$ 16 80</u>
To Mr. Asahel Gaylord, in Vermont.		To Rev. Joel T. Benedict, in New York.	
At Richmond,	\$ 2 35	At Mason'sville,	3 52
		Middletown,	2
To Rev. Abraham Scott, in Ohio.		Maryland,	1 21
In Jefferson County,	1 50	Craft's settlement,	2 62
Columbiana do.	6	Cook house,	3 47
	<u>\$ 7 50</u>	Oxford,	3
		From three friends of missions,	0 87
To Rev. Timothy Harris, in Ohio.			<u>\$ 16 69</u>
At sundry places,	\$ 56 98	To Rev. Eli Hyde, in New York.	
		At Watertown,	1 06
To Rev. David H. Williston, in Vermont.		Of John Bush, Harrisburgh,	0 50
At Corinth,	6 05	Union Association,	5 75
Walden,	4		<u>\$ 7 31</u>
Craftsbury,	3 50		
Cabot,	2 04	Of Rev. Elihu Mason, in New York.	
Of Thomas Austin, Worth- ington,	0 50	At Norway,	5
Stephen Powers, do.	0 50	Russia,	1 50
Jacob Bliss, Esq. do.	0 40		<u>\$ 6 50</u>
Erastus Dickinson, do.	0 26		
	<u>\$ 17 25</u>	To Rev. Thomas Barr, in New Connecticut.	
		At Hudson,	12 10
To Rev. Oliver Ayer in New York.		Sundry places,	11 16
At Warsaw,	8 66		<u>\$ 23 26</u>
Batavia,	4 77		
	<u>\$ 13 43</u>		

To Rev. James Parker, in Vermont,		To Rev. John Spencer, in New-York.	
At Sheldon,	2 64	In Holland Purchase,	\$ 1 62
Of Hannah Drewy, Highgate,	0 37		
William Everest, Scroon,	0 26	To Mr. Orange Lyman, in New-York.	
Israel Johnson, do	0 25	Of Benjamin Enos,	0 50
James Marthers, Morristown,	0 50	Abraham Reed,	0 50
William Barber, Enosburgh,	0 43	Lydia Reed,	0 25
Several females, Richmond,	3 82		
	\$ 8 27		\$ 1 25

Donations of Books to the Society.

From the New Haven Tract Society,	1000 Religious Tracts.
From Rev. Dr. Trumbull,	100 do.
From do.	6 Proof Catechisms.
From do.	6 Bibles.

Books sent to the New Settlements in the course of the year.

387 Beecher's Sermon on the Divine Government.

370 Emerson's Evangelical Primer.

269 Porter's Sermon on Intemperance.

210 Missionary Narratives.

190 Religious Tracts.

144 Numbers Con. Evan. Mag. and Rel. Int.

115 Pamphlets on Marriage.

60 Numbers Con. Evan. Magazine.

50 Summary of Christian Doctrines.

33 Hartford Selection of Hymns.

16 Vols. Con. Evangelical Magazine.

16 Comstock's Essays.

13 Trumbull on Divine Revelation.

12 Dwight's Psalms and Hymns.

12 Certainty of Christ's Resurrection.

12 Panoplists.

11 Watt's Divine Songs.

8 Vols. Con. Evan. Mag. and Reg. Int.

8 Trumbull on Covenanting.

1 Young Christian's Guide.

1 Owen on 130th Psalm.

1 Cases of Conscience.

1 Flavel's Touchstone.

1940

22458 Sent in preceding years.

24398 Total number of Books sent to the New Settlements.

CONNECTICUT BIBLE SOCIETY.

(CIRCULAR.)

TO the Agents of the CONNECTICUT BIBLE SOCIETY, and to all that wish well to mankind, the following considerations and request are respectfully addressed :

First. Exertions to send the Holy Scriptures entire, and in an intelligible form, wherever any members of the human family can be found on the globe, are, by the universal acknowledgment of Christians, an indispensable duty. In the performance of this duty many are now engaging with an industry, zeal, perseverance, and success, unheard of in preceding ages. Good people rejoice in this token of mercy continued to our guilty world. They may truly say, "It is the Lord's doing, and marvellous in our eyes."

To concentrate such exertions in our section of christendom—with the cheering hope of acting well and usefully the part assigned, in a work so important—is the single object of the Connecticut Bible Society. The numerous friends and contributors to the purposes of the Institution, find cause of devout gratitude and satisfaction, when they look back and contemplate the good which it has already accomplished. By its helping hand, many Bibles have been reached forth to the needy, both near and afar off. Doubtless, through "the abundant grace" which Christ causes to accompany his word, "the thanksgivings of many have resounded to the glory of God."

Secondly. The contingent Funds of the Society are exhausted.

Thirdly. The cry of, "Give us Bibles," is now oftener repeated than ever, from the new settlements in the interior, and towards the extensive borders of our land. This cry is answered with grief, not unmingled, however, with the joys of hope—with grief, because we have not money to purchase and send forward the requested supplies—with hope, because we have much confidence, that the charity of those who feel for the destitute will yet furnish the Committee with the means of communicating this precious gift of God to many thousands.

Fourthly. Pious compassion reminds us of the pagan world. It bids us remember the many millions "sitting in the region and shadow of death, and finishing their course" without a guide to life eternal.

The wisdom of the High and Holy One is unsearchable. But we know that his counsels are just. In every age he has seen it best to prove his people by so disappointing their calculations, that they shall both feel their dependence, and realize his absolute right to govern his kingdom and carry on his cause—not by their skill or might—but according to his own most holy will. Their faith, patience, and perseverance, need to be severely tried. In

the recent destruction of the Mission-press, at Serampore, he puts them to the proof of their faithfulness to his cause.

That establishment—a source of joy and hope to Christians in every part of the world—embraced objects of astonishing magnitude. It was founded and maintained altogether by charity, and at great expense. The labor was performed and the perils were encountered by individuals, who volunteered the sacrifice of worldly considerations, that, by their exertions divinely owned, “the word of God might have free course, run, and be glorified,” among the heathen.

By aid of liberal contributions in Europe and America, they had, for several years, been conducting their great work of printing and circulating the scriptures in many heathen languages, and with a degree of rapidity and success which exceeds even the strongest expectations. Numerous idolaters had begun to enjoy the privilege of reading “in their own tongue the wonderful works of God,” and of learning the way of his salvation.

The destruction of the establishment puts, at least, a temporary check to the memorable work of multiplying and diffusing copies of the inspired volume. It is for Christians to say, whether that check shall be permanent and remediless. The translations may, indeed, go on with increased energy and correctness. But without the aids of a liberal and expansive charity, how shall the lost types and materials of printing be replaced?

Impressed by the weight of such considerations, the Directors of the Connecticut Bible Society have appropriated five hundred dollars to assist in repairing the loss felt by the Christian world in that melancholy event. This is no more than about the amount of donations which our Institution, soon after its formation, received from the BRITISH AND FOREIGN BIBLE SOCIETY. The Committee would have rejoiced, had their funds admitted of a larger donation, consistently with the wants of the destitute in our own country—wants which they have spared no pains to supply with the means they have possessed—wants which it will be their first and great object to supply continually, as the means shall be furnished.

Thus our unceasing obligations to Christ and his cause—the exhausted state of our funds—the encroaching calls for the Bible in the new settlements—the afflictive dispensation at Serampore, inviting such assistance as we can furnish—appear to be considerations of no inferior account claiming the renewal of our exertions to extend the enjoyment of the scriptures as far as possible among the accountable inhabitants of the earth.

The Agents of the Directing Committee are, therefore, requested to exert themselves in their respective places to collect and remit to the Treasurer, the charitable contributions of those, who, while they wish well to mankind, feel tenderly for the condition of the multitudes that have not the Bible. All to whom Christ

has given the ability, are likewise invited, in this way, "to do good as they shall have opportunity"—and to "abound in this work of the Lord," assured "that their labor shall not be in vain in the Lord."

HARTFORD, January 27, 1813.

Signed by order,

CALVIN CHAPIN,	} Committee of Correspondence.
I. LORD SKINNER,	
ANDREW YATES,	
SAMUEL GOODRICH,	

RELIGIOUS INTELLIGENCE.

American Missionaries to the East Indies.

IN our last number we mentioned a report that the American Missionaries to the British possessions in India, were refused a permanent residence in that country; at the same time we expressed a hope that existing jealousies might be removed. Since that time we have received indubitable evidence of their being refused, and that there is no present opening in the Birman empire. In some future Number of this Magazine, an interesting question will be introduced for consideration: Whether, in the present existing relations of the two governments of Great Britain and the United States, the British government have done right or wrong? It cannot be doubted that the good people who ministered these charities, did it from motives politically pure and ardently pious; yet it may be doubted, whether there is a politic nation on earth which would admit ministers of religion into the heart of its most precious possessions, from another nation who were at open war with them. From the power that heathen superstition hath over the minds of the East Indians; we learn the influence that Christian ministers will have over their converts. How far the avarice of the East India Company, or how far the jealousy of different Christian denominations may have had an influence, we do not stop to inquire, for it is the poli-

cy and interest of contending nations that will give the ultimate decision.

In the interim, until we see what God is doing, we beg the friends of Zion, neither to lose their ardent spirit for the conversion of souls to Christ and to spread his word; nor to lessen their charities.

From the subsequent letters, it appears, that some of our Missionaries have by advice, gone to the Isle of France; with a hope to establish Missions in that and the great Island of Madagascar. In these Islands there is an immense number of heathen, and of Roman Catholics in no better state than heathen. They are of mixed blood, Arabian, Negro, Indian, and the great Isles of the Pacific Ocean.

The introduction of pure Christianity into these Isles, we should consider as a happy omen to the kingdom of Christ. They are a key of introduction to Eastern Africa, where millions are perishing in ignorance. In many of the heathen kingdoms on the east of Africa, the Roman Catholic religion has been introduced by Europeans, but especially by the Portuguese. These Roman Catholics are in a state little, if any, better than the heathen.

In a former Number we have stated to our readers, the condition of Abyssinia or Ethiopia Proper.—This vast region hath the name of Christian without the knowledge or the spirit. Is there not, at this moment, the broadest door opening for Missionary exertions, on the continent and the Isles of Eastern Afri-

ca, of any that is practicable to the American church? As so great a portion of African slaves have been brought to America; is there not a high bond on the American church to emancipate those among them, who still remain in slavery, and to send the gospel to their brethren, who are yet in heathenism? This is the day, in which the Lord hath risen to visit the earth for its infidelity, backsliding and transgressions. Let him, who can, answer the preceding questions in the negative.—Let him, who can, vindicate the principles of slavery, and offer a sufficient excuse, for denying a mite from his overflowing fulness, to have the gospel preached to the heathen, and the scriptures read by their babes. The writer of this paragraph professes not to be a prophet, but he will carefully watch the indications of that Providence, which must and will fulfil the things noted in the scriptures of truth. Let the church, without prejudice and prepossession, carefully follow the indications of Providence, and a blessing will assuredly follow.

E.D.

Franklin, Jan. 22d, 1813.

TO THE EDITOR OF THE
CONNECTICUT MAGAZINE.

Dear and Rev'd Sir,

KNOWING the deep interest the religious public feel in the missionaries who have gone from this country to the Eastern continent, I transmit to you a letter from my son, with extracts of letters from his wife to other friends, received from Boston by the last mail. You will publish all, or part, in your useful Magazine, as you may think proper. I am, Rev. Sir, your cordial friend, and brother in Christ.

S. NOTT.

CALCUTTA, August 22d, 1812.

Dear and honored Parents,

Through divine goodness, I now address you from this place, in circumstances of health and general prosperity. It certainly demands our gratitude that we have no seri-

ous illness to mention, and that another has not to write concerning us, that we are dead. Mrs. Nott's letter to her parents, written at the Isle of France, and now sent with this, will give you an account of our circumstances to its date. Our voyage to this place was comfortable, with the exception of Mrs. Nott's sea-sickness, which on the water we have always reason to expect. We were very unpleasantly detained at the head of the Bay, owing to our falling to the eastward of the pilot ground, and of course not being able to find a pilot to bring us up the river. But the voyage was finished in safety and health, and *you know how easy it is to feel, even without Christian submission, when trouble is over, that all is well that ends well.* We have been here nearly a fortnight, and are again setting our faces to the sea. We shall probably leave this in a few weeks for the Isle of France, and with the intention of establishing a mission at Madagascar, with the Isle of France for our home and retreat. The East India Company exclude us from their dominions. The Birman empire seems at present to be out of the question. Madagascar is open—it is a door to eastern Africa, through which others may enter: It is an immense field itself—and we may expect the countenance of the government of the Isle of France, as was mentioned to us from the government while we were there: a circumstance which then led us to think of that field. At present, we cannot do better than to request you to direct to the care of Dr. Carey; as, after all, our situation is at present unsettled. Messrs. Judson and Newell had obtained permission to go to the Isle of France previous to our arrival; and the latter was gone, and without being able to select a field. We shall write you again, and many more of our friends, by the next departure, which will be in a few days. Do be so good as to write us by every opportunity. Remember us in your prayers, and particularly our mission. As yet, our way seems plain: one way is opened apparently by Providence; and the same Providence has shut

all others. Mrs. Nott's love and duty, with mine, to you, and to her parents. Remember us to all the brothers and sisters. I am, my dear parents, your dutiful and affectionate son,
SAM'L NOTT, Jr.

Extracts from Mrs. N.'s letters.

To a brother and sister at Coventry, dated Calcutta, August 24th, 1812, she writes :

"My passage from the Capes of the Delaware to the Isle of France, and from thence here, was more comfortable than I could have expected. Our captain was obliging, and the supercargoes, one thing excepted, were all we could wish. They adopted no higher principles than those of gentlemen, and their conduct was consistent with these. My health was more than tolerable the greater part of the time, so much so, that I was able to study to considerable advantage. We had regularly, morning and evening, family worship, and preaching every Lord's day. Thursday evening was a season of prayer, for the special blessing of heaven, on Missions and Missionary labors."

"SEPT. 2d.

"My dear brother and sister,

"How true it is, that man appoints, but God disappoints! I was rejoicing in the prospect of writing all my friends long letters, with every particular of my voyage and present prospects; when I was laid upon a bed of sickness, and renewedly taught to lay all my plans in a realizing sense that my Heavenly Father *will* execute his own plans. The same hand that laid me low, graciously smiled on the means used for my recovery; and though not yet perfectly well, have the prospect of soon being so. Mr Nott has been on the borders of eternity, but is now mending. We have friends and home, with every earthly comfort provided for us. But I am weary. God bless you, and your dear little ones: train them up to a glorious immortality. Mr. Nott unites with me in an affectionate remembrance to your widowed mother, your aged grand-mother, your dear and rev'd pastor and family,

the Church of God in that place, and be assured of the prayers of your brother and sister for your own souls. I have every thing to say; but can only add—Your dear sister,
"R. NOTT."

From the same, to her sisters at home, dated Calcutta, Sept. 5th.

"My beloved sisters,

"How true it is, that God is every where, and that no place is beyond the reach of his providence. Of his watchful care I can sing, both on the land and on the sea. Thus has a kind father been near all my steps, and guarded me even to this hour. I am now recovering from a slight attack of a fever, and am but feeble yet. It is this prevents your having by this ship, (*the Tartar*) every particular from the time I left the Capes of the Delaware to this date. But there will be other opportunities in the course of three or four weeks, and nothing but ill health will keep it from you. Till then, let me add, I suffered not as much from sea-sickness as I had reason to expect; and since at this place, less from the climate, than I had even dared to hope. It will be unnecessary to tell you how often and how tenderly I have thought of you. If my eyes have ever turned a wishful glance towards my native land, it has been to meet you and gently press you to my heart. My beloved Lora,* then have I thought of the sweet counsel we have had together, and how often we have walked to the house of God in company. Let us look at these scenes till our hearts burn for complete devotion to the cause of Christ. My kind Maria, I love to remember your sympathising care for me, in all my cares. O make Christ your hope of glory and shelter during all the tempests of life. He will never leave you, nor forsake you. Melissa, to you I owe much. I love to feel my obligations. For all I have done for you, my heart rejoices; and all the return I wish, is, that you make choice of the "one thing needful." Repent of your sins,

* A sister of Mrs. Nott's, who made a public profession of her faith at the same time with her.

and believe on the Lord Jesus, as your hope and Mediator before the throne of God. Lucy, you have been to me most kind. O live for eternity, and I hope and pray, God may sit both for his holy presence. Though I address this to my sisters, yet my brothers are on my mind. Tell them I love them and pray for them, and hope to meet them where no sin or sorrow shall enter. I hope this, because they have the revealed will of God in their hands, and every mean for gaining religious instruction. Of all my friends none are forgotten; but none remembered with so much affection as my lovely children;* they are with me sleeping or waking. But I am weary and must leave you. Our united respects to our dear parents. Tell all my sisters, they will hear from me as God may give me health.—With increased love, yours,”

“R. N.”

In a letter to her parents, dated,—
Port Louis, Isle of France, June
26th, she writes.

“Dear Parents,

“We arrived here the 8th of this month, after a passage of 105 days. No imminent danger lay in our way. My health was better than I dared to hope; it was so good as to enable me to pursue something almost all the time.—There was quite a sameness in my life, as must necessarily be the case at sea. The little variations we had, interested me much. We saw some land and spoke two or three vessels. One, a Spanish brig, bound to the African coast for slaves. Two officers from her, came on board our ship—and, on the whole, it made one of the most novel scenes of my voyage. My fears for some time had been quite awake, not by understanding the movements of the then mysterious brig, but by the concern manifested in the countenances of those that were more used to sea etiquette. Our visitors, however, soon relieved my mind, and altered the visage of others very materially.

* Referring to the young ladies who had been under her care as pupils.

They politely offered us any thing they might have on board, of the necessities or comforts of life. It made my heart bleed to think of the horrid traffic that led them to brave the dangers of the deep. They were bound, as I said, to Africa, for slaves. I could but say to myself—can you call yourselves Christians, and so widely depart from the precept and example of Christ? You can neither find it in the divine law or common sense. “’Tis sordid interest guides you.” In the day of judgment, it will be more tolerable for the oppressed than the oppressor. *If there be those that can leave all that is dear in their native land; all that is dear in the love of parents, brothers and sisters, for the gain of Gold, shall there not, among Christians, be found those that can make the same sacrifices to gain souls for Christ.* My health never was better, and but rarely so good. We are now so situated as to have every thing comfortable. Our room is so large, and well furnished with windows, that we can ever enjoy the soft refreshing air of this Isle. From the trial I have had here, and during my voyage, it appears my constitution is well adapted to a warm climate. I cannot tell you much of this place but what will make your hearts ache to hear. Slavery has been countenanced here by government, till the late capture of it by the English. Slaves can no longer be imported; but those that were in bondage at the time the Isle was taken, remain so, with this provision—they are to be clothed by their masters, or their masters are to pay a fine.—These poor creatures are subjected to every hardship that beasts of burthen are in my own country. Yes every thing, that I have been used to see performed by the brute creation, is here done by creatures made of the same materials as myself—bound to the same eternity—having the same common parent—and who, to be made fit for heaven, must be washed in the same Saviour’s blood. The state of society is wretched. The form of religion, is hardly to be found. Roman Catholics have a place of worship, and some resort

to it to buy a pardon for their sins and a privilege to commit more. It is the nature of depraved man to pervert every thing. The best things are from that source, the most liable to it. My mind often dwells upon the changes that may have visited my native place in the last four months. They whom I now address, may be beyond receiving it. But Oh, may the day that calls you back to dust, be remote, and come when it may, a day that you shall welcome, and through the mercies of God in Christ Jesus, crown you with eternal blessedness."

Vermont Academy.

IN our last Number, we gave the articles from the Constitution of the Vermont Academy for educating religious young men for the work of the Gospel ministry. (See page 36.) Want of room prevented us from giving an account of the manner in which this Institution originated.

The benevolent design was proposed at the annual convention of the Clergy of Vermont. This Reverend Body adjourned to meet at Windsor, (Vermont,) October 21, A. D. 1812; further to consider of the subject.

At the time proposed, there met at the house of Gen. Abner Forbes, Pastors and Delegates from the Coos and Orange Association; Delegates from General Associations of Massachusetts Proper, Connecticut, New Hampshire, and from the convention of Congregational and Presbyterian ministers, Vermont.

Charles Marsh, Esq. officiated as Moderator, and Rev. David Sutherland, as Scribe.—The Rev. Timothy Dwight, D. D. opened the convention by an excellent sermon from Gal. i. 8, 9.

To the articles, published in our last number, there is the following introduction explanatory of the design.

"Whereas it has, for some time past, been contemplated by many of the friends of religion in the west-

ern parts of the state of New Hampshire, and the eastern parts of the state of Vermont, to establish an institution with a view to assist in the education of poor and pious young men for the Gospel ministry: And whereas many well disposed and benevolent persons have proposed to contribute of their substance to this desirable object;—with a view, therefore, to concentrate the exertions of the friends of Zion in this laudable undertaking, a convention of Pastors and Delegates of the churches of the Orange and Coos Associations, and of representatives from the General Association of New Hampshire, the General Association of Massachusetts Proper, the General Association of Connecticut, and the General Convention of Congregational and Presbyterian ministers of the State of Vermont, convened at Windsor, on the third Wednesday in October, A. D. 1812, by previous appointment, do agree to adopt the following constitution of a seminary for the purposes aforesaid."

The following Gentlemen were chosen Trustees.—Charles Marsh, Esq. of Woodstock; Rev. Asa Burton, D. D. Thetford; Ebenezer Adams, Esq. Hanover; Rev. Bancroft Fowler, Windsor; Rev. Zephaniah Swift Moore, Hanover; Rev. David Sutherland, Bath; Rev. Stephen Fuller, Vershire; Rev. Abijah Wines, Newport; and Gen. Abner Forbes, Windsor.

By order of the above convention, the following Address has been issued:

TO THE CHURCHES, AND TO ALL WHO WISH WELL TO ZION.

Christian Brethren and Friends,

Having presented to your view in the preceding pages the great object at which we aim, the education of pious young men for the Gospel ministry; and having exhibited for your perusal the Constitution, by which we are to be governed, we now take the liberty, agreeably to the direction of the Convention and Trustees, to address you on this important and interesting subject.

You readily perceive that our object is such that it cannot be prosecuted without pecuniary assistance; and that it is an object in which we are no more interested than all who are friends to the cause of Zion. Whether it is your duty to contribute of your substance to promote a design, which to every candid mind must appear pious and benevolent, and whether donations for this purpose will be acceptable to God, you will determine, when you have seriously attended to the following considerations, viz.

That the number of vacant churches and societies in our own nation is great, and, in the new settlements, annually increasing:

That our missionary societies could employ, at home and in foreign parts, a number of able ministers considerably greater than they can now obtain:

That the number annually from all the New England Colleges of those who are pious, and become Gospel ministers, is by no means sufficient to supply present vacancies, and the call for missionaries:

That our new settlements, where they have not faithful ministers, will be left a prey to sectarian preachers, who disseminate errors, as ruinous to the soul, as poison is to the body; who create divisions, which weaken societies, render them unable to support the Gospel, and tend to destroy all peace and happiness:

That there are many young men of piety in indigent circumstances, whose natural abilities are such as to render them eminently useful, could they have a liberal education. Unable to obtain this, their talents must be buried in obscurity, and the good they might do in building up Zion, must be lost:

That sending forth a greater number of the faithful servants of Christ to labor in the field, and gather in the harvest, will afford aid to Bible societies in accomplishing their benevolent design. Translating the Bible into different languages, and dispersing it through the world, is a great and glorious work. While this is progressing, able ministers are needed to explain and enforce the doctrines and precepts contained in

the sacred oracles, wherever they are read:

That the present Institution will be beneficial to our Colleges. When pious young men from The Union Academy become members of our Colleges, we have reason to hope they will be a mean of preserving them from corruption and of promoting their reformation. It will increase annually the number of students in the Divinity College at Andover, and render that important Institution more extensively useful:

That the religion taught in the Bible is the greatest blessing to civil society. Were mankind governed by that spirit of love, meekness, gentleness, forgiveness and forbearance, which the Gospel requires and inculcates, they would beat their swords into ploughshares, and their spears into pruning hooks. Wars and intestine broils would cease. Kings would become nursing fathers, and queens nursing mothers to the Church. The inhabitants of the earth would rejoice in each other's happiness. Society would be advanced to as high a degree of perfection as is possible in the present life:

That the events of the present day, compared with the prophecies, clearly indicate, that the millennial state of the church is not far distant, and is swiftly approaching. We have reason to conclude, that as soon as the nations of the earth are supplied with Bibles in their own languages, accompanied with faithful preachers, having *the everlasting Gospel to preach to them that dwell on the earth, to every nation, and kindred, and tongue, and people*, explaining its sacred truths, and impressing them on every man's conscience, God will pour out his Spirit, and cause all, *from the least to the greatest*, to know, love, and serve him.

In view of these, as they appear to us, very weighty considerations, is not your judgment convinced, that it is a duty to promote the object in view by liberal contributions, in proportion to the ability God has given you? Does not the present state of the world call for vigorous exertion in those who are friends to the Re-

deemer's kingdom? Whilst his kingdom is with considerable rapidity extending its limits, is it not evident, that we are living in the last days of blasphemous infidelity, when the prince of darkness is making great efforts to maintain his dominion over the earth, as if sensible that his time is short? Will you not unite with those in Europe and America, who, with no inconsiderable success, are using vigorous efforts for the diffusion of Gospel truth, and for the redemption of those who are dwelling in the region of the shadow of death? Will you not cast of your substance into the treasury of the Lord, that those who are perishing, may be fed with the bread of life?

Property given to promote pious designs, is given to the Lord. To the liberal benefactor he has promised a reward *Honor the Lord with thy substance, and with the first fruits of thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully.*

Is not all you possess the Lord's? Is not your property one talent, which he has given you to improve? Ought not every one to act as a steward, who must soon give an account? Of the improvement of what portion of your property can you more joyfully give an account to the Lord at his coming, than of that which you have given to promote the spread of the Gospel and the salvation of sinners?

Could you, by your donations, be a mean of exciting those who are now destitute of a preached Gospel, to make the interesting inquiry, *What shall we do to be saved?* and also of administering comfort to such, would you for a moment refuse to give? Should you hear the Lord of life saying, "Educate these pious, indigent young men for the Gospel ministry, that I may send them forth to proclaim the glad tidings of salvation, and gather souls into my kingdom," would you not obey? Does he not say, "Go, preach the Gospel to every creature under heaven. If you cannot go yourselves, contribute of the

substance I have given you to qualify others, that *all the ends* of the earth may look unto me, and be saved."

Should you reach heaven, and thence look down on this world, and see multitudes flocking to Christ from the east and from the west, from the north and from the south, and, at death, ascending triumphantly to join with you in songs of everlasting praise, and know that what you had given, had been a mean of such blessed fruits, and occasioned such rich displays of divine love, could you repent that you had given of what you now possess, to the Lord?

If, as we hope, it makes a part of your daily prayer, that the Lord of the harvest would send forth laborers into his harvest, and that he would give to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession, will you not manifest the sincerity of your petitions by doing all in your power to promote the end, for which you pray? We have confidence, brethren, that you will.

The cause, for which we plead, we commend to God, in whose hand are the hearts of all, and who can turn them as the rivers of water are turned.

ASA BURTON,
EBENEZER ADAMS,
ZEPH. SWIFT MOORE.



TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

An extract of a letter from a lady in Homer, N. Y. to her brother in Sharon, Con.

[Homer is a flourishing town, in Cortland county, state of New York. The first settlements were commenced in 1793. In 1801, there was a Church formed, consisting of fourteen persons. In 1805, they began to build a large and elegant meeting-house for public worship. It was finished and dedicated in 1808; at which time the Church consisted of more than one hundred members.]

"Homer, Jan 10, 1813.

"We are blessed with many mercies, both spiritual and temporal;

for which our hearts should rise in grateful acknowledgment. The crowning blessing of all is, that God has visited this people with the outpourings of his holy Spirit. A goodly number, we trust, have been made to "hear the joyful sound," and embrace the truth as it is in Jesus. The last Sabbath was our communion; at which time, there were received into the Church, *one hundred and one* persons: the most of them were new converts; thirty of whom were then baptized. The transactions of the day were peculiarly solemn and interesting; and witnessed by a numerous congregation. The like was never before seen in this western country, and doubtless will long be remembered. If you have had no account of the revival in this place, perhaps it would not be uninteresting to hear concerning it; though it is not in my power to enter into a particular detail of the work.

"The seriousness commenced the last of June. It first appeared in the north and south parts of this town, and then in the west. In the centre, or village, they were regardless of the work, and many made light of it, as not concerning them. At this time, the attention has become general in all parts of the town; and the appearance in the *village* is greatly changed from what it was, a few weeks since. There are near thirty in that street who hope they have lately obtained an interest in the Saviour.

"Among the number of those who are subjects of this work, are some of the first and most respectable inhabitants of the town.

"It is thought that the attention is as great now, as it has been at any time. There are in different parts of the town, from fifteen to twenty conferences attended weekly; besides some family meetings or accidental conferences."



The Rev. Ashbel Green, D. D. has lately left his pastoral charge of his Church in Philadelphia, for the Presidency of the College in New

Jersey. Before he left them, he addressed the following Letter of Advice and Exhortation to the people of his charge. The Editor believing it will be eminently useful to all Christian Congregations, has determined to republish it in this and the succeeding Numbers of this Magazine, for the benefit of his readers.

MY DEAR PEOPLE,

ON the dissolution of the pastoral relation which I have sustained to you for more than five-and-twenty years, I am now to offer you my parting advice and exhortation. These I choose to deliver to you from the press, rather than from the pulpit, for several reasons, but especially for this, that you may possess them permanently, and be able to consult them deliberately, and to review them often—that they may, perhaps, admonish and profit you, when the lips which have so often addressed you, shall be silent forever, and the hand which here records my last counsel, shall have mouldered into dust. It does not seem unreasonable to hope, that what I may say on this occasion will claim your special attention and remembrance, since it is likely to be dictated by more than an usual solicitude to discharge my own duty, and to promote your best interests. Allow me, then, to speak to you in a style of great freedom and plainness—as a father to his children.

You have, I think, a right to be told the reasons why I have consented to leave you.—They may all be resolved into this—I have been made to believe, that I should resist the plain intimation of duty in the Providence of God, if I did not yield to the call which takes me from you. My settled expectation certainly was, to live and die in your service. But a minister of the Gospel is, in a peculiar degree, *not his own*: He is devoted to the service of Christ in the Gospel, and is bound to forego his own inclinations and plans, whenever the Master and the cause which have a commanding claim upon him, require him to make the sacrifice. This sacrifice, therefore, it was not

for me to refuse; and it seemed the less difficult to make it, when I reflected that you had already had the services (I wish they had been more valuable) of my best and most vigorous days; and that if I should remain with you, the gradually increasing depression of my voice would, probably, before long, render me incapable of satisfying you with my pulpit addresses. On the other hand, if I were at all capable of filling the sphere of usefulness to which I was called, it was, in the estimation of competent judges, of greater extent and importance than the pastoral charge of any congregation whatsoever. These are, in substance, the considerations which have induced me to accept the unexpected appointment which separates me from you; and I hope they will satisfy the candid and considerate. To satisfy such, I would not be without concern; remembering, nevertheless, that the responsibility which most demands my regard, is not to man, but to God—not to you, but to our common Lord.

I. I shall first call your attention to some duties specially incumbent on you in consequence of my removal; and which will be incumbent, as often as one or both of your pastors shall be removed, whether it be by death or otherwise—At such times abhor the thought of deserting the congregation to which you have belonged, if not urged to it by the most absolute necessity. At other times it may be more allowable to make a new election of the religious society with which you will be connected; mindful, however, that a person who, at any time, is *given to change* in this particular, is not likely to be either a steadfast or a growing Christian. Under a conviction of this truth, I have never encouraged, in a single instance, even those advances which have sometimes been made by members of other congregations, to join that of which I was pastor. But when a congregation is what we denominate *vacant*, it is then with it a time of necessity. It needs all its strength and resources of every kind, and its members should consider it as highly dishonorable and unchristian to

forsake it, unless compelled by motives of a truly conscientious kind.

Let me also remind you, that at such a season it is not only peculiarly important to hold together as a society, but also to cultivate real harmony and unanimity among yourselves. To keep together only to contend, is worse than to separate. The preservation of the peace of the church is ever, indeed, an object of such high importance, that the man who disturbs it can never be considered in any other light than as either very criminal or very unfortunate, unless the purity of the church itself, indispensably calls for the interruption of its quiet. But as the evil of controversies and contentions in a particular congregation is of the very worst consequence when it is vacant, this evil is then to be specially deprecated and avoided. Remember, as peculiarly applicable to the case before us, the admonition of Solomon*—"The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with." Divisions in all societies, but most of all in religious societies, are easily begun, but extremely difficult to end. Guard, therefore, with a truly religious vigilance, against the *beginnings* of them. Indulge in no irritating and censorious language; have no parties or cabals; withdraw not your confidence from your elders, or from others whose fidelity you have proved; be ready to make personal concessions for the general good; let all feel the importance of yielding something to the convenience and opinions of others; keep in mind the great and well known principle that the majority must govern and the minority submit; learn to acquiesce in some things which you could wish were otherwise ordered. In a word, and that the authoritative word of inspiration †—"Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of

* Prov. xvii. 14.

† Philist. ii. 3, 4, 5—14, 15, 16.

others. Let this mind be in you which was also in Christ Jesus—Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain.”

Before dismissing this topic, there is one thing more, which I must by no means omit. It is, that nothing will more contribute to your being “at peace among yourselves,” both when vacant and at other times, than keeping strictly to the principles and forms of the Presbyterian Church, as laid down in our public standards of doctrine and government. By these standards, try carefully all doctrines, and conduct scrupulously all your proceedings. Esteem it no hardship or oppression—esteem it as an unspeakable privilege and advantage that these standards are given for your direction and control. In this light, I most seriously assure you, I regard them, after all I have read, heard, and seen, relative to the doctrines, discipline, and order of the Church of Christ. It is my solemn and deliberate conviction, that the system we have adopted, is not only fully warranted by scripture, but most admirably adapted to the state of society in this country, and, indeed, to the principles of human nature itself. It secures liberty, and it ensures order—abide by it closely, and it will be your guide and your shield.*

11. The choice of a minister of the gospel, is the next point, in order, which demands your attention. The members of a church and congregation, while they are vacant, should be much and earnestly engaged in prayer to God, that he would send them a pastor, ‘after his own heart.’ Pastors were among the ascension gifts of Christ;† and to him should

every eye and heart be directed, when one is to be chosen to a particular charge. Infinitely more may depend on this, than on all other means and efforts which can be employed without it. That people who do not receive a pastor in answer to prayer, have, indeed, much reason to fear, that they will not receive a blessing with any one whom they may elect.

In this, as in every other instance, prayer is not only the instituted means of obtaining from God what we desire; but it has also a natural and direct influence on the minds of those who use it, to prepare them for the blessing sought, and to lead them to all the measures calculated to secure it. Whatever we pray for earnestly, we are disposed to seek diligently, and to exert all our vigilance and care to obtain.

It is, therefore, perfectly consistent for me to recommend, that while fervent and continued prayer is used, you should, in selecting the man by whose ministry you and your children are to receive “the dispensation of the gospel”—infinitely momentous in its consequences—make the following inquiries, in regard to every candidate for your choice.—What is his estimation for piety? Is he not only a man of real religion, but is he eminent and exemplary in religion? What is his character as to orthodoxy? Is he not only considered as generally sound in the faith, but is he free from all suspicious peculiarities, which often increase with time, and at length, in some cases, prove infinitely mischievous? What is the complexion of his public discourses? Does he preach in such a general and equivocal manner, that you cannot clearly discover his sentiments and system? Or does he bring forward plainly, fully, and frequently, the great and distinguishing doctrines of the gospel, illustrate them perspicuously and distinctly, and apply them powerfully and pungently, and yet discreetly and judiciously, to the hearts and consciences of his hearers? Is he in the habit of digesting well what he delivers from the pulpit? Or are his addresses extemporaneous, loose, rambling, incorrect, and incoherent? Does he

* I would recommend that every family in the congregation make it a point of Christian duty to keep a copy of our Confession of Faith, &c.

† Ephes. iv. 8, 11, 12.

instruct and reason in his sermons? Or is he only, or chiefly, a declaimer? Has he a suitable variety in the topics which he discusses? Or are his discourses all of one kind, and in the same strain? Will he be likely to declare to you "the whole counsel of God" without reserve or timidity? Is his manner of address in the pulpit agreeable and interesting, and sufficiently popular? Is he a man of a fertile mind? Or is he only a plodder and imitator of others? What is the measure of his general talents and furniture? Has he a considerable fund of knowledge, especially of theological knowledge? Does he make theological attainments the chief object of his pursuit; or is the study of divinity only a by-business with him, while his time and attention are principally given to general science, or to some object not immediately connected with his professional calling? Is he a diligent and laborious man, who may be expected to make improvements, or at least to continue to do as well, throughout his ministry, as he does at first? Is he likely to adorn and recommend religion, by showing that his practice, out of the pulpit, is governed and directed by the doctrines which he delivers in it? What is his natural temper, and what are his social habits? Is he affable and courteous, conciliating and accommodating, and yet firm and unwavering? Is he a prudent and discreet man; or is he heedless, harsh, rash, hasty, irritable, resentful, offensive, or intrusive? Will he be able and disposed to take his part in endeavoring to promote the general interests of religion, and of our church, for which he will have so fair an opportunity in this city? and let it not be thought indecorous, (for much will depend upon it) when I add, that if he be a man with a family, you will do well to inquire into the character of those who compose it.

It is by no means to be understood, that I advise you to choose no man for your minister, in regard to whom *all* these inquiries cannot be answered in the most favorable manner. Far from it—such a man, perhaps, does not exist. And I think it proper to warn you distinctly against

criticising the character and performances of ministers with a captious spirit, or a fastidious taste, which is always extremely injurious to those who indulge it; and which may sometimes be hostile to the edification of the whole congregation, by keeping it vacant much longer than is necessary or useful. Still the inquiries I have stated, if discreetly used, may be very advantageous. They may serve to direct your attention to those qualities in a pastor, which are the most estimable; and a reasonable proportion and combination of which you ought to require. Piety, prudence, knowledge, diligence, and aptness to teach, you should consider as indispensable. Solid and durable qualities are much to be preferred before any which are not likely to be lasting, however they may dazzle and charm for a season.

If a candidate for your choice as a pastor, has been educated among yourselves, or has lived for a considerable time within the sphere of your own observation, there will, of course, be less difficulty in ascertaining his real character and talents. But if he be a foreigner, or have come to you from a distance, remember that much more reliance should be placed on the information and opinions which you may obtain from others, who shall have known him familiarly and fully, than on any impressions which he may have made on your own minds, by a few public discourses and a few personal interviews. The latter are often fallacious, and ought, if possible, never to be trusted, if they do not harmonize with the former. So many instances have occurred of unworthy and insufficient men in the sacred office, gaining the hearts of the people and obtaining speedy settlements in important stations, to the unspeakable injury of the church afterwards, that I should feel inexcusable, if I did not put you upon your guard against this danger. In all cases, beware of too much haste, in choosing the man to whom is to be committed a trust so important and sacred, as that of your spiritual instruction and improvement.

If you remain a collegiate charge* (and whether you ought so to remain or not, is a point on which, at present, I am not prepared to advise you) one of your ministers, and perhaps sometimes both, may without inconvenience, be young men. But if you are to have but one pastor, he must be a man of very uncommon powers and activity, if he be able to serve you suitably, till he shall have had the experience and preparation of a number of years in the ministerial life, to qualify him for the weighty charge which so numerous a congregation as you compose will lay upon him. As a general rule, consider it indispensable, in case you have but one minister, that he shall have been a preacher for seven years, before he become an object of your choice.

In electing a pastor, endeavor by all means to be unanimous. On this both his comfort and your's, and even the success of the gospel with you, will, it is probable, greatly depend. It is not to be expected that the great variety of tastes and opinions, which will always exist among you, can be exactly suited in any one man. Of course there must be a degree of compromise, and it ought to be regarded as a very important branch of Christian

charity, for individuals, or a minority of the congregation, to sacrifice their inclinations to the general good. Satisfied that the man to be elected is one who will be faithful to his trust, they ought to receive him without complaint, as the choice of their brethren: and where this has been done, it has been sometime seen that the dissatisfied individuals have at length, become strongly attached to the very man whom they would have rejected, and have been convinced that a better choice was made for them, than they were disposed to make for themselves. If, after all, there be any who cannot be reconciled to the choice of the majority—if their consciences forbid them to acquiesce—this will constitute one of the cases, in which it may be proper for the dissatisfied members to withdraw from the congregation, and to seek another, in which they may believe that their edification will be more promoted. But this is always to be done in the most quiet and peaceable manner possible, that while it relieves the grievances of those who withdraw, it may not cause a greater grievance to those from whom they separate.

(To be continued.)

* *That a collegiate charge is often difficult to be sustained, is not to be denied. But that colleagues may live together in perfect harmony and confidence (I desire to mention it with humble thankfulness to God) I know by happy experience. With no one of the three colleagues, with whom I have been associated, had I ever a word of difference or the least difficulty in the discharge of any duty. To him whom I leave with you I take this occasion to express my sincere and warm attachment, as to a man of tried worth, to whom I owe many obligations, and whose friendship I hope ever to possess. While he shall remain with you, you will have a counsellor and guide in whom you may place the greatest confidence. But in part of this address, I look forward to the time when you may be entirely destitute of the advice and assistance of a living pastor.*

Specimen of Indian Superstition and Ignorance.

JUGGERNAUT.

Indian account of the origin of Juggernaut, taken from the Ayeen Akbery; esteemed by the Indians an Authentic Register of all matters relating to Hindostan;—by Abeel Fazit, secretary to the great sultan Akber; and found in Maurice's Indian Antiquities, vol. 1. p. 245.

IN the town of Puroorem, in Orissa, on the banks of the sea, is the temple of Juggernaut. At the desire of an ancient rajah of the province, a learned Brahmin was sent to fix upon the spot most proper for the foundation of a city. Arriving at this spot, and inclining to fix upon

this situation, but still not entirely determined, he observed a crow plunge into the water, and after washing its body, pay its obeisance to the ocean. The Brahmin, who is affirmed to have understood the language of birds, enquired of the crow the meaning of this strange procedure: the bird answered, That he had formerly been of the tribe of Dewtah; but from the curse of a religious man, was transformed into that shape; that the spot whereon he stood was highly favored by the Creator of the Universe, and that whoever worshipped him on that spot, should not fail to prosper. Animated by this intelligence, as well as by succeeding revelations of the divine will, the rajah built a large city, and a place of worship on the spot where the crow had appeared. Not long after, the same rajah was directed by a vision to cast his eyes, upon a certain day, to the sea shore, when there would arise out of the water a piece of wood, fifty-two inches long, and one cubit and a half broad; that this was the true form of the Deity; that he must keep the invaluable treasure seven days in his house, and afterwards set it up in his Temple as an object of adoration. The vision was verified by the appearance of the wooden divinity, which the rajah called Juggernaut, and afterwards ornamenting it with gold and precious stones, deposited it in the Temple, where it became the object of worship of all ranks of people. The Brahmins wash the images of Juggernaut six times every day, and the quantity of victuals daily dressed for these Idols, is so great, as to feed 20,000 persons.—They also, at certain times, carry the image in procession upon a carriage of sixteen wheels; and they believe that whoever assists in drawing it, obtains remission of all his sins.

In Hamilton's account of India, published 1744, there is an engraving of this temple, which is an immense circular structure, 50 yards high, with the image of an ox, cut out of one entire stone, and projecting from the centre of the building. He has likewise an engraving of the carriage, under whose wheels he re-

ports that the infatuated devotees often throw themselves, in a transport of holy fury. In 1710, this image was seen by Tavernier, when it was adorned with a mantle of gold tissue, and had two large diamonds in the place of eyes, and another pendant from his neck, with bracelets of pearls and rubies for his arms.



INSTALLATION.

ON Wednesday, 20th of January last, the Rev ELI HYDE was installed in Armenia, N. Y. Smithfield Society.—This was a remarkable instance of union between ministers and churches of different denominations.—The Rev. Mr. Cuyler of the Dutch Reformed Church, Poughkeepsie, made the introductory prayer; Rev. D. L. Perry, of Sharon, Con. Preached the Sermon, from Ezek. iii. 17; Rev. Mr. Hawes of Cornwall, Con. made the installation prayer; Rev. Mr. Clark, of the Presbyterian Church, Pleasant Valley, charged the Pastor, the Church and Congregation; Rev. Mr. Prentiss of Canaan, Con. gave the right-hand of Fellowship; Rev. Mr. Stone, of Cornwall, Con. made the concluding Prayer.

The exercises were appropriate, solemn and impressive. The greatest harmony appeared both in the Council, and in the Church and Society. All who were present, appeared to hail the event, as very auspicious to that long destitute and scattered flock, and the interests of Zion in that extensive portion of Christ's vineyard.



ORDINATIONS.

ORDAINED at Chatham, Sept. 24th, the Rev. EBER L. CLARK, to the evangelical ministry, and to the pastoral charge of the first church and society in that town.—Sermon, by the Rev. Ebenezer Jennings, of Dalton, (Mass.) Text, Acts, x. 26.

AT Tolland, on the 21st ult. Rev. ANSEL NASH, as colleague pastor

with the Rev. Nathan Williams, D. D. The exercises of the day were performed by the following gentlemen:—Rev. William Andrews, of Windham, made the introductory prayer; Rev. Henry Lord, of Williamsburgh, (Mass.) preached the Sermon from Gal. ii. 9; Rev. Amos Bassett, of Hebron, made the consecrating prayer; Rev. Nathan Williams, D. D. gave the charge to the pastor; Rev. Diodate Brockway, of Ellington, gave the right hand of fellowship; Rev. Samuel P. Williams, of Mansfield, gave the charge to the people, and Rev. Ephraim T. Woodruff, of Coventry, made the concluding prayer.

The day was remarkably fine, and the exercises were highly gratifying to a very numerous, respectable, and attentive audience.



OBITUARY.

DIED at Bozrah, the Rev. JONATHAN MURDOCK, aged 70; pastor of the Church in that town. Yale, 1766.

At Kent, BARZILLAI SLOSSON, Esq. He was a very respectable Counsellor at Law, a very worthy and valuable citizen, and one of the Clerks of the House of Representatives, aged 41. Yale, 1791.

At Boston, (Mass.) on the 24th ult. the Hon. THEODORE SEDGWICK, L. L. D. aged 67. He was formerly a Representative in Congress, and a member of the Senate from Massachusetts. He was one of the Judges of the Supreme Judicial Court of the Commonwealth of Massachusetts, and had arrived in Boston from his seat in Stockbridge, about three weeks before his death, for the purpose of holding a Court in Suffolk County. Yale, 1765.

At Tyngsborough, (Mass.) on the 9th ult. the Rev. MATTHEW SCRIBNER, aged 66, late pastor of the Church in Westford. Yale, 1775.

In Roxbury, (Mass.) Hon. JOHN REED, aged 83.

Drowned at Cincinnati, (Ohio,) in attempting to ford a river on horseback, the Rev. JOHN W. BROWN, aged 59.

In Georgia, GEORGE PALMER, a freed negro, aged 121.



Donations to the Missionary Society of Connecticut.

1813.

Jan. 20.	Received from Rev. Joshua Beer, collected in new settlements,	\$ 2 00
	From Rev. Abraham Scott, as a Donation,	11 53
	From Rev. Abraham Scott, collected in new settlements,	4 00
	From Rev. Giles H. Cowles, do do,	4 00
27.	From Hebron Female Association for the support of Missions,	8 97
		\$ 30 50



Donations to the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSION, received by Henry Hudson, their Agent at Hartford.

Female Mite Society, Franklin Delaware County, New York,	\$ 24 00
A friend to the cause,	1 00
Newington Cent Society,	39 55
Mrs. Esther Hosford, Newington,	1 00
Miss Etty Hosford, do,	50
Female Foreign Mission Society, Wethersfield,	85 35
Cent Society, do,	40 00
Female Foreign Mission Society, Franklin, Con.	36 00
Rev. Benoni Upson, Berlin,	10 00
	\$ 237 40

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. VI.]

MARCH, 1813.

[No. 3.

*An Historical View of the First
Planters of New England.*

NO. XVIII.

(Continued from p. 51.)

OUR last Number commenced a series of Remarks, which are believed to be necessary for the proper illustration and conclusion of this subject. We now proceed to observe—

4. The religious character of the New England Fathers deserves, in this place, a particular consideration. Their religious sentiments and practice make a very essential part of their character—they constitute a subject on which much has been said, and much without due examination. Nothing will now be offered except what is derived from unquestionable authority. It has already been shown that the enjoyment of gospel privileges, and the advancement of the interests of the Redeemer, was the primary object of the settlement of N. England. Their great design was, as we have often observed,

to form a christian Community. In the formation and government of their churches, the word of God was their only rule. And without regarding human precedents, or any practices to which they had been accustomed, they regulated their churches, so far as they understood the sacred oracles, by that divine standard.—Still, they recognized the principles of civil government, as the only proper basis of human society, and held sacred the long-established maxims of civil liberty and law. To these principles, they consigned all their political regulations, keeping ever in view those precepts of civil policy which are found in the word of God. The principle of a community of property, which prevailed for a season in the Christian church, in the early period of the apostolic age, was never acknowledged by the colonists of New England. The small company which commenced the settlement of Plymouth, at first, had the greater part of their property in a public stock. But as soon

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settled, they proceeded to a division, according to their respective claims.

The order of church government, in which the New England churches were founded, was congregational. They believed that a single church, composed of a number of individuals, united together by covenant engagements to observe the precepts and ordinances of Christ, had received from him all due authority for the enjoyment of his ordinances, and for the government of his house. They held that the administration of discipline ought to be exercised immediately by the officers of the church, but by the authority of the church residing in the members. They considered it very desirable that a church should enjoy two ministers, a pastor and a teacher. The former to labor with his people in admonition, exhortation, and counsel; the latter to explain, vindicate, and enforce the doctrines of divine truth. A ruling elder was held by them to be a proper church officer, who was to assist the minister or ministers in the duties of discipline—to take a lead in the church on the various occasions which called for their particular deliberations, and, in the want of a minister, to perform the duties of divine service. In some instances, the ruling elder was a preacher. Such was Mr. Brewster, the venerable elder of the church of Plymouth, who, with great faithfulness and ability, performed the duties of a pastor in that church, for many years. With regard to the communion of the churches, personal religion, consisting in a degree of conformity of heart and character to the precepts of the gos-

pel, was considered an indispensable qualification. If the circumstances of the candidates rendered it suitable, they chose to have a relation of their religious exercises and views, in presence of the church; if otherwise, an examination by the officers of the church was deemed sufficient.—The respective churches were generally united in a very solemn covenant, in which the members dedicated themselves to God, to one another, and to the service of the gospel of Christ. It was a frequent practice with the churches to renew their covenant; on which occasions, all the members renewed their engagements to be the Lord's, in the same manner as when first admitted to the number of his visible people. In the year 1676, all the churches in the Plymouth colony, at the desire of the General Court, with great solemnity, on a day of public humiliation, renewed their covenant with God and with one another. The same was done repeatedly, by most of the churches in the different colonies. This transaction, in several instances, was attended with the signal approbation of Heaven, in public blessings, and in the special manifestations of divine grace. The general Synod held at Boston in 1679, in answer to the question, "What is to be done that the evils which have provoked the divine judgments upon the colonies may be reformed?" a general renewal of covenant by the churches was particularly recommended. These were occasions of the most imposing solemnity, and tended, not less, to impress every beholder with the high responsibility of the Christian stan-

ding, than to awaken the professor to repentance, humility, and a steadfast fidelity in the service of his Lord.

Fasting was a practice, for which the fathers of New England were much distinguished. Of this, there were three different kinds. Public fasts, appointed by the civil authority, and observed by all the congregations in a colony; particular fasts, in which an individual congregation or church united in the service; and private fasts of individual Christians. Their public fasts were observed annually, according to our present practice, and on all occasions of the special frowns of divine Providence. They knew that all the judgments of a righteous heaven are in consequence of sin: and in the day of divine displeasure, they sought to humble themselves before God, to confess public and individual transgressions, to implore his pardoning mercy, and a gracious return of his benignant smiles. In times of approaching and existing war, of prevailing pestilence, of a general scarcity of bread, of unfavorable seasons, of drought, of public divisions and contentions, of the active efforts of enemies, whereby the general welfare was endangered—they proclaimed a fast, wept and kneeled before God. Individual churches and societies, in cases of local calamities, of losses, afflictions, and dangers, would unitedly humble themselves before the Most High, with prayer and fasting. When any particular divisions existed in a church or society, they would usually *agree together* to ask counsel and help from on high. Churches and congregations that

were destitute of the stated gospel ministrations, especially if long destitute and disappointed in their prospects, felt it peculiarly incumbent on them to fast and pray. Churches frequently observed a fast preparatory to the Lord's Supper. Individual Christians, so far as we know the best part of their lives, were much in the duty of fasting. Some would observe a fast with their families. But the more common practice was to perform this service in secret. Some of the more eminently pious characters observed private fasts periodically, some, monthly, and others, still more frequently; and on these occasions, they endeavored to lay aside their ordinary employments for the day. To what degree of abstinence they usually proceeded in their fasts, I have not been able, precisely, to learn; but this was considered an essential part of the service.

The Planters of New-England were very attentive to a sacred observance of the Sabbath. The morality and perpetual obligation of the Sabbath became one of the principal subjects of difference between the puritans and their opposers in England, previous to the emigrations to America.—This subject was carried to such an extent, that a solemn observance of the Lord's day became a distinctive characteristic of a puritan. They considered that all who loved Christ must love his holy day, and that a faithful observance of his Sabbath, is indispensably necessary to the maintenance of the life of religion in the hearts of his people. They well knew also, that the religion and morals of any community will generally be graduated by

the observance of the Sabbath. They felt therefore that it was of the first importance to use every exertion to maintain the sacred observation of the day, as eminently, the day of the Lord. This duty was enforced with great energy by the example of the most conspicuous characters; it was earnestly inculcated from the word of God in public and private instruction; it was firmly enforced by public law. When the detached company from the first ship, sent to look a place for their settlement, entered the harbour of Plymouth, they were unable to accomplish their object previous to the Sabbath. On the arrival of that day, they suspended their operations, landed upon a small island, and solemnized the Lord's day. In the expedition of the Connecticut troops against the Pequod Indians, the little army having arrived in the Narraganset country on Saturday, rested till the following Monday to devote the Sabbath to Him who claims it as his own. As that was a case in which despatch was of the utmost importance, human wisdom would censure this measure; yet no expedition was ever more successful. The manner in which these pious fathers generally spent the Sabbath was in public worship, in family instructions and prayer, in searching the scriptures, and in secret retirement. The instruction of their families in divine things was considered a very special part of the duties of the Lord's day. They began the Sabbath on Saturday evening; well knowing that all the authority that we have respecting the time of its commencement, directs us to

that period. Of this practice, Mr. Cotton published an able vindication.

Catechetical instruction was considered by our ancestors to be of primary importance. This mode of instruction was much practised, in various ways. In family visits, the ministers would frequently catechize the whole family, proposing questions to the several members, according to their respective capacity. This mode of instruction was adopted sometimes with the churches; in which case, meetings of the members were held for that purpose. The catechizing of children and youth was considered an object of the first importance. This was attended in families, in schools, and in public, at times particularly appointed for the purpose. In some places a part of the intermission of public worship on the Sabbath was employed in catechizing the children. This was done by the pastor, or by the ruling elder or deacons of the church. The Assembly of Divines' Catechism, published in 1645, did not come into general use till near the close of that century. Previous to this, the catechism most in use was one composed by the eminent Mr. William Perkins.—In connection with this part of the subject, it may be added, religious family visits were considered an essential part of public instruction. These were much attended to by the ministers, and were found to be highly beneficial. It was common for the minister to be attended by the elder or a deacon of the church. Where there were two ministers, visiting was a material part of the duty of the

pastor; if the church had but one minister, the ruling elder was often employed in visiting, without the assistance of the pastor. The object of these visits was to communicate religious instruction, to preserve the people from errors and vice, to impress them with the importance of divine institutions, and to maintain the harmony of societies and churches.

Meetings for Christian conference were esteemed by the founders of our churches highly conducive to the promotion of vital religion. These were much attended in most of the towns, on ordinary and extraordinary occasions. On occasions of any special calamity or danger, they were attended with more earnestness and frequency; but on ordinary occasions they were often held, for the purpose of prayer and praise, to confer on the more important truths of practical religion, and to seek instruction from the word of God. By these means, experimental religion was preserved glowing in the hearts of Christians, a spirit of prayer was maintained and invigorated in the breasts of those that loved the mercy-seat, and enquiring sinners had a resort congenial to their wounded souls. Sixty years after the settlement of the colonies, a writer observes, "The country still is full of those little meetings."

This pious people considered singing of praise an essential part of divine worship. This was much practised in their religious meetings, public and private. The version of the Psalms first used was Ainsworth's; after which, they used one called the New England Psalm Book.—

This version was made, I believe principally, by Mr. Cotton. It was common for the minister to expound a little upon the psalm, before the singing. Some congregations sang the psalms in course. The whole congregation were supposed to join in this part of the worship, but those who sang were expected to be furnished with books. The practice of reading the line was not introduced till many years after the first settlement of the country. This custom was introduced in Plymouth in 1681.

Revivals of religion were a subject of the full belief and the constant prayer of our venerable fathers. They believed that God had set times to favor Zion, that he had always appeared at particular seasons, to bring salvation and deliverance to his church. Their churches frequently enjoyed the special presence of the Holy Spirit, in the efficacy of his power, reviving the graces of his own people, and bringing sinners to Christ. Many accounts are given of precious revivals, which greatly enlarged and strengthened their churches. In times of general inattention to divine things, the more faithful Christians took the alarm, redoubled their exertions, fasted and prayed, calling upon their brethren and their fellow-sinners to consider the danger and call on the Lord. On such occasions the expedient of renewing covenant was frequently adopted, and was often attended with a most gracious answer from God.

The private administration of sacraments was practised with great caution, if at all. As this was one of the grounds of the

separation of the puritans from the English Church, they would be very careful in introducing a custom which had been the subject of such constant censure. In 1718, a sick child was baptized in Plymouth, at his father's house. This is said to be the first instance of a private baptism administered in that town. It is well known that the Fathers of New England held that professing Christians and their seed are the only proper subjects of the ordinance of baptism. In the Synod of 1662, held at Boston, it was recommended to the churches to admit persons of orderly lives, who did not profess an acquaintance with experimental religion, to own the covenant of the church and bring their children to baptism. (The most of the fathers had now finished their course.) The Synod were much divided upon the question, and it became immediately, and long continued to be, a subject of much debate. The most of the churches ultimately came into the practice, but some of them delayed many years, and many never admitted it at all. The parent church at Plymouth did not admit the practice till the year 1731; and did not continue it more than thirty or forty years. According to Dr. Trumbull, this practice was first introduced in the churches of Connecticut in 1696. It is now, generally, gone into disuse.—The churches, generally, considered the children of the members as children of the church; and the subjects of special attention for religious instruction, prayer, and hope.

Gospel discipline in churches, was considered by our ancestors

a subject of the first attention. Whenever they suffered under the special frowns of Providence, they began to conclude that a relaxation of needful discipline was a leading cause of the divine displeasure. But they considered the essential part of discipline to consist in affectionate admonition and counsel, in particular care in the admission of members, in a faithful vigilance against the causes of error; unwilling to resort to ecclesiastical process, except in cases of unavoidable necessity.

Though the early churches of New England were independent of each other, acknowledging no superior authority under Christ, they held it to be an important duty to exercise a Christian fellowship, and maintain a friendly connection with each other. At the formation of the church of Salem, which was the second church in the colonies, that of Plymouth sent messengers to give them the hand of fellowship. A certificate of good standing entitled a member of any church to occasional communion in any other. Yet it was held to be proper and expedient, when a member of one church desired to become connected with another, that he should be examined in the same manner as if he were to make an original profession. They considered it the right and duty of a church to admonish a neighbouring church, when supposed to walk disorderly; but not to withhold communion till the subject of grievance had been reasonably canvassed. It was generally held by the founders of these churches, that it was right and highly desirable that churches

be consociated for their mutual benefit. These consociations were to be a common bond of union, and were an ecclesiastical judicatory in cases which were referred to them by the churches. But they possessed no power over them by inherent right. The churches still suffering for the lacerations of ecclesiastical authority, could not be persuaded for a considerable time to adopt consociations.—The best of the fathers however uniformly advised to the measure. It was constantly advocated by Mr. Hooker, who recommended it more earnestly near the close of his life. The churches, at length, came into the sentiment, generally, and by the Synod of 1662, consociations were declared to be lawful and highly useful. These fathers considered also, that the association of Ministers for their mutual benefit, and the benefit of their ministrations, was important, and that their meetings ought to be held as often as they could be with convenience.—Some of their associations met once in a month. At these meetings they considered questions for their own improvement and such as respected the welfare of the churches. Mr. Hooker of Hartford was frequently present at associations in Massachusetts.

The fathers of New England felt themselves under great obligations to labor to Christianize the natives of the country. Having migrated to this wilderness for the sake of advancing the cause of the Redeemer, and enlarging the borders of his Zion, they felt themselves imperiously called to teach the way

of salvation to these brethren of humanity worshipping *gods which see not, nor hear, nor know*. The measures which they took to accomplish this important object, were most judicious; they were pursued with steadiness, and were attended with the most encouraging success. Duly estimating that fundamental principle of the Christian system, that *our benevolent exertions for the good of our fellow-men are always to be directed in proportion to their nearness to ourselves*, they saw their poor neighbours perishing for want of divine instruction, and they labored earnestly for their relief. As the most effectual means to win the natives to the acceptance of their religion, they took great pains to treat them with justice and kindness, and to prevent their receiving any injury.—Having, in this way, obtained their confidence, some eminent men learned their language, translated the scriptures for their use, established schools for their instruction, and thus communicated divine truth to their understanding, while the grace of God, in many instances, impressed it savingly upon their hearts.—The churches considered a course of conduct calculated to bring the natives to a faithful knowledge of divine truth, an important Christian duty, and a neglect or violation of this, a censurable offence.

No one can read the history of the first planters of this country, without perceiving their ardent desire, and great exertions, for the enjoyment of the means of grace and the appointed ordinances of the gospel. In the earliest times of the colonies, no

new settlement was commenced without a minister. The formation of a church and the erection of a convenient house* for the worship of God, was one of the first objects of their care. So far as I have been able to learn the facts, the towns which were settled in the colonies for a hundred years from their commencement, did not contain forty families, on an average, when they erected their first meeting-house, and began to enjoy the stated ministrations of the gospel. I am inclined to believe the number would be nearer thirty families than forty. There are several accounts in tradition that at the raising of the first meeting-house, every person belonging to the town sat down on the sills of the frame. Those *raisings* were generally concluded with a prayer of thanksgiving and a song of praise, less imposing, indeed, but not less humble and sincere, than that mightiest of human spectacles, when the greatest of eastern monarchs dedicated to the God of Israel the house which he had builded for his name.—The first minister of the towns, more commonly, lived and died with his people. The ministers, generally, received such a support from their people, as to be able to be devoted to the great duties of their profession. Thus, spending their time in study, and in the particular duties of their calling, they were eminent scholars...they became able theologians *rightly dividing the word of*

truth...they acquired that degree of influence which has been proverbial to the present time. Similar causes, in any state of society, would produce nearly equal effects.

The Christian character of our revered ancestors appears in nothing more conspicuous, than in their deeds of charity. The whole enterprise, by which they opened a pathless wilderness and laid the foundations of civilized society in a savage desert, evinced a public spirit...a disinterestedness...a readiness for personal sacrifices, which can scarcely find a parallel. The leaders of these colonies well knew that the existence of their settlements depended, under God, on their own exertions. They had no expectation of support from the parent country—a great portion of the people were necessarily poor, and would naturally look for help to those who led them to the wilderness. In this expectation, they were never disappointed. The principal characters made it their business, at all times, to search out the circumstances of the needy, and to see that they were supplied. When any individuals sustained any special losses, by fire, by sickness, or by any providential appointment, their neighbors and others, always afforded them a liberal assistance. If they were poor, they were frequently more than compensated for their loss. If any particular settlement sustained special injury by the depredations of war, by pestilence, or by untoward seasons, the charity of the others, called forth with liberal hand, enabled them to forget their misfortune. Neither was their charity confined

* These buildings they called Meeting-houses. That any of their posterity should be so regardless of confounding language as to call them Churches, is much to be regretted.

to their own; but the colonies at the southward, and even at the West Indies, though not the most friendly to the colonies of New England, in times of public calamity experienced their liberal assistance. Widows and orphans were the particular subjects of their charity. Orphan children were frequently educated by charitable friends, and prepared for public usefulness. The families of ministers who had been faithfully devoted to their work, were remembered with affectionate care. In the service of the public, and in acts of charity, Governor Winthrop spent the most of a great estate. Most of the governors and magistrates imitated his example. Mr. Cotton dispensed great sums in charity. Hearing of the distresses of a small Christian colony at the island of Bermudas, who, in consequence of oppressions and losses, were in a state of great suffering, he made great exertions to obtain a collection for their relief. Having set a most liberal example himself, he procured among his own people at Boston, 200 pounds, and in other parts of the colonies, 500 pounds, which large sum was immediately sent to the relief of that distressed people, and arrived on the day when they had made the last division of their small pittance of provisions, and their pious pastor, in confidence and faith, had just been preaching from the testimony of the Psalmist, *The Lord is my shepherd, I shall not want.* According to the present value of money, 100 pounds sterling at that time cannot be estimated less than twelve or thirteen hundred dollars. Such a contribution

would appear incredible, if it were not well attested, and confirmed by numerous correspondent incidents in the character of this extraordinary people. In 1706, all the churches in Massachusetts had a contribution for the relief of the island of St. Christophers, which had been ravaged by an enemy. We have stated already, in the life of Mr. Hooker, from an early biographer, that "it was no rare thing for him to give sometimes five pounds, sometimes ten pounds at a time, towards the support of widows and orphans, especially those of deceased ministers."—We have mentioned also, that Mr. Hooker and his people freighted a small vessel with several hundred bushels of corn, and sent it to the people of Southampton, on Long-Island, who were in a suffering state. Were we favored with a full account of the lives of many more of these fathers than we possess, we should probably find in most of them instances of charity equally liberal according to their ability, with those which are particularly mentioned.

With a few remarks on the doctrinal sentiments of the New England fathers, this view of their religious character will be concluded. In doctrine, the puritans were Calvinists. John Calvin was born at Noyon, in France, in the year 1509. Tho' Luther was the great leader of the reformation, as he broke the arm of the Catholic power; Calvin was the greatest instrument in the hand of Providence of enlightening the reformed churches, and establishing them in the true doctrines of Christianity. He spent the most of

his public life at Geneva, and regulated the Genevan church according to his views of the precepts of the gospel. The church of Geneva was adopted by the puritans of England as a model, both in doctrine and practice. The whole English church, at the reformation, adopted the doctrinal sentiments of that of Geneva, but a majority of them inclined to preserve a portion of their ancient hierarchy and religious ceremonies. The most eminent English reformers fully agreed with Calvin in doctrinal sentiment, and in that sentiment established their Articles of Faith. During the reign of Elizabeth, and a part of that of James, there was no controversy of consequence between the puritans and the abettors of the ecclesiastical establishment, on the subject of doctrines.—When the sentiments of Arminius began to prevail in England, the Puritans firmly opposed them as inconsistent with the truths of the gospel. Those doctrines of the gospel, therefore, which have been generally termed Calvinistic, they continued to embrace, and with these sentiments they laid the foundation of the New England churches. All their Confessions of Faith are full in the doctrines of grace; these they taught and defended with great ability and constancy, and in the support arising from them, they took joyfully the spoiling of their goods, and cheerfully submitted to every suffering and labor. These doctrines have been held by the most of the churches of New England ever since the time of the first planters—they have been steadily supported by the ablest preachers and

writers, till they were demonstrated by the great Edwards, and most happily illustrated by Hopkins, in his incomparable System. To give a more perfect exhibition of the doctrinal sentiments of the fathers, the following summary is presented, given us by an eminent divine of the last age, a pastor of the parent church at Plymouth, now resting with his predecessors in glory. It is presented as given by him, that it may be seen what particulars received the more special attention.

“And with regard to their religious principles, these are well known by all, who have any tolerable acquaintance with their history. It is known, with what sacred zeal and unwavering perseverance, they believed, professed, taught and defended the glorious truths of God’s word—the great, fundamental doctrines of the gospel. Such as the apostacy and total depravity of human nature by sin. Man’s utter inability to deliver himself from that state of guilt and ruin, in which he is involved by transgression—or to satisfy the divine law—work out righteousness, or make atonement for sin. The absolute necessity of regeneration, by the supernatural agency of the Holy Spirit—the sovereignty of divine grace in the conversion of sinners—the true and proper DEITY of the Lord JESUS CHRIST—the necessity of faith in Christ—as the only condition of an interest in him, and in all the benefits of his purchase—the righteousness of Christ the only meritorious ground of our justification before God—obedience and good works as absolutely

‘necessary, and the never failing
‘fruits and evidence of a true
‘faith—holiness of heart and
‘life, “without which no man
‘can see the Lord”—and the fi-
‘nal and unfrustrable *persever-*
‘*ance* of true Christians in grace
‘and holiness, to eternal life,
‘through the *promise* and *power*
‘of God, and the all-prevalent
‘intercession of Jesus Christ.

“A person must be a great
‘stranger to the character and
‘history of our *fathers*, who does
‘not know *these* were their avow-
‘ed sentiments and principles, as
‘to the *doctrines* of religion.—
‘These were truths dearer to
‘them than their estates—yea,
‘than life itself.”

In our next, we shall attend to
some objections which have been
made to the character and insti-
tutions of our ancestors. That,
with some, general reflections in
a succeeding Number, will con-
clude the subject. O.

(*To be continued.*)



On the Goodness of God.

GOODNESS is the same
thing in God and in man.
In man it comprises every amia-
ble, moral quality of the heart,
and signifies the same as general
benevolence, which is the es-
sence of every virtuous, or holy
exercise. There are benevolent
affections and selfish affections;
goodness consists in benevolent
affections, and badness in selfish
ones. God is love, and all his
goodness consists in love, which
is something entirely distinct
from his power, or his knowl-
edge, or any other natural per-
fection. It is his *heart*. Good-

ness in every moral being lies in
the heart. But though the good-
ness of God lies in his heart, and
consists in benevolent affections;
yet it is, in various respects, supe-
rior to the goodness of all oth-
er beings.

1. His goodness is absolutely
pure and free from every thing
of a selfish or sinful nature.—
‘Tho’ some men are good in this
life, yet their goodness is mixed
with a great deal of evil. Their
benevolent affections do not flow
in a constant, uninterrupted
stream, but are often obstructed
by unholy and unfriendly affec-
tions. They do not always feel
benevolently towards God, nor
towards the friends of God, nor
towards his enemies. Their
hearts are composed of discord-
ant and diametrically opposite
exercises. Their goodness is
like the morning cloud and early
dew, which soon vanishes away.
But the goodness of God is con-
stant, uninterrupted, and entire-
ly free from every discordant
feeling. No evil or selfish af-
fection ever existed in him. He
is all goodness, and completely
full of kind, benevolent, and holy
affections. Hence God is so of-
ten called the Holy One in scrip-
ture. His holiness consists in
his goodness, and his goodness
is without the least alloy, or im-
pure mixture of unholiness, un-
righteousness, injustice, or ma-
levolence.

2. The goodness of God is not
only pure, but permanent. The
immutability of his goodness re-
sults from the immutability of
his existence and natural attri-
butes. His existence is immu-
table because it is necessary and
independent, and his power,
knowledge, and wisdom are

equally immutable, because equally necessary and independent. And since his existence and all his natural attributes are immutable, we cannot see any cause or reason for any change in his goodness.

All created beings are dependent in their existence, and in all their natural powers or faculties, therefore we can easily conceive that after they have possessed pure goodness, they may become partially or totally destitute of it. There is nothing incredible in the account we have of the angels, who kept not their first estate. Though they were created perfectly holy and good; yet they might lose their perfect goodness, and become perfectly evil. There is nothing incredible in the apostacy of our first parents. Though they were formed in the moral image of their Maker, and were possessed of pure goodness; yet they were dependent for the continuance, as well as first existence of their moral rectitude. But we cannot conceive of any thing either without or within a self-existent and independent being, that should be a cause of diminishing or destroying his goodness. We may, therefore, justly conclude, that his goodness is as permanent and immutable as his existence. David expressly declares, that his goodness is immutable and everlasting. In the 136th Psalm, he devoutly and gratefully cries, "O give thanks unto the Lord, for he is good—for his mercy endureth for ever." And he repeats the declaration more than twenty-five times in this Psalm. In the 52d Psalm he says, "The goodness of God endureth continually." And to the friends of

God he says, "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name: for the Lord is good: his mercy is *everlasting*; and his truth endureth to all generations." His faithfulness cannot fail, because his goodness cannot cease, and both are as permanent and immutable, as his necessary and eternal existence.

3. His goodness is *universal*, as well as pure and permanent. The goodness of men and of angels is limited. It cannot extend any further than their knowledge extends, and their knowledge is very imperfect. But God's knowledge is universal and unbounded. He knows himself and all his creatures, whether rational or irrational, and he regards them all with a benevolent and impartial eye. He is good to the just and the unjust, and to the meanest creature in the air, the earth, and the sea. He is good to the fowls of heaven, the beasts of the earth, the fish of the sea, and to every living creature. He sees them all at one distinctive and comprehensive view, and feels truly benevolent to them all.—He is, strictly speaking, "good unto all; and his tender mercies are over all his works." He stands in the same relation to all his creatures, and feels the same kind, benevolent feelings towards them all. His goodness pervades and fills the whole universe.

4. The goodness of God is perfect in *degree*, as well as in purity, permanency, and universality. His goodness bears proportion to all his other attributes. His benevolent feelings as much surpass the benevolent

feelings of any, or of all his holy creatures, as his power, his knowledge, and his wisdom surpass theirs. He loves with all his heart, with all his mind, and with all his strength. In this respect, there is none good but God. His goodness, in point of strength or ardor, is infinitely superior to the goodness of any benevolent creature in the universe. Yea, there is a greater quantity of goodness in one exercise of the divine benevolence, than in all the benevolent affections of all benevolent creatures to all eternity. He loves his creatures infinitely more than they ever did or ever will love him. In a word, the goodness of God is great above all comparison, limitation, and finite conception.

His perfect goodness must move him to do good. The psalmist ascribes the goodness of his government to the goodness of his nature, "Thou art good, and doest good." It is the heart that moves every intelligent being to act. A good heart must move a good being to do good. The heart of God governs all the other perfections of his nature, and lays him under a moral necessity of employing all his knowledge, wisdom, and power, to gratify his goodness. Though the heathen philosophers, and many other learned men, have been ready to imagine, that a necessary, self-existent, independent, self-sufficient, and perfectly happy being could have no possible motive to act, or do any thing; yet it is much easier to conceive of his activity, than inactivity. Goodness or pure benevolence is the most ac-

tive principle in nature. We cannot conceive how an intelligent, powerful being, possessed of perfect benevolence, should never employ his wisdom and power for any benevolent purpose. We cannot conceive how it should be possible, for God, a perfectly wise, and powerful, and benevolent being, to exist from eternity unto eternity, without employing his great and glorious attributes in doing good.

1. The goodness of God must have moved him from eternity to devise the best possible method of doing the greatest possible good. His goodness must move him to employ his perfect wisdom in the best manner. And it is the proper province of wisdom to form wise designs, that is, to devise the best ends, and the best means to accomplish them. The wisdom of God enabled him to discover among all possible modes of doing good, that which was absolutely the best, and his perfect goodness disposed him to adopt that mode of operation. Divine goodness laid the divine being under a moral necessity of forming all his purposes of doing good from eternity. When he saw what was best to be done, he was morally obliged to do it, and he could no more neglect to determine to do all that his infinite wisdom saw best to be done, than he could cease to be perfectly wise and good. Not to determine to do the greatest possible good, when he clearly saw it, would be a species of malevolence, and totally inconsistent with perfect goodness. As the goodness of God must necessarily move him to act, so it must move him to determine to

act in the wisest and best manner, or to do the greatest possible good. There being no defect in his wisdom, nor in his goodness, these, united, must devise, fix, and determine the best possible method of doing good. It was impossible for God, a perfectly wise and good being, to devise and adopt a plan of operation, which was not absolutely the best possible. For the least defect or imperfection in the divine purposes, would argue a moral defect in the divine goodness. We may be assured, therefore, that the perfect goodness of God did irresistibly move him to devise and adopt the best possible method of doing the greatest possible good, from eternity.

2. The perfect goodness of God must have moved him to bring into existence the best possible system of intelligent creatures. It must have moved him to give existence to the best number of beings. The number could not be infinite, but must be limited. And in the limitation, there was room for the display of perfect wisdom and goodness, to discover and fix upon the best possible number. God fixed the number of angels, of men, and of animals, as well as the number of the stars, and all material objects. He determined all that variety in the natural and moral qualities of the moral system, which was necessary to make it the most perfect. He made one angel lower than another, one man lower than another, and one animal lower than another; and formed a most perfect gradation from the meanest insect to the noblest seraph. His goodness has moved him to form such a

perfect system of living, rational, and moral beings. This system is a growing system, and will continue to increase until it has come to perfection.

3. The goodness of God continually moves him to exert his wisdom and power in governing all his creatures and all his works in the best possible manner.—His perfect goodness keeps all his perfections in perpetual motion, and makes him the most active being the universe. He is neither weary, nor slumbers, nor sleeps. His goodness moves him to do every thing possible to be done, to govern the whole intelligent creation in the wisest and best manner. He is actively concerned in all the good that is done in every part of the universe. He guides the hands and hearts of all his creatures, in all the good they do, whether intentionally, or unintentionally.—Notwithstanding the stupidity, ingratitude, and disobedience of multitudes of his intelligent creatures, his goodness prompts him to pour down the blessings of his providence upon them, in constant, copious streams. He satisfies the desires of every living creature, and fills the hearts of all mankind with food and gladness. He bestows as many and as great favors upon this ungrateful world, as it is morally possible for him to bestow. He treats every individual creature as well as the good of his great system will allow. His perfect goodness regards the whole more than the parts of his moral system, and moves him to govern individuals in subserviency to the good of his whole family in heaven and earth. Though the

goodness of God moved him to do good in the works of creation—yet it has moved him to do unspeakably more good in the works of providence. God has been doing good every moment, and in every part of the universe for nearly six thousand years, and it will move him to do good to the end of time.

4. The perfect goodness of God will move him to make the intelligent universe as holy and happy as possible, through the interminable ages of eternity.—He will do as much good to his creatures as it is possible, in the nature of things, he should do. His power and wisdom will always be under the constant influence of his pure, permanent, universal, and perfect benevolence. He will never be less able, or less disposed, to do good in time to come, than in times past. He has formed the best method to do good for ever, and he is able to do all the good that he determined to do from eternity. He has all his creatures under his control, and can employ, and will employ them all to promote the general good of the universe. God can no more cease to *do* good, than he can cease to *be* good; and he can no more cease to *be* good, than he can cease to *exist*. The good which God has done, bears no more proportion to the good he will do, than time bears proportion to eternity. He means to make all his goodness pass before the eyes of all his intelligent creatures. And this cannot be done in any limited period of duration.

From the view we have taken of divine goodness, we are pre-

sented with several serious reflections.

1. Since the perfect goodness of God always moves him to do that which will promote the highest good of the universe, it may be as consistent with his goodness to make men miserable in the future state, as in this life. In this life, we know it is consistent with divine goodness to inflict great evils upon mankind. And why may not God, in perfect goodness, inflict evils forever upon human beings? If it be said that God inflicts evils in this life to promote greater good—for the same reason, he may inflict eternal misery upon men in the future existence. The Bible represents temporal evils as preludes to eternal. Sodom and Gomorrah “are set forth for an example, suffering the vengeance of eternal fire.” God plainly teaches us in his word that there are good reasons why he should show his wrath and make his power known upon the vessels of wrath fitted to destruction.—Though God has no pleasure in the death of him that dieth, yet he may, in the exercise and expression of perfect goodness, inflict upon many of mankind the pains of endless death and despair.

2. All the objections which mankind make against any part of the divine conduct, arise from the depravity of their hearts.—Their eyes are evil, because he is good. As God always acts from pure and perfect goodness, every objection that sinners make against him arises from that bitter and malignant enmity which hates and opposes perfect and infinite goodness. If they object

against the decrees of God, they object against his goodness. For the decrees of God are as holy, just and good, as his character, which consists in love. If they object against the agency of God, they object against his goodness. For, though God works all things after the counsel of his own will, his agency in creating, preserving, and governing all things, is the exercise and expression of pure and holy love. If sinners object against God's placing Adam as the public head of mankind; if they object against his bestowing greater blessings upon some nations, or families, or individuals, than upon others; if they object against his saving one part and destroying the rest of mankind—they do object against his goodness. For God is good, and does good in all his decrees and conduct. The truth is, mankind would have had reason to object, if God had, in one instance, either acted or decreed to act in a manner different from what he has done.

3. It is owing to the knowledge, and not to the ignorance of sinners, that they hate God.—Their hearts would never arise against God, unless they perceived that his perfect and infinite benevolence was wholly opposed to their total selfishness. While they are totally selfish, the more clearly they perceive the glory of divine goodness, the more will their hearts rise against God. Of the Jews, Christ said—"They have both seen and hated both me and my father." As the conviction of the goodness of God in his decrees, conduct, law, and gospel shall increase in the consciences of sinners, their hatred

of God will increase. In the clear sight and deep sense of divine goodness in the salvation of the elect and the damnation of the non-elect, the reprobate will weep and wail and gnash their teeth forever. A conviction of the perfect rectitude and benevolence of their Creator, in all things, will never lessen, but always increase the bitterness and violence of their enmity against God. Sinners hate God for his goodness. And the more they know of the motives of his conduct, the more will they hate him for his love.

4. Men must be good themselves, if they would truly see and enjoy the goodness of God. "Blessed are the pure in heart, for they shall see God." But without holiness, no man can see the Lord. A person must feel as God feels, before he can taste and see that the Lord is good. All the darkness and misery of sinners arises from their total selfishness. It is because their eye is evil, that their whole bodies are full of darkness. Their ignorance of divine goodness is not speculative, but moral. While their hearts are wholly selfish, they have no communion with the fountain of living waters.

Rational creatures must be holy, before they can love that being who is good and doeth good, and whose tender mercies are over all his works. But such creatures as are holy behold the goodness of God in all his ways. With the Seraphim, they cry one to another, saying—"Holy, holy, holy, is the Lord of Hosts; the whole earth is full of his glory."



TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

THE following question, with the answer, are submitted to your disposal.

Question. Will all the thoughts, words and actions of men be brought into public view at the day of Judgment?

Answer. That there will be a day of judgment, in which men and angels shall be brought together in one great assembly, to receive a sentence of reward, according to their character and deeds, is most explicitly revealed.

This great event is plainly intimated in the Scriptures of the Old Testament; in the New, it is asserted by Christ and his inspired apostles, and many solemn descriptions are given of the coming of the Judge, the change in the elementary world, the resurrection and judgment of the dead, together with the subsequent rewards. Such descriptions as we read, cannot be figurative, but must be understood literally.

Among those, who believe such a day, it hath been a question, how far the character of creatures will be disclosed to the universe? Whether only a general view of individual characters will be given, so as to know among whom they rank, the holy or unholy; or whether every thought, word, and action, will be publicly disclosed? Perhaps to some who do not wish such a disclosure, it may seem incredible, if not impossible, that all the thoughts, words, and actions of men should be brought into public view. They may also think

it will be unnecessary. But who shall limit the power of God? That which is difficult to us, may be done by him with infinite ease.

The following considerations lead us to believe, that all secret thoughts will then be revealed, and that the veil of the covering that is now over the human heart, will be then wholly thrown aside.

First, Such a disclosure will be necessary to show the moral glory, wisdom, justice, and goodness of God in his universal government of creatures. God hath a right, for his own glory, to have all his perfections displayed.—He made all things for his own glory, and the happiness of his obedient servants; but neither of these ends can be answered without a full display of his perfections. His perfections cannot be displayed without a full knowledge of the character, conduct, and actions of those whom he governs. Innumerable things happen, in God's government of men here on earth, that are not only unsearchable, but surprising. In the weakness of our understanding, we are ready to wonder why infinite wisdom and rectitude do thus order.

We are frequently astonished by divine allotments, and can compose ourselves only by resolving them into an inscrutable sovereignty. Many of these things are appointed, because he hath some future design to accomplish, of which we cannot conceive; but many more of them are designed to adapt his government to the character of the creatures he is governing. He is moved to them by the thoughts, words, and actions of men that

are seen by him, yet altogether unknown by us. Sometimes it is done to check the hidden purposes of sinners, or to restrain their open violence, and fill them with a fear of his glorious greatness. Sometimes to bring men to consideration and repentance, to save his children, and prepare for them some great good by the evil they endure. All these mysterious parts of the divine government must remain so, until hidden things are made manifest by a public disclosure of the thoughts, words, and actions of all men. When this is done, astonishing glory will come to all the divine perfections, by God's present government of the world, and the apportionment that he makes to every creature. Then it will appear that every event in the divine government, from the rise and falling of an empire, to the falling of a hair from the head, is part of a most wise plan, in which every thing is connected, every thing designed for some moral purpose, to display the glory of God, and make his obedient creatures the most happy. The happiness of the saints in heaven will principally arise from seeing the wisdom, justice, and goodness of the Lord's government. Guilt will doubtless wish to hide itself in secret, under the falling rocks and mountains; but innocence, integrity, and Christian honesty, will rejoice to have the whole disclosed, which is the ground of God's government. The triumphant, redeemed saints, will be willing to have all their sins here on earth laid open, that the wisdom of God and of his dealings may shine most brightly. There is infinite and glorious wisdom in

the present government of the world, although it appears to us so dark and intricate. This darkness is partly from our own natural weakness, in those instances, where the greatness of the divine plan rises above the utmost elevation of human understanding; partly from our sin and inattention; also, in great part, from the cause we are now considering. But the great day of the Lord will remove this latter cause from the eyes of all, by the disclosure of every sinful purpose, and idle word. The moral glory of all the divine perfections, even in the present government of men, will infinitely exceed all our expectations.

A second reason why men should give an account of all their thoughts, words, and actions, and for having them laid open at the day of judgment, is, that it may appear none are injured by any of God's appointments to them in this life, nor by the sentence of rewards that will be passed at that day. That God's distributions to men, in this life, are very different, we daily see. The wicked are often exalted, and the good depressed. His present judgments are not apparently proportioned to men's vices. On this we remark, that the present is a state of trial, and not of retribution; but that will be a day of adjustment. All that is written in the book of God's knowledge, concerning the secrets in men's hearts, their hidden motives or hidden actions, will be proclaimed publicly. Then it will be seen that though all have received mercies they did not deserve, no one was ever injured by providence, or received a thousandth part of the evil he

merited. It will also appear, though comparative justice between men did not take place in this life, that it is there done; so that truth, justice, and righteousness will be eternally glorified.

There will be the fullest evidence, that the sentence passed on the impenitent, is exactly proportioned to the sins they have committed, to the hardness and impenitence of their hearts, and to their abuse of the divine grace which now offereth them life.

A third reason, why the thoughts of all hearts should be revealed, and every idle word brought into public judgment, is, to show the riches of divine grace in the salvation of those that are brought to glory.

The exceeding sinfulness of all sin; the goodness of God, when all other means of deliverance failed, in giving his own Son to be the redeemer; the humiliation and bitter passion of Jesus, to make an adequate expiation for sin; the purchase and gift of the Spirit, are great subjects to shew the wonderful goodness of God. If any thing can be added to these, to help our weak conceptions, it must be to see the constant resistance that is made to the application of this grace. When all hearts are revealed, and all words and actions brought into public judgment, it will appear that infinite power was united with infinite grace, in delivering the guilty from death, and bringing them to life. This power was exercised not only in suppressing their enemies, but also in restraining their own evil and backsliding hearts. All sinful

men imagine they are willing to be saved; yet this is an utter mistake. They are willing to be happy, but not to be saved with such a salvation as God offers. The perfect disclosure that will be made at the day of judgment, of all that men have thought, designed and done, will show that there was a constant resistance to the Holy Spirit.—The sinner, when first instructed, tried to disbelieve the reality of the divine law, and the truth and holiness of the gospel. He feigned to himself, that the Lord is not a holy God, as he is represented, and that there is no punishment for sin. When first awakened, he strove against the power of the Holy Ghost to convince him of his iniquity, and his will stood fixed against submission, until made to bow by Almighty power. Look on him after he became a Christian! How many doubts! how many backslidings! what distrust of God! how lingering in the Christian course! how wedded to the world! how conformed to its sinful manners! how impatient and repining! how neglectful of known and plain duties! how weak in faith, in love, and every Christian grace! All these things will be seen at the day of judgment; and never, until then, will the riches of divine grace, in bringing his sons to glory, be fully known. By what is now known of mens' conduct, we have abundant reason to admire the divine compassion in bringing his children to glory. He does not cast them away, altho' they have many visible backslidings. But when the whole heart of Christians, with all its failings, which none but God and

themselves now know, shall be seen, the riches of divine grace will appear still more admirable, in the sight both of men and angels.

Also, it will be necessary that the whole heart of God's people be brought into view, to justify them from the aspersions now cast upon them, and to show that they are very different people from the unsanctified. It is no uncommon thing, for the most grievous charges of hypocrisy to be brought against them. Both their profession and conduct are imputed, by the wicked, to the worst motives; and the grace of God in their hearts is denied.—These aspersions on the work of the Holy Spirit and on them, God will confound and wipe away. To do this, the thoughts and feelings of their hearts must be disclosed; and though there will appear in them more sin than is now conceived, still it will be seen, that there is an essential difference of principle between them and the ungodly. God will own, before all creatures, the beginning of his own image in their hearts.

Reader, how awful, glorious, and interesting a day that will be! How glorious for the great moral Governor of the universe, when it is seen, that every ap-

pointment of his providence to every creature is right and wise. By the final sentence pronounced, the eternal perfection of his government will be demonstrated. How awful a day for the wicked, and how blessed an one for the believing! The total depravity of human nature will be no longer denied, nor the need of divine grace, for the salvation of any one, doubted. The evil of sin will appear in all its horrid colors. It will appear that nothing but almighty power and wisdom could have restrained sin in this world; and that to be left under its reigning power is the same as to be left in a state of eternal torment. Every mind will be awed, and every mouth stopped by the greatness of the transaction.

O reader, dost thou know such a day is before thee, and canst thou forget it? Art thou ready and willing to have thy heart disclosed, thy motives revealed before an innumerable company of angels and men? Will the darkness and secrecy of this world be any protection to thy hidden sins, when thou standest in the light of divine knowledge? Hast thou ever repented and obeyed? If thou hast not, delay not a moment to make thy peace with God.

X.

RELIGIOUS INTELLIGENCE.

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TO THE EDITOR OF THE CONNECTICUT MAGAZINE,

SIR,

I was directed by the Gentlemen who were present at the late meeting to organize the Society Auxiliary for Foreign Missions, to

transmit to you an account of the past proceedings respecting the Society, and to request you to publish it in your Magazine.

Yours,

HENRY A. ROWLAND.

Auxiliary Foreign Mission Society.

HARTFORD, 4th Feb. 1813.

The North Association of Hartford County at their session in Enfield, on the first Tuesday in June, 1812, judged it expedient that a *Society Auxiliary to the Board of Commissioners for Foreign Missions* be formed, and appointed the Rev. Messrs. Nathan Perkins, D. D. Andrew Yates, Henry A. Rowland, Noah Porter, and Nehemiah Prudden, the Hon. John Treadwell, Esq. the Rev. John Taylor, Samuel Pitkin, Esq. Maj. Martin Ellsworth, and Deacon Jonathan B. Balch, a Committee to form a Constitution for the same, and take such measures as they shall judge expedient to carry it into effect. Said Committee met according to this appointment in Hartford, on the last Tuesday of June past, at the house of the Rev. Nathan Strong, D. D. and formed a

CONSTITUTION.

ARTICLE 1. The name of this Society shall be the Foreign Mission Society of the North Association in Hartford County and its vicinity.

2 The object of the Society shall be to raise money, to support *Foreign Missions*, and to aid the translation of the Bible into various languages.

3. Every person, who shall subscribe the Constitution, and shall engage to pay to the Treasurer of this Society, annually, a sum not less than one dollar shall be a member.

4. Every person, paying the sum of fifteen dollars, which will be accepted at three equal annual instalments, shall be a member for life.

5. The Officers of the Society shall be a President, Vice-Presidents, a Secretary, Treasurer, and Auditor, to be chosen by ballot at the annual meeting.

6. The Society shall hold its annual meeting on the third Wednesday in October in each year.

7. The first payment shall be made at the first annual meeting to the Treasurer when elected.

8. The Secretary shall record all the proceedings of the Society, and

shall give notice of the annual meeting in the News papers printed at Hartford, at least three weeks before the time of meeting, and special meetings may be called by the President, or in his absence, by either of the Vice-Presidents.

9. Whatever expenses shall arise in transacting the business of the Society, shall be defrayed by monies drawn from the Treasury by an order signed by the President, or in his absence, by either of the Vice-Presidents, or in their absence, by the Secretary.

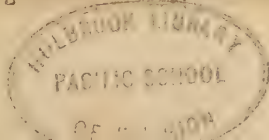
10. The Treasurer, on receiving the annual tax, shall pay the same, and all other monies received by him, to the Treasurer of the American Board of Commissioners for Foreign Missions, except as above excepted.

11. The Auditor shall annually, previous to the annual meeting, examine the accounts of the Treasurer, and a statement thereof shall be made and exhibited to the Society at each annual meeting, and the same being accepted, shall be recorded by the Secretary.

12. If the office of the Secretary or Treasurer shall become vacant during the year, the President, or in case of his absence, the Vice-Presidents shall designate a person to fill the vacancy.

13. No alteration shall be made in this Constitution unless by a vote of two thirds of the members present at an annual meeting, nor unless the motion for the alteration shall have been made at least one year previous to its adoption.

The Committee issued a Circular inviting persons who become members of the proposed Society to attend a meeting for the purpose of organizing, at the State-House in Hartford, on the third Wednesday in October last. A number of Gentlemen met at the time and place specified. After largely conversing on the subject, it was agreed to adjourn to the 4th day of Feb. inst. in order to take further advice of the Association. Previous to which adjournment the association met at Northington, when the question respecting the *Auxiliary Foreign Mission Society*, a Constitu-



tion of which is formed by a Committee appointed by that body, was brought forward: Whereupon, Voted that it is expedient, in the present state of things that an Auxiliary Foreign Mission Society be formed. Accordingly a number of Gentlemen met in the City of Hartford, on the day to which the meeting was adjourned, and proceeded to organize the Society; when the following Gentlemen were chosen to fill the offices of the Society:

REV. NATHAN PERKINS, D. D.
President.

REV. NEHEMIAH PRUDDEN,
PLINY HILLYER, ESQ. *Vice-Presidents.*

REV. HENRY A. ROWLAND, *Secretary.*

ENOCH PERKINS, ESQ. *Treas.*

CHARLES B. KING, *Auditor.*

The Rev. Mr. Prudden was appointed to preach a sermon at the annual meeting of the Society in Oct. next, in Hartford, at 2 o'clock P. M.



The following account of a revival of religion in Portage county, Ohio, was forwarded for publication in the Conn. Evan. Mag. by the Rev. John Seward, one of the Missionaries in the service of the Missionary Society of Connecticut.

THE extent of Portage county is 30 miles, east and west, and 25 miles, north and south. Thirteen years ago, it was a howling wilderness, almost entirely destitute of civilized inhabitants. At the present time, there are nine regular churches of the Congregational or Presbyterian order, within the bounds of this county. Most of these churches have been lately formed; two of them during the last year. At their formation, they were small. The number of members, at the time of their organization into a church, has not generally exceeded twelve or fourteen.

The present year, God has been pleased to pour out his Spirit, add to

the numbers, and, we trust, increase the graces of several of these churches. This work of divine grace has prevailed principally in the towns of Aurora, Rootstown and Randolph. It has not, however, been wholly confined to these towns. Hudson, Tallmadge, and several other places, have experienced some influences of the divine Spirit. The revival has been most general in Aurora and Rootstown. Through the whole of the last winter, an anxious desire was manifested by many in each of these places to hear the word of God: individuals who had long been habituated to spend their money for that which satisfieth not, now cheerfully contributed for the support of a preached gospel. Sermons were heard with great attention; sometimes with tears.

Notwithstanding these favorable appearances, vanity and folly prevailed in the town of Aurora, to an alarming degree. The winter evenings were spent in unprofitable visits by many; and the youth were uncommonly engaged in attending scenes of pleasure. Every method seemed to be tried by them to silence the voice of conscience which was then whispering in the ears of many, and destroying their sensual peace. But their efforts were vain. Conscience, awakened by the Spirit of God, would speak. It would follow them in their excursions for pleasure; disturb their minds, and disappoint their expectations. All this remose of conscience, however, did not put a stop to vain recreations. The resolution formed on retiring from a scene of amusement, never to attend another, was swept away by the first temptation. The same scene was reacted; the same stings of conscience were again experienced; the same resolutions again formed, and these resolutions shared the same fate with those that had gone before. No one supposed that others felt like himself. Each concluded that all his companions were as stupid, as thoughtless, and as happy as they appeared to be.

In the month of February it was found that several individuals were under deep religious impressions.—To a missionary they expressed clear

and distressing views of their sinful, deplorable and alarming condition.

On account of the general prevalence of vice and folly among the different classes of society, and especially among the youth, the friends of Zion, in the course of the winter, became alarmed. They began to awake. A day was set apart for fasting and prayer. This day was observed by the church about the first of March. A missionary attended and preached on the occasion. God was pleased to manifest himself a God that heareth the prayers of Zion. Religion soon became the topic of common discourse. About the first of April, the Spirit of God seemed to descend upon the place like a mighty shower, and swept away the refuges of lies. The enemies of God were confounded; the mouths of gainsayers stopped; many were enquiring with great anxiety, What shall we do? Some soon entertained a hope that they had passed from death unto life; while the lately mourning friends of Zion beheld with tears of wonder, admiration, and joy, the speedy and unexpected answer to their prayers. Religious meetings were crowded, attentive, and solemn. The anxiety of many was manifested in their countenances while hearing the word; sometimes there was scarcely a tearless eye in the whole assembly; sometimes we heard an involuntary sobbing; sometimes the heart-rending sigh. The friends of God were animated and greatly encouraged. The expectations of Zion were raised. The work was powerful; but short. The fruits of it, however, remain, and I trust will remain for ever.

In the town of Aurora between 20 and 30 are hopefully the subjects of regenerating grace. In Rootstown, about the same number; in Randolph 8 or 10, and individuals in other towns. Of those who have obtained hopes in this revival about 40 have become members of the Congregational or Presbyterian churches. Others will probably soon follow their example.

What has been said respecting the revival in Aurora, will apply in most respects to the same work in Root-

town. The revival commenced at nearly the same time in these two places, and in each place the same general appearances were exhibited. The principal difference is that in Rootstown there was less appearance of vice the preceding winter, than in Aurora; and the number of hopeful converts is greater in proportion to the population than in any other town in the county.

The exercises of those who were subjects of this work were powerful, and the effects produced are salutary. Previously to obtaining a hope, the subjects of the work generally experienced clear views of their criminality in the sight of a holy God. When enquired of respecting their feelings, they would commonly unburden their minds by weeping, before any intelligible answer could be given. When answers were made, they were generally, for substance, such as the following: 'My feelings cannot be described.' 'I am a great sinner.' 'It seems as if God could not pardon my sins.' 'I must perish.' 'It is what I deserve.' After the subjects have indulged a hope in the divine mercy, through a glorified Mediator, there has usually been a rejoicing in God; a cordial approbation of the doctrines of grace, and an ardent love for religious duties.— One very evident and important effect of this work is a revival of family religion. Many families now call upon God, morning and evening, which lately neglected the important duty. Parents feel the importance of training up their children in the way they should go. It is very evident, that an uninterrupted continuance, and a universal diffusion of such a blessed work, would cause the wilderness to bud and blossom as the rose, and the whole earth to resound with the high praises of God.

Aurora, Jan. 25, 1813.



Dr. Green's Advice and Exhortation to his People.

(Continued from p. 78.)

III. When a minister is settled, the next inquiry is, in what manner

you ought to treat him; and how you may improve by his ministry in general, so as to derive the greatest advantage from it.

In the treatment of a minister, be careful, on the one hand, not to idolize him; and on the other, not to despise and injure him. There is real danger of both these extremes; and, as is often the case with extremes, the one has a strong tendency to produce the other. What, in the first instance, we over value, we are, in the second, prone to condemn and abuse. It has often happened since the time of the apostle Paul, that a people who once, *if it had been possible, would have plucked out their own eyes, and have given them to their minister, have eventually slandered him, persecuted him; and sought to be separated from him.*

I am perfectly aware, that such is the strong propensity of the mass of mankind to express admiration or censure, just as their feelings prompt them, that there is little hope of engaging a large congregation to act with full discretion in the particular now considered. But the malady which cannot be cured, may still be mitigated. The discreet and conscientious part of a religious society, by watching against error themselves, and by using their influence steadily with others to oppose or correct what is wrong, will always produce, in the end, a very considerable and salutary effect.

The clergy are often reminded by the laity, *that ministers are but men*—Let them, then, remember their own suggestion, and not load us either with praise or with blame, which it belongs not to man to receive, without danger or injury. If your minister be popular, he will know it sufficiently by indications which cannot be concealed. Never, therefore, offer him fulsome praises to his face, nor utter them to others. If they come to his ears, and he be as modest and self denied as he ought to be, they will only disgust him, and if not, they may greatly injure him. Give him solid proofs of your friendship and affection—show him that you “esteem him very highly in love, for his works’ sake”*—by attend-

ing diligently on his ministry, and endeavoring to profit by it; by regarding his admonitions and advice; by a ready gratification of his reasonable wishes; by relieving his wants and anticipating his necessities; by constant kindness and attention to him and his family; by assisting him to bear his burthens; by sympathising with him in his afflictions; by habitually and earnestly praying for him; by letting him see that he has been the happy instrument of leading you to the Saviour. These are the means by which he is to be encouraged, and your attachment to him demonstrated. But all extolling of his powers and services forbear, out of tenderness to him and to yourselves, lest you render him less estimable, acceptable, and useful, by undue praise; and above all, lest you offend God, by giving to a creature what belongs to himself alone. If you idolize your minister, your sin may be punished by your being permitted to admire him, without receiving any real profit to your souls. Among the causes of spiritual barrenness, we may probably number the improper estimation of means and instruments, to the forgetfulness that it is only “God who giveth the increase.” When the Corinthians said *—“I am of Paul, and I of Apollos, and I of Cephas, and I of Christ,” they needed and received the severe rebuke of an apostle.

Recollect, also, on the other hand, that unjust censure of the ministers of the gospel, as well as an excessive estimation of them, is offensive to their master, and may draw upon you the manifestation of his displeasure. If a minister of the gospel be vicious, or act in any way altogether inconsistently with his sacred office, seek to have him deposed or disciplined at once; and I rejoice to say that, in the present state of our church, I think you will not seek it in vain. If he has been, in your opinion, indiscreet, or negligent, or unfaithful, or in any respect blameable, in a particular instance, let some individual go to him privately, and tell him frankly what is thought to be wrong in his conduct.—Tell him with respect, tenderness, and affec-

* 1 Thess. v. 13.

* 1 Cor. i. 12.

tion, mingled with fidelity and plainness. In many cases, probably, he will be able to satisfy you that you had less cause of offence, than you had supposed; and in some, that you had judged him altogether erroneously, through ignorance or mistake. If he shall have been really to blame, you will have taken the most proper method to reform him; and if of a right temper, he will certainly not only correct his error, but thank and love you for your faithfulness and friendship. But beware of scattering indiscriminate reflections on your minister, to the diminution or destruction of his influence with his people. Remember that the credit of religion itself, and the success of the gospel, are connected with respect for the ministerial character. Will your children, or others whom you respect your opinions, be likely, do you think, to derive benefit from the instructions of a man, whom they shall hear you frequently condemning and reproaching? Or is it probable that you will yourselves, * "receive with meekness, the ingrafted word which is able to save your souls" from one, over whom you are in the habit of erecting yourselves into haughty censors; or towards whom you are continually indulging in fault-finding, and in severe remarks on his performances, actions and character? Avoid, then, as injurious to yourselves, your family and friends—as cruel and unjust to your minister, and as highly offensive to the Saviour himself, all groundless and unnecessary censures of him who is placed over you in the Lord. Make a reasonable allowance even for real blemishes, imperfections, deficiencies and mistakes. Consider that your pastor's office is extremely arduous and difficult, as well as that it unavoidably exposes him to such a general and rigorous scrutiny, that all the real friends of religion should rather be his advocates than his accusers. Recollect too, that we are all far more disposed to lay blame on another than on ourselves, and that it is by no means improbable, that the fault which you will sometimes

be ready to find with your pastor, you ought rather to have found with yourselves—with your own temper, wrong feelings, or improper expectations.

There are two or three sources from which misunderstandings and dissatisfactions, relative to the clergy, are so apt to arise in a congregation in this city, that it may be proper to notice them distinctly.

1. The frequency of public preaching. That ministers of the gospel may be slothful and negligent in this particular, and that they who are laborious on the whole, may sometimes be blameably deficient in industry and exertion, I am not disposed to deny; nor would I be the apologist either of the one class or the other. But the truth is, the mass of the people do not know, and it is not easy to make them understand, how much time is necessary to a suitable preparation for the pulpit; nor how many calls of duty and interruptions of study in a populous city, reduce the time which their minister can devote to such preparation, within a small compass indeed. They usually, therefore, expect more preaching from a clergyman than it is practicable for him to perform. The case is particularly hard and embarrassing to a young minister. The late venerable Dr. Witherspoon, whose opinions on ministerial duty certainly deserved the highest regard, said to me when I was coming into your service—"In ordinary circumstances, never neglect, while you are young, to write one sermon in a week—and never attempt to write more than one, for if you do, you will spoil them all. If you must preach twice, let once be without writing, and with little study; otherwise, instead of doing all well, you will do nothing well."

To a young clergyman, then, you ought to show much indulgence in the article of preaching; for if he neglect diligent study and laborious preparation for the pulpit in youth, both he and you will probably regret it sorely to the end of his life. For two or three years after entering on his ministry, do not expect from him steadily, unless he voluntarily offer it, more than two public performan-

* James i. 21.

ces in a week. As he advances in age and experience, your expectations may reasonably increase: and after a number of years he may, if his health permit, preach as frequently as you may desire to hear him. But the health of your pastor ought always to be an object of your regard, as well as of his own.—If it be feeble, make candid allowances for it; if it be vigorous, or comfortable, you have a right to expect that his services will be more numerous and with fewer interruptions.

2. Pastoral visitation is another portion of ministerial duty, in regard to which the complaint in congregations is so general, that I never knew but a single minister—an aged man, who in the last years of his life, devoted nearly his whole time to visiting—who did as much of it as his people desired. There certainly has been no part of my duty as a pastor, in which I have so little satisfied myself as in this; and in which, also, I believe that I have so little satisfied you. Yet I can truly say, that I have always appreciated it highly, and that the anxieties I have felt, the resolutions I have formed, the plans I have devised, and the exertions I have made, to perform it more effectually, have neither been slight nor few.* There are several obstacles to the full discharge of this duty, in this place, not to be easily surmounted or removed. Many earnestly desire to have their clergymen call on them often, as a friend or companion, who would never wish to see him enter their doors on a visit

strictly pastoral; that is, to catechise the family, to inquire into their religious knowledge and the state of their souls, and to address them seriously on their eternal concerns.—Yet such, or similar visits, a clergyman is chiefly bound to pay. His time is too precious to devote much of it to ceremony and sociality. A few hours, occasionally, he may properly employ in calls or visits of mere civility and friendship; for these may have their use, not only in relaxing his own mind, but also in gaining the affections of his parishioners. But those who have no disposition to see their pastor on the errands that are the most proper to his office, have the least reason of all to complain of him for the want of attentions of another kind; and yet these commonly are the very persons who are most disposed to clamor against him for not visiting his people.

But the occupations mostly pursued by those who live in this city, and the manner in which the several members of a family are obliged to spend their time, are, in fact, almost incompatible with regular pastoral visitation. Many families can neither intermit their business, nor be seen together, except in the evening—when visits are generally inconvenient to a minister. The most which seems to be practicable, is, that your pastor should see you in seasons of affliction, sickness and confinement; at times when some of the family are known to be under serious impressions of religion; and when providential occurrences, of whatever kind, may give you a special claim on his attention. If on such occasions you shall perform your own duty, by letting him know what is the state of your household, he will ordinarily be able and desirous to visit you. And if my successor, or late colleague, shall be able to organize a system of regular family visitation and catechetical instruction, I shall, should I live to know it, rejoice in it with all my heart. But you must not forget that this cannot be effected without your consent and co-operation, and that till it be done, your expectations of visits from your pastors ought to be

**A consideration which had much influence in determining me to enter on that course of public catechetical lectures which I have continued through two seasons, was, that this would be a substitute for family visitation and catechising—that in this way I could do what was equivalent to catechising all the youth of my charge, with many of their parents, once a week, for half the year.—There is nothing I more regret in leaving you, than that I leave this course of lectures incomplete—Possibly it may yet be finished, and the whole be published.*

limited by the bounds which I have indicated. In the mean time you will recollect, that the constant opportunities which you have for the general catechising of your children, the favorable circumstances in which you are placed for deriving religious knowledge from books and conversation; the privileges you enjoy in religious societies and conferences, and from the numerous public services on which you may conveniently attend, both on sacred and secular days, are, to say the least, a full equivalent for the want of that family catechising, which congregations otherwise circumstanced more need, and sometimes receive.

3. The last cause of complaint, which I propose to notice, is, the occasional absences of your minister for the recruiting of his health and spirits. That under color of such absences, abuses may be practised, is not to be questioned. At the same time, you ought to be sensible, for it is certainly a truth, that there is not one man in a hundred who has a constitution to bear the life of a student and pastor in your city, without intervals of relaxation, and occasional excursions in travelling, to restore his wasted strength. The duties of a faithful minister here, bear harder on the animal functions, than the occupations of the day laborer, the mechanic or the merchant. The absences contemplated will, moreover, be useful to your minister, and eventually to yourselves, by the opportunities which they will afford him of enlarging his acquaintance with men of piety and science, of seeing the habits and customs of different places, and of extending generally his knowledge of mankind—a knowledge as important to a minister of the gospel as that of almost any other description. A moderate allowance for such absences, therefore, you ought to make, without complaint or reluctance.

On reviewing the three last particulars, I am very sensible that, while they are important to direct you in the treatment of your pastor, they are capable of perversion by him—But there is nothing which may not be perverted; and I hope you will never have a pastor capa-

ble of using what was intended for his benefit, to screen him from deserved censure, or to assist him in the practice of imposition. A man disposed to do this, would be likely to be soon banished from the ministry altogether. Every worthy minister of the gospel will incline to the extreme of over exertion, rather than to that of indulgence. He will often be disposed to regret that he cannot do much more than he finds to be practicable, in a cause so good as that in which he is engaged, and for a master who has such high and tender claims as the one whom he serves.

In order to your improvement under the ministrations of your pastor, I recommend a careful attention to the following things.

1. Expect and desire him to declare to you “all the counsel of God.” Do not indulge a wish that he should keep back, conceal, or disguise, any part of the revealed system. Be willing that he should bring it all forward, and in all its strength.... provided that he does it with suitable explanations and in just proportion, dwelling most on those topics which are most important and most practical. Never quarrel with your minister for dealing plainly with you from the pulpit, and endeavoring to come as closely as he can to your consciences and hearts. Remember that he is bound to do this, both that he may deliver his own soul and be instrumental to your salvation. If he shall avoid coarseness and vulgarity, (which he ought to do as a matter of duty as well as taste,) he cannot be too plain, practical and pungent, in his addresses. Let it be deeply imprinted on your minds, that it is not to be amused or entertained, it is not merely to be instructed, that you hear the gospel—it is *that your souls may be saved*. Alas! what would it avail you, though your pastor were as wise and as eloquent as Paul, if he were not honored to win your souls to Christ. Oh, that my successor may be far happier in this respect than I have ever been! Oh, that he may see many seals of his ministry, beyond what I have witnessed! And that this may be realized, be not wanting to yourselves

—honestly, heartily and wholly, seek to be made wiser and better, whenever you hear him preach.

2. Do not treat both your pastor and yourselves so unjustly, as not to attend constantly and regularly on his preaching. It is not in human nature to speak with earnestness to deserted seats. You, therefore, not only sustain a loss yourselves, but you sink the heart of your minister, and disserve those who are present, when you are unnecessarily absent from church. Against that most unchristian custom, which has begun to shew itself among you, of neglecting public worship in the afternoon of the Lord's day, I desire here to enter my pointed testimony. It has its foundation unquestionably in the love of sensual indulgence and conformity to the world; and so long as any individual allows himself in it, I seriously affirm that I have very little expectation that he will profit by the morning service, on which he attends. A conscientious, careful, prayerful, and constant attendance on public worship, I do most earnestly recommend to you all, as you value your eternal well-being. And though I must not dwell upon it, yet I cannot be content without urging, in a word, upon those who have not yet approached to the table of the Lord, not to withdraw from the church during the administration of the holy sacrament of the supper, but to remain till the conclusion of the solemnity, and reverently to meditate on what they witness. Thousands have dated their first deep and effectual impressions of religion, from what they saw and heard at the Lord's table, before they had ever been admitted to it as communicants.

3. Receive the private admonitions, and even rebukes of your pastor, suitably administered in the discharge of his official duty, with temper, candor, submission and thankfulness. To admonish, reprove and rebuke individuals, is an undertaking to which a gospel minister is commonly disposed to be sufficiently reluctant, without any special discouragement. Yet it is one which he is not permitted wholly to refuse; and when seasonably, discreetly, tenderly

and faithfully performed, it may, be of the greatest use.—It may under the divine blessing, save a soul which might otherwise be lost. View it, therefore, not as an insult, but as it is in reality, an instance and proof of the truest and highest friendship; and be persuaded that you will act, not meanly and pusillanimously, but nobly and wisely, as well as dutifully, in meekly receiving and profiting by "the wounds of a friend."—Open rebuke is better than secret love.*

4. Fail not to send your children steadily to receive the catechetical instructions of your pastor. Prepare them for these instructions at home, by carefully governing, teaching and praying with them, according to your solemn baptismal vows; and as recollecting what I have often inculcated, that family government, family instruction, and family religion, are the only sure and solid foundations of all that is excellent either in church or state. With much regret I have observed that there has been, for a year or two past, a lamentable and increasing remissness in the duty of sending your children to be taught their catechism, and those little forms of devotion which have been prepared for their use. The cause of this, as I am satisfied that I do not mistake it, I must not forbear to expose.—It is the criminal neglect of parents to teach their children in their own families. Giving them little instruction there, they are at first ashamed to expose their own unfaithfulness and their children's ignorance, by sending them into public; and afterwards they lose, by degrees, all sense of obligation and regard to the duty till at last they omit it wholly, without compunction or concern. Believe me, the guilt and the danger of this is truly alarming, with respect both to yourselves and your offspring. Perform to them, therefore, your own personal duty, and you will be willing and desirous to give your pastor the opportunity of performing his. Send to him, carefully and punctually these lambs of the flock, that he may add his en-

* *Prov.* xxvii. 5.

deavors to your own, in striving to direct and guide them to the fold of eternal safety and rest.

5. Remember your pastor in all your prayers. How often does the great apostle of the gentiles repeat the injunction—"Brethren, pray for us." He felt constantly the necessity of being aided by the devout supplications of all the faithful: And if such was the fact in regard to him, with all his extraordinary furniture and endowments, what must be the feelings of every inferior and ordinary minister of the gospel, who has any right views of his work and his necessities? He will assuredly most earnestly desire, as he will most urgently need, your unceasing prayers; and you will incur the guilt of no common neglect, if you do not prefer your petitions to God constantly and ardently in his behalf. Neglect in this particular, may, also, be most injurious to yourselves; for your pastor's labors however faithful, and abundant, will do you no good, unless God confer his blessing on them; and it is only in answer to prayer that you have a right to expect the blessing. Therefore, pray for your pastor and for the success of his ministrations—I had almost said—whenever you pray for yourselves.

And here you will permit me to put in a request, that I may still be specially remembered in your addresses to God, though my pastoral relation to you be dissolved. Give me this proof of your attachment and affection, and I will esteem it as the most precious which I could receive. Pray that I may be directed, assisted and blessed, in the arduous trust which I am about to assume, and for the right execution of which I feel that I need both wisdom and strength which can come from God alone.—Pray that I may be made the humble instrument of promoting our Redeemer's cause to the end of my days; and that then, through his infinite merits and prevalent intercession, I may be permitted to enter on "the rest which remaineth for the people of God."

(To be concluded in our next.)

Some account of the impressions on the mind of George Parsons, as appeared from his conversation, a short time before, and in his last illness.

Mr. George Parsons was born at Enfield, Aug. 14th, 1787, of respectable parents; and died December 14th, 1812, at the age of 25 years and 4 months. He was dedicated to God in baptism, while an infant. The importance of religion was taught him from his youth to ripen years; but with no other visible effects, than those which respect morality. He was moral and regular in his life and conversation, remarkably constant at public worship, and attentive when in the house of God. But the seed that was early sown, sprung up in due time. On the morning after he had spent the preceding evening in mirth and dancing, in his usual health, he solemnly declared to his wife, that he would never again set his foot on the floor to dance. "It is time," said he, "for you and I to attend to our bibles." These observations may shew every one, that dancing and religious impressions on the mind are so perfectly inconsistent with each other, that one or the other will be dismissed.

The night following, he was taken ill, and as he was full of bodily pain, he said very little: as he drew nearer to the close of life, strength seemed to be given him; his tongue was loosed, and he spoke in solemn language to all who were present. Among the first questions which were asked him, was this, whether any thing troubled his mind; he replied, "a sick bed is a poor place for repentance." The Saturday before his death, which took place early on the morning of the succeeding Monday, he repeated the words, "a sick bed is a poor place for repentance." He appeared then to be much alarmed concerning himself, and viewed his exit near at hand.—During the Sabbath he appeared to be often in prayer, and to be fervent in his petitions that he might be spared, yet a little while: then in earnest, and with apparent fervency, he would pray for his soul. On Sab-

bath evening he did, as he expressed it, most earnestly beg for his poor never-dying soul, that it might be cleansed in that blood which was shed for poor sinners like me. As his time was short, he seemed to have uncommon strength given him. He most fervently begged that he might not have that sentence pronounced upon him—depart: “but Oh,” he cried, “that I may be of that happy number to whom it shall be said, Come ye blessed.—O Jesus, Lamb of God, receive me into thine arms of mercy.”

When he was asked how he felt, he observed, that he had prayed with all his heart and soul, and thought he felt some relief, for if we come to Christ with a penitent heart, he will forgive. Then he enquired of his mother, who sat by him, how Christians felt, (meaning when in the exercise of religion,) and when answered, he replied, “how happy do I feel while I am talking with you.” He appeared at that time to be in ecstasies of joy, and exclaimed, “Glory to God in the highest, I shall be with him in glory, and join with all the redeemed in that new song which is sung in heaven. I am anxious to go now.”

After a moment's pause, he turned, and, in a most tender and affectionate manner, took leave of his dear companion, and all his friends, and said, “I am going into the eternal world; I bid you all a long—a long farewell.” And then most solemnly warned and exhorted them to prepare to follow him, and meet their God. He said to them, “look at me, what a spectacle I am upon a dying bed. I wish once more to go home, to warn the people in that neighborhood.* I would warn them with tears in my eyes, to seek the Lord while he may be found. O, these priests that go about preaching that doctrine, it will not do for a death bed; they must prepare to meet their God.”† He then, in a most

feeling manner, called upon all around him to seek first the kingdom of God—“Behold,” said he, “now is the accepted time, behold, now is the day of salvation. Seek the Lord while he may be found, call upon him while he is near.” He urged upon his beloved wife, with a dying pathos, to prepare for death. Do not put it off—begin now—do promise me that you will not put off the present time, but that you will begin now, for it is an accepted time—harden not your heart. With the same zeal he urged on all by-standers an immediate preparation for death—not to delay any longer—time was short, but precious—harden not your hearts.

At this moment, (for his moments were few,) a ray of light seemed to dart through his soul, give it new life, and filled his mouth with the praises of God and the Lamb, saying, “Glory, glory to God who sits on the throne: hallelujah to the Lamb slain from the foundation of the world, to save sinners.” In connexion with this joy and happiness, which he seemed to experience, he began and sung a part of the hymn, “Hark from the tombs,” but his strength and breath sensibly failed him, and continued to do, till his pulses were gone, his breath departed, and fond nature ceased her strife.



[In the last Number of this Magazine we published Letters from Mr. Nott, transmitted to us by the Rev. Mr. Nott, his father, of Franklin. As the public anxiety is great to know the true state of the Eastern Missions, we have extracted the following Letters from the Panoplist, giving more full information on this subject.]

ED.

“Calcutta, August 21, 1812.

“Rev. and dear Sir,

THROUGH the goodness of God we are enabled to tell you of our arrival in India, and of our general health and prosperity. He has preserved us from the dangers of the sea, and hitherto from those of the climate; and we feel the rea-

* He and his wife went to visit her mother, there he was taken sick, and died a few miles from home.

† By these priests it is supposed he meant universalists, because one of them had lately preached in his neighborhood.

son that we have to thank God and take courage. You will doubtless have received accounts from brethren Newell and Judson, before the arrival of this, and have learnt the course they were obliged to take. Since we have been here, we have been engaged in the process with the government, through which they have passed. We were yesterday summoned to the police ; and to day we obeyed, and received from the government an order to leave the country in the ship Harmony, in which we came, and were informed that the captain would be refused a clearance till he had given the government satisfaction, that he would take us away. About an hour afterwards we handed to the officer of the police the following paper :

“ To the Honorable the Governor General in Council.

We the undersigned, passengers lately arrived in the ship Harmony, having received an order to depart out of the country on board the same ship, beg leave to state, that agreeably to our intention, stated at the police on our arrival, of leaving the Company's dominions, we request the liberty to depart by the earliest opportunity for the Isle of France, and that therefore the Harmony may not be refused a clearance on our account.

L. RICE,
S. NOTT,
G. HALL.”

“ This petition, as far as we can judge, will be favorably answered, so that you will perceive that our first object will be the Isle of France, whither brethren Judson and Newell had before obtained permission to go. As to our future prospects, we have now time to say but little ; and hope in a few days to write you again. It will be sufficient at present to state, that our eyes fix upon Madagascar, a field immense in extent, totally unacquainted with the Gospel, to which no others are intending a Christian mission, (Dr. Vanderkemp being dead,) and which is attended with many facilities from its adjacency to, and constant intercourse with, the Isle of France, now

an English colony. To which may be added the assistance and protection offered to us by his Excellency the Governor of that Island, when we were there, provided we would undertake a mission to Madagascar. This circumstance had led our minds to consider this place while we were there, as you will learn by our letter which we then wrote ; and we now think we see in our being sent thither, in the various circumstances which attended us, in the destination of the other brethren, and in the immense difficulties which lie in the way of our former plans, the finger of Providence pointing us to a place which we had not chosen, necessitous in *itself*, and opening to the view of Christian benevolence, likewise, a much wider scene of Pagan and Mahomedan misery.

“ Our reasons for making this choice and for giving up our former intentions, and those fields of labor, which the Commissioners have more particularly looked at, we shall hereafter more fully detail.

“ Should Providence on our arrival at the Isle of France open a better prospect, than that which we have before us, (for instance, that of beginning to give the Gospel to Eastern Africa,) we shall feel free to decide, and shall be at the place from which, of all others, it will be the easiest to go to any part of the Eastern World.

“ At present we must wish you to direct your letters, &c. to the Baptist brethren at Serampore, by whom we are treated in the most cordial manner. We feel it necessary to mention the great expenses which in the present state of our affairs we must necessarily incur, and the need we shall be in of remittances from America. The route, too, by which we shall receive communications from America, will be long, as we must receive them through Serampore in our present unsettled state. We trust that whatever is sent forth will not be misapplied by us, and that the bounty of the people of God in our native land will be richly compensated by the success of his Gospel in the Eastern world. Pray that we may labor with diligence, and wait with faith and pa-

tience. With the most earnest prayers for you, Sir, and the Board of Commissioners, we remain, Rev. Sir, yours, &c.

SAMUEL NOTT, jr.
GORDON HALL,
LUTHER RICE.

Rev. Samuel Worcester, D. D.
Cor. Secretary."

The following extracts are taken from letters written by Mr. Rice to his brother.

"Calcutta, Aug. 21, 1812.

"Dear Brother,

From the Isle of France to this place I was most of the time slightly ill. Here I have been ill and under the hands of the physician; but am now better, and see nothing but that I may enjoy a tolerably good state of health. I wrote a long letter to you from the Isle of France, (which, however, I suppose you have not yet received,) in which I gave an account of our passage to that place, and of the prospects then before us." [Mr. Rice then gives the same account which is printed above in the joint letter of the brethren.]

"The missionaries at Serampore, I mean Messrs. Carey, Marshman, and Ward, appear to be really most excellent men. Under God, they have certainly done most wonderful things. This mission promises most extensive and lasting good to all this eastern world. By these men, as instruments, the Lord appears to be giving his Word to many populous nations; and who can say, how soon the *company of those who publish it will be great?*"

"Of the idolatry of the natives I have little to say. I am too much occupied about our own concerns to pay much attention to it at present. I see their pagodas, or temples, as I pass them. Sometimes I observe the people performing religious ceremonies.

"Do not fail to write, if you hear of any vessel sailing to this place. Direct your letters to the care of Dr. Carey, Serampore, and they will reach me in any part of this eastern world.

"My dear brother, live to the

Lord; take diligent and kind care of our parents; and do all you can for the religious benefit of your beloved family."

Aug. 28.

"By the enclosed you will perceive, that we had been ordered by government to return to America in the ship Harmony, and that we had petitioned for permission to go to the Isle of France. We have since received an answer granting our request; consequently we are making our calculations and preparations for that island; and, indeed, I hoped to have sailed before now, but have not been able to procure a passage. It is said, however, to be very dangerous going from this place, at this season; nor will it cease to be dangerous till the monsoons change, which will not take place till the last of October. I wished to have gone before now, because it is the unhealthy season here, and the healthy season there, and because at that place I could be increasing my knowledge of the French language, which I think would aid me in acquiring that of Madagascar. Indeed, various considerations render it important to go soon; and I shall endeavor to do so, notwithstanding the danger of the present season, esteeming it always safe to be in the path of duty.

"The natives of this country are really a most curious set of people. Whatever may have been said of their supineness, or of their apparent want or debility of intellect, it is granted on all hands, that no people equal them in cheating; especially in little things.

"I have seen but one instance of self-torture and that of so moderate a character, compared with some others, that here it would scarcely be noticed. It was a man lying with his back on the ground, having one fist clenched, and holding in the other hand a brick of the size of those in your chimney, and smiting his naked breast with the brick and his fist alternately; and apparently with such violence as must put an end to his miserable life. The sight was shocking, and I passed on."

"There are laborers, mechanics, &c. of almost every kind; but scarce-

ly any one can be found, who does several kinds of business. Servants, as they are of particular casts, will only do particular things. One will not touch a tallow candle; another will not empty the water from a wash bowl; and so of all other things; and none of them will eat the provision which has been dressed for an Englishman's table."

"Sept. 2d. It is now two days over three weeks since I landed here, and though I have watched with brother Nott half of each of the two last nights, my health is better, I think, than when I came on shore. Brother Nott has been sick about a week, and has been brought pretty low; and, in my opinion, it was through the unskillfulness of the physician who first attended him. An able one now attends him; and we think him evidently getting better."

"It will probably strike you with surprise, and somewhat like a disappointment, that we have fixed upon Madagascar for the place of our missionary labors; but the leadings of Providence are, I think, evidently towards that island. The Burmah empire, upon which we so much calculated before leaving America, does not here present any promising aspect. The very possibility of our being able to live there in any character whatever is extremely questionable. It is said, that should we attempt to go up the river, we should be immediately taken up as spies, and put to death. The English residents at Rangoon, I understand, have mostly, or all, left the place. But without going into detail of their internal commotions, and the very sanguinary nature of their government, it is sufficient to take the single fact of the Baptist mission at Rangoon. After an effort of four or five years, involving an expense of at least 25,000 rupees,* it has entirely failed. One of the missionaries, Mr. Chater, has left the place, and is gone to Ceylon. Though he had the language well, he never dared to preach a single sermon to the Burmahs. The other, Mr. Felix Carey, though long endeared to them by his medical skill,

and though he had married a Burmah lady, very narrowly escaped with his life, by fleeing on board an English ship. He has since gone on shore again, and may possibly continue there; but can do nothing as a missionary, except at translating the Bible. Our narrow resources will not cover the expense, nor will the responsibility of our present situation permit us to run the hazard of attempting a mission to such a place; especially while another field of more hopeful prospect is within our view. From all the territories of the East India Company we are shut out by government."

"Providence seems to have hedged up our way in every direction but one, and that appears to be perfectly open. The Isle of France has much communication with the other British possessions, and some communication with America. It has, also, much communication with Madagascar. Considering the latitude of the island, between 12 and 26 degrees south, and that the interior is hilly, or even mountainous, I have no doubt that Madagascar enjoys a good climate. It is one of the largest, and is said to be one of the finest islands in the world. The inhabitants are estimated by some geographers at 4,000,000. I have no doubt this estimate is too high. If half, or even one fourth of that number should be found there, they must constitute an object worth the attention of Christians. So far as we have been able to obtain information, the same language is spoken throughout the island. However, should it please God to carry us thither, we may find things very different from what we now expect. It is extremely difficult to obtain satisfactory information respecting things at a distance. Nor is it easy for strangers to judge correctly upon a short or superficial acquaintance."

"To endeavor to extend the knowledge of Christ among the heathen is undoubtedly right. It is the Lord's, not mine, to determine, whether such endeavors shall be successful or not. To Him would I cheerfully commit myself, my brethren, and the missionary cause."

"Sept. 5. My health now appears

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* *A rupee, at the common rate of exchange, is worth 2s. 3d. sterling.*

to be pretty good. Brother Nott is getting better. I hope we shall be getting away to the Isle of France before long. Remember me very affectionately to our parents."

In a letter to Mr. Armstrong, written by Mr. Rice, dated September 4th, it is stated, that Mr. Thompson, a chaplain at Madras, was at the Isle of France for the benefit of his health when the brethren were there on their outward passage, and that he strongly recommended Madagascar to them as a missionary station. It will be recollected that the venerable Dr. Vanderkemp was earnestly desirous, for several years before his death, of establishing a mission on that island. For his judgment in this case, we entertain a profound respect; though at this distance we cannot pretend to judge with confidence, as to the relative claims of different countries in the heathen world. Doubtless they who establish, or endeavor to establish, a mission by which the true Gospel shall be preached in *any* of these countries, will do an acceptable service to God. What part each mission is hereafter to take in the great work of evangelizing the world cannot be known to men, till after his Providence shall have developed his holy counsels.

We are still unable to conjecture the reason why the letters, which the brethren are now *known* to have written by the Francis, have never arrived. Many letters, which were sent from Calcutta by that ship, were received by merchants in Salem, Boston, and other places, at the time stated in our last. Since that time, the cargo and part of the crew of the Francis have reached Salem, in the brig *Levant*. Still the letters from the missionaries have not been received.

All the brethren, it seems, went to Serampore, immediately on their arrival, as was expected. They were received very cordially by the Baptist missionaries. From letters written to the Rev. Dr. Worcester, as Corresponding Secretary of the Board, by Mr. Judson, we learn that a complete change had taken place in his sentiments, and those of his

wife on the subject of baptism; that he communicated his views on that subject to the Baptists, for the first time, on the 27th of August, and at the same time requested baptism for himself and wife; that an answer was received, from which they expected to be baptized at Calcutta, on the first Sabbath (the 7th day) of September; that on consulting his brethren, they gave it as their opinion, that his change of sentiments rendered it incompatible, that he should be their fellow laborer in the new mission which they contemplated; that he, also, considered it incompatible that he should continue in the service of the Board, and supposed the Board would consider it so too, as he could not comply with the instructions of the Prudential Committee, by administering baptism to "credible believers and their households."

From the same source we learn, that Dr. Marshman had obtained leave of government for the two Baptist brethren, (Messrs. Johns and Lawson,) who sailed from Philadelphia in the *Harmony*, to reside at Serampore, *until the will of the Directors should be known*. As this will cannot be known under a year or two, and as the charter of the East India Company must, in the mean time, either be renewed by act of Parliament, or expire, this temporary admission may be considered as pretty nearly equal to an unqualified admission. The words printed above in italic are thus marked in Mr. Judson's letter. Mr. May, a missionary from the London Missionary Society, who also arrived in the *Harmony*, was under orders to return; but had made no application to government. Dr. Marshman had obtained the liberty of residence above described, even before the arrival of the *Harmony*. Mr. Judson will probably stay at Serampore.—His letters are dated Aug. 31, and Sept. 1.

The other brethren make not the slightest mention of Mr. Judson's change of sentiments. The causes of this silence we can easily conjecture; they will doubtless appear hereafter.

Two American vessels were at

Calcutta about to sail soon, and as the brethren had written by the Francis, and probably by the Monticello, (which sailed 14 days before the Tartar,) they wrote less by the latter ship, than they otherwise would have done.

On the whole, the friends of missions may, in the language of the brethren, 'thank God and take courage.' No disappointment has occurred, but such as is common to human affairs in this uncertain world. Christians will feel grateful to God for his protection afforded to the brethren and will contribute that pecuniary aid, which will hereafter be necessary to furnish them with a comfortable support in their arduous employment.

Mr. Judson has written to the Rev. Dr. Baldwin and the Rev. Mr. Bolles, requesting a support from the Baptist churches in this country. Dr. Marshman has written, seconding the request; and, we understand, it will be promptly complied with.



[The following Address on a subject in which all true Christians agree, merits the serious attention of every reader.] ED.

CIRCULAR LETTER.

The Philadelphia Baptist Association, convened in Philadelphia, October the 27th, 28th and 29th, 1812,

To the several Churches thereunto belonging, sendeth Christian salutation.

BELOVED BRETHREN,

In conformity with our usual custom we address you in our associated capacity. Our "solemn assembly" has been interesting, and we humbly trust not without the presence of the God of Israel.—Though we have not the satisfaction to announce, as in some years past, the great accession of numbers to the Redeemer's standard in our bounds; yet we are gratified in proclaiming the uniform zeal for the doctrines of Grace exhibited in our churches. While the "Dragon,"

the foe to God and man, *now*, as in ages past, is casting forth a "flood" to inundate the church—we rejoice that the followers of Jesus are active and alert, in counteracting his devices, and in crying to their God to enable them to guard, and defend the towers of Zion. While the Christian sojourns on earth he must expect his faith, his hopes, and his motives to be assailed by adversaries who rejoice in his discomfiture, and who turn pale and sicken at his uprightness. Believers in Jesus in every age have had their opponents, because the spirit of this world is contrary to the spirit of Christ.—Some time the arms of the civil power, but oftener the delusive and sophistical reasoning of man hath been employed to confound and dismay the *man of God*. Errors long antiquated, and a thousand times confuted, are decked with the robes of truth, and palmed on Christians as something *new, unequalled and irrefutable*. Though at the present time in the political and natural world events *new and astonishing* are unfolding to our view, the world of error presents nearly the same aspect it did in ages past; like theameleon it sometimes changes its hue, yet the minute observer discovers, and identifies it from year to year. 'Tis true, that the advocates of pernicious sentiments sometimes attempt to argue, and at others to laugh the believer out of his integrity; but all in vain, while he cleaves to Jesus as his *stronghold*. There is no sentiment against which we conceive it our duty more promptly to warn you at this time, than that which tends to rob our Lord Jesus of supreme divinity, and place him only a small degree superior to Abraham, Moses, or Elijah. Yes, brethren, that loathsome, dangerous and accursed doctrine which was embraced by some in the first century, and fostered in the visionary, sickly mind of Artemon in the second, and which blights, withers, and ruins every one it touches, like the deadly Upas in Asia, *now* demands a residence among us, *now* vaunts itself and shakes its pestilential plumes in the face of eternal Truth itself. 'Tis but a few years since, that deism, like the suf-

focating winds of Africa, carried apparent ruin among men almost from pole to pole. God, however, raised up his standard; the devil stood abashed; truth was victorious; and deism, gasping for life, sues for admittance in other realms. Lucifer, foiled in his schemes, seems now determined on different policy, and instead of open war against divine revelation, is resorting to treachery by seducing apparent friends, and inducing them to dispute the deity of our Lord Jesus, a point settled in the Bible firm as the throne of God.—With joy would we apologise for the opponents of this cardinal doctrine, if apology could be found; if they were interdicted the use of the Bible, or were profoundly ignorant, then could we cast the mantle of charity over their ruinous sentiment. But when metaphysical arguments are called in—when ridicule is employed, and when the plainest passages of Scripture are perverted, rejected, transposed, new translated, or explained away, what shall we say? Can we bid such doctrines and such practices “God speed?” Nay, “charity,” which casts a veil over so many sins, leaves this uncovered, and compels us to turn from it with abhorrence.

That the Holy Scriptures most decidedly announce and clearly insist on the divinity of Jesus is so manifest, that were it not for the zeal displayed at this time to obscure and destroy this essential truth, your attention would not be called to the subject. If the Bible is worthy of credit on one point, it is equally so on all; and if God has been pleased to inform us that in the God-head there are three persons, co-equal, and co-eternal, what boundless arrogance doth it manifest in finite, ignorant man, to dispute the assertion of God himself, merely because he is not told how three persons are one in essence. Here we may ask, what would the most captious mortal demand to prove that Jesus Christ is truly God? If the same name which is given to the *Great Supreme* will prove it, instances of this we can furnish. If the same works, the same attributes, and the same worship which

belong to Jehovah, will prove the deity of Jesus, this we can manifest. If express declarations are demanded; express, unequivocal declarations can be produced from the Bible. To make good these assertions we invite your attention to a contemplation of the names by which the God of the universe is distinguished, and leave you to judge whether those names are not given to Jesus Christ by the inspired penmen. We may here remark that the term LORD in the Old Testament, when printed in capital letters in our translation is always the name Jehovah in the original. And the word *Jehovah* is a peculiar term, never given to any but the only living and true God. The word Jehovah is in itself necessarily eternal, independent, immutable, self-existence. It is the incommunicable name of the Most High; this incommunicable name is given to Jesus Christ in the ensuing passages. Exodus xvii. 7. *They tempted the Lord*, (Jehovah in Hebrew) *saying, is the Lord among us?* This passage is applied by the apostle Paul to Christ, in 1 Cor. x. 9. *Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.* We also find it thus recorded in Isaiah xlv. 24. *In the Lord (Jehovah) have I righteousness and strength.* This passage is applied to Christ by Paul, Rom. v. 8. 2. Cor. v. 21. The same fact appears in Zechariah xii. 10. *They shall look upon me (Jehovah) whom they have pierced;* which is applied to Christ in the New Testament, and was fulfilled when one of the soldiers pierced his side. John xix. 34—37. Rev. i. 7. From these and many other texts it is beyond all doubt, that Christ is called Jehovah; he must therefore be truly and properly God, since this name is incommunicable to any other. Nor can any one who believes in divine revelation deny that Christ is absolutely called God in different parts of holy writ. Thus it is written, Psalm xlv. 6. *Thy throne, O God, is for ever and ever;* which passage is applied to Christ. Heb. i. 8. *But unto the Son he saith, thy throne, O God, is for ever and ever,*

Isaiah ix. 6. *To us a child is born, to us a Son is given; his name shall be called Wonderful, Counsellor, the mighty God.* In the first epistle of John i. 20. we thus read, *this is the true God and eternal life.* In the gospel of John we also learn, that the Word (or Son) was God. The apostle Thomas calls him *My Lord and my God* Jude proclaims him to be *the only wise God*; and Paul affirms that he is *God blessed for ever.* What more can be demanded? If there is any meaning, any truth, or any consistency in the Scriptures, Jesus Christ is God omnipotent.

2. But we have also asserted that the same works which are ascribed to the almighty God, are also ascribed to Jesus Christ. Can any except power omnipotent create? John informs us, 1st ch. 3d ver. *All things were made by him; and without him was not any thing made that was made*;—also in verse 10th, *the world was made by him*, and in Coloss. i. 17. *By him all things consist.*—Here it is declared that he made, and that he upholds the pillars of creation, and that the government of the universe is upon his “shoulder;” by a word also he resuscitated the dead, gave sight to the blind, hearing to the deaf, speech to the dumb, assuaged the howling winds and boisterous waves, and in short, performed such astonishing acts that men were filled with amazement, and devils being routed, in their flight, half despairing cried, “*art thou come to torment us before the time.*” Among those acts performed by Jesus we may also name *the forgiveness of sin.* This certainly transcends the powers delegated to the best of men; even Moses never attempted it, and Gabriel himself would shrink with confusion from the presumptuous undertaking. But did Jesus attempt it? Not only did he attempt it but performed it. This interesting, and highly important memoir is recorded, Mark ii. 5. *Son, thy sins be forgiven thee* Verse 10th, *The Son of man hath power on earth to forgive sins.* We may further ask, whether the ultimate resurrection of all the dead can be

performed by any power less than omnipotent. Jesus raised himself from the dead, and thereby manifested his deity—and he it is, if the scriptures are to be credited, who will raise the dead at the last day. John v. 28. *The hour is coming in which all that are in their graves shall hear his voice and come forth.* To judge the world also, certainly, is a work which cannot be performed by delegation—’tis the work of God. But what say the Scriptures? *The Father judgeth no man, but hath committed all judgment to the Son.* John v. 22. *We must all stand before the judgment seat of Christ.* 2 Cor. v. 10. and he shall judge the quick and dead at his appearing. Thus, brethren, you see the peculiar works of deity, unreservedly, and unequivocally ascribed to Christ; not in figures, but in plain language, not in dubious phrases, but so clear that he who runs may read.

3. Those attributes of deity also, which distinguish God’s omnipotence are given repeatedly to Christ in the divine records, attributes which are incommunicable—attributes which banish the idea of his being “God by office,” as some ingenious men declare. Eternity belongs to God alone. But Christ declares, *I am Alpha and Omega the beginning and the ending—which is, and which was, and which is to come.* Rev. i. 8. and the prophet Micah informs us that *his goings forth have been from of old, from everlasting.* Micah v. 2. We also learn that his people were chosen in him before the foundations of the world. He who existed from eternity, is God; Christ existed from eternity, therefore Christ is God.

If immutability peculiarly belongs to God, Jesus Christ is God, for of him it is said, Heb. xiii. 8. *Jesus Christ is the same yesterday, to day, and for ever. But thou art the same, and thy years fail not.* Psal. cii. 26. compared with Hebrews i. 8. To be every where present no creature can pretend; omnipresence is peculiar to Deity; he who is omnipresent is the mighty God; it is pointedly ascribed to Christ. Jesus promised to be present with his disciples where two or three were gath-

ered together in his name. Matt. xxviii. 20. and also that he would be with his ministers to the end of the world. *Lo, I am with you always to the end of the world.* This by no means can design his corporeal presence, as man he could not be every where; but as God, "*Lo, I am with you*" animates the Christian, fires his zeal, and induces him to redouble his diligence.

Again, permit us to remark that he who knows all things is God; Jesus Christ searches the heart, tries the reins, knows every thought, and deed of man; and therefore is God. Hear his own testimony on this subject. *I am he which searcheth the reins and the hearts, and I will give to every one of you according to your works.* Rev. iii. 23. Hear also the opinion of Peter. *Lord, thou knowest all things; thou knowest that I love thee.* Matthew attests the same point, and assures us that *Jesus knew the thoughts of men.* And John gives direct proof on the subject. *Jesus knew all men, and needed not that any should testify of men for he knew what was in man.* If therefore the Scriptures are written under the guidance of the Divine Spirit, and emanate from the fountain of eternal truth, those Scriptures in instances unnumbered bear witness to the Deity of the Lord Jesus.

4. 'Tis agreed that he who is the object of religious worship is God. Angels refuse the least appearance of homage from man, and man must be intoxicated with pride, ambition or madness if he demands or accepts it. But Jesus received the religious homage of his followers—nay all the angels which surround the eternal throne of glory are commanded to worship him. Heb. i. 6. Twenty times in the Scriptures "grace, mercy, and peace" are implored of Christ together with the Father, and the Spirit. Baptism is doubtless an act of worship, and yet it is commanded that we perform it in his name. Stephen worshipped him in his last moments—crying, *Lord Jesus, receive my spirit.* The wise men of whom we hear, Matt. ii. 11. performed not only the part of wise, but of good men—they worshipped

Jesus; their example was followed by the rulers of the synagogue, Mark v. 22. by a woman of Canaan, Matt. xv. 25, by the disciples in general, Matt. xxviii. 9. by Paul, *for this I besought the Lord thrice that it might depart from me*; and the whole host of heaven *worship him that sitteth on the throne; and the Lamb for ever and ever.* Pursuant to these commands and examples, Christians in the first centuries acted; they regarded the Deity of Jesus as the foundation of their hopes, and for worshipping him thousands of them perished at the stake. Pliny, who was appointed governor of Bythnia by the emperor Trajan, in the year one hundred and three, examined and punished several Christians for refusing to worship idols. In a letter to the emperor, he says, they acknowledge the whole of their guilt, and that their guilt consisted in meeting together on a certain day before it was light, and addressing themselves to Christ as to some God. With these irresistible facts before you, brethren, can you doubt that Jesus is God over all? Can you refuse to commit your souls into his hands in a departing hour? Can you listen with patience to the sentiment which veils your hopes with mourning, and robs the precious Saviour of his glory?

5. If express scripture declarations are demanded to prove the point in hand, we have cited them; but will also now lay before you in order the words of Jesus himself, and of the most prominent writers and speakers in the New Testament. Jesus thus speaks of himself, *I and my Father are one. If ye had known me, ye would have known the Father also; and from henceforth ye have known him and seen him. Before Abraham was I am. All things that the Father hath are mine. The Father judgeth no man, but hath committed all judgment to the Son.* Matthew authenticates the position. *Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel—God with us.* John, whose epistle was written expressly to declare the deity of Jesus, enters without preface

on the subject, and informs us that *In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made. And the Word was made flesh and dwelt among us.* Peter casts in his mite and gives good evidence to support the point. *Lord, thou knowest all things. Jesus Christ he is Lord of all.* John, the divine, also presents honorable testimony. *There are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one.* He is Lord of lords, and King of kings.* Nor did Paul omit the important truth. He says, *Christ came who is over all God blessed for ever—and that he is the express image of the invisible God.*

If the foregoing passages do not convince every unbiassed mind of the proper deity of Jesus, we conceive, if one arose from the dead with the message he could not effect it. But, brethren, this truth we know is precious to you. When in your Bibles you find the promise of eternal life to every believer, remembering it is God the Saviour who promises, and that he *can perform*, can you refrain from joining with the pious Young, in saying,

*"Here is firm footing; here is solid rock;
This can support us; all is sea besides,
Sinks under us, bestorms, and then devours."*

To honor the Son as the Father, is the duty of every one who is born of the Spirit; but to develope the mysterious, hypostatical union transcends created powers, and to attempt it, betrays weakness and arrogance; when revelation refuses to afford us light, it is not our duty to look. On Christians it is incumbent to love and adore the blessed Jesus; nor dispute the sacred records which pronounce him "God blessed for

ever." While you thus regard him you have full assurance that the gates of hell shall never prevail against you. Winds may howl, storms may lour, heaven, earth, and hell in wild commotion reverberate the convulsive groans of expiring nature; as followers of the Lamb, your names stand on record in the holy archives of the King of kings and Lord of lords, to whom you are permitted to say,

*"Yes, thou art precious to my soul,
My transport and my trust."*

Brethren, it is our earnest prayer that you may be confirmed in *this* truth; that you may grow in grace, and that you may in that hour "when consternation turns the good man pale," be found numbered among the jewels of Zion's King.

By order of the Association,

JOSEPH MATHIAS,
Moderator.

SILAS HOUGH, *Clerk.*

INSTALLATION.

INSTALLED, at Sandwich, on the 17th Feb. the Rev. JONATHAN BURR, Pastor of the first Congregational Church of Christ in that place, over the Calvinistic Congregational Society lately formed and associated with that church.—Introductory prayer and right hand of fellowship by the Rev. Henry Lincoln, of Falmouth.—Charge and concluding prayer, by the Rev. Noble Everett, of Wareham.—Sermon by Rev. Oliver Cobb, of Rochester, from Nehemiah vi. 3. "And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you."

ORDINATION.

ORDAINED, at Utica, N.Y. on the 4th Feb. the Rev. HENRY DWIGHT, late of Springfield, Mass.

OBITUARY.

DIED, at Boston (Mass.) the Rev. JOHN ELLIOTT, D. D. S. H. S. aged

* If any doubt the authenticity of the above passage, we refer them to Gill, on this text.

58. pastor of a church in that town. Harv. 1772.

At Huron, (Ohio) Col. JOHN S. EDWARDS, aged 38—Member of Congress elect for that State.

At Wallingford, OLIVER STANLEY, Esq. aged 70. Yale, 1768.

At his seat in Clermont, (N. Y.) Hon. ROBERT R. LIVINGSTON, late Chancellor of the state of New-York.

On his way from Wilna to Paris,

JOEL BARLOW, L. L. D. Minister Plen. from the U. States to the Court of St. Cloud. Yale, 1778.

In Otsego county, (N. Y.) Hon. WILLIAM DOWSE, Esq. Member of Congress elect from the state of New-York.

At New-Haven Dr. JOHN BARBER. Yale, 1777.

In Virginia, Hon. JOHN TYLER, Esq. Judge of the District Court for that District.

1813. *Donations to the Missionary Society of Connecticut.*

Feb. 16. Mrs. Mamri Bishop, of Preble, New-York, a Donation, \$ 3

17. From Rev. John Field, collected in new settlements, 13

26. From Rev. George Colton, a Donation, - - 2

Monies received in Hartford for Foreign Missions, and for translating and printing the Holy Scriptures, which were not included in any sums which have been mentioned in our former Numbers—by Mr PETER W. GALLAUDET, which will be forwarded to the Board for Foreign Missions.

From the Rev. D. L. Perry, of Sharon, - - - \$ 15

From a Friend to Missions, appropriated by the Donor, towards the loss by fire of the Mission-house, &c. at Serampore, - 100

\$ 115 00

By Mr. HENRY HUDSON.

From Rev. Thomas Robbins, East-Windsor, for translations, \$ 5

Durham Female Cent Society, Green county, N.Y. for do. 50 51

A Friend to the Eastern Mission, - - - 5

Farmington Female Benevolent Society, by Hon. John Treadwell, 10

A Friend to Foreign Missions, East-Windsor, by do. - 5

Capt. Joseph Dutton, Farmington, by do. - - 1

\$ 76 51

TO CORRESPONDENTS.

A communication has been received with the signature DISCIPLINE, containing many ingenious remarks on the subject of Church Discipline. The Editor is entirely ignorant of the writer, and from whence it came; still, from the aspect of the communication, he believes it has an implied reference to some existing controversy. Should this be the case, an answer may be expected, and all altercation is forbid in this Magazine. For this reason the piece is laid aside for further information.

FIDELIS is received. A zeal for the truth is commendable; but it ought never to degenerate into unkind reflections on Christians of a denomination different from our own.

HONESTAS, on the unlawfulness of Lotteries, contains nothing new on the subject. To fill the pages of the Magazine with arguments which have been long before the public, would be improper.

An account of a Revival of Religion in Monson, (Mass.) is come to hand. It was unfortunately mislaid, until too late an hour to insert it in this Number. It will have a place in our next.

ERRATUM.

Page 80, of our last Number, 6th line from bottom, for *Newington*, read *Rocky-hill*.

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. VI.]

APRIL, 1813.

[No. 4.

*An Historical View of the First
Planters of New England.*

NO. XIX.

(Continued from page 91.)

WE now proceed, in the course of our remarks, to take notice of some objections which have been made to the character and institutions of our venerable ancestors. It is well known that *humanum est errare*, *Error is the portion of humanity*; and that the fathers of the New England colonies could not be exempt from the common share of human imperfection. And while the language of panegyric would draw their character without its shades, it passes to the regions of fiction, presenting an exhibition of persons that never had a being in reality. The best of men have always their errors and defects, till they arrive to that state of being where the spirits of the just are made perfect. On the other hand, the language

of reproach, the language of irreligion, and of ignorance, would despoil the planters of these colonies of all their claims to the gratitude and esteem of posterity. Some of the reflections of opprobrium which have been liberally cast upon them, we will now attempt to examine.

It has been objected to the first settlers of New England, that they made the holy scriptures the foundation of their civil laws. This position is true. They did adopt the laws of Moses, which are of a civil nature, together with the civil precepts which are found in other parts of the scriptures, as the fundamental principles of their civil polity. At the request of the General Court of Massachusetts, Mr. Cotton prepared an abstract of the judicial laws of Moses, which were adopted as the fundamental laws of the colony. The body of laws which were compiled for the colony of New Haven, by Gov. Eaton, was drawn principally from the same source. The

Connecticut colony founded their capital laws entirely upon the laws of Moses; and from the same authority all their ancient laws received their complexion. Some, if not all the colonies, adopted the laws of Moses for their common law. In cases for which they had no particular statute that was applicable, the Jewish law was made the rule of procedure.

In these regulations, the early politicians of New England acted according to the dictates of the soundest judgment. The laws of all civilized nations are founded, essentially, upon the institutions of the great Lawgiver of the Hebrews. As much has been said upon this particular trait in the character of the New England fathers, I think it proper to point out the steps by which the civil institutions of the most refined nations have been derived from those of the Israelites. It is well known that the states of modern Europe have derived their civil laws from the laws of the Romans. The discovery of the Pandects of Justinian in the twelfth century, having, for a long period, been lost, has been declared to be a principal means of civilizing modern Europe. These were a digest of all the Roman laws.—The fundamental laws of Rome, from which all others sprung, were the laws of the Twelve Tables. Of these, Cicero observed, as quoted by Bishop Watson, “This little book alone exceeds the libraries of all the philosophers, in the weight of its authority, and in the extent of its utility.” The Twelve Tables were a body of laws compiled in Rome about 450 years

before Christ. The senate and people feeling the want of fixed laws, having continued from the foundation of the city almost destitute of any that were written and permanent, three of the most illustrious patricians were sent to Greece to make a collection of the principal laws from those states which were most distinguished for their wisdom and refinement. From this collection, was compiled the laws of the Twelve Tables. The collection made by the Roman ambassadors was taken principally from the laws of Minos, Lycurgus, and Solon. Those eminent lawgivers obtained the principles of their legislation in their travels in Phenicia, a term applied by other nations to the land of Judea. Thus, directly, are the civil laws of the most eminent nations of ancient and modern times, derived from the institutions of the heaven-enlightened Lawgiver of Israel.—Some of the tribes of Israel were a commercial people, and maintained a constant intercourse with the neighboring countries. By this means, the religion and laws of the Hebrews became known in Egypt, in Crete, in the states of Greece, on the coasts of the Red Sea, and in the countries of the east. In this way, as well as by the labors of travellers, many of their institutions were adopted in all the surrounding nations. As Israel rose to its highest prosperity, in the reigns of David and Solomon, while the adjacent countries were in the infancy of civilization and power, they would naturally receive from them the principles of political science.—The political regulations of all

the most celebrated lawgivers of antiquity, contain the clearest internal evidence that they were formed on the model of the laws of Moses.

If this be a correct representation of this subject, where was the error in the early legislators of New-England in making the civil precepts which are contained in the scriptures, the basis of their political institutions?—

Would it have been more wise to have adopted the policy of European states, derived originally from the same source, after passing through all the modifications of Grecian caprice...of Roman despotism...of feudal tyranny? Those who hate divine revelation are ready to receive the most important civil institutions from Vandals and Goths, but are ashamed to acknowledge a dependence on the laws of Moses.

Yet, Goths, Romans, Greeks, Saracens, and Persians, drew their most essential principles of civil government from the precepts of the Hebrew lawgiver. Zoroaster, Solon, and Mahomet, were indebted to him for their finest political maxims.

Yet it has been a matter of great surprise that our ancestors should adopt the judicial laws of Moses for their common law. Common law is necessary for every people. No provisions of statute can reach every case that may occur for the cognizance of law. The American States, generally, adopt the laws of England for their common law. The common law of England is the Roman law. It was necessary that some standard of this kind should be adopted by the colonists of New England. They were planting small colo-

nies in an uncultivated wilderness, far remote from any civilized country. A great portion of the essential characteristics of the governments of Europe they intended to avoid. They were attempting the establishment of a Christian commonwealth. The policy of no country could be very conformable to their circumstances. The laws of the Israelites were as well suited to their condition, as those of any other people. These had received the impress of divine wisdom, and they had the sanction of the most efficient success. Never did any legislator give laws to a people in a lower state, than were the tribes of Israel while journeying in the wilderness. And never did any system of government conduct a people to a higher pitch of national prosperity. And all this in that remote period of time in which they led the way in the list of empires. If success is the best evidence of the wisdom of political institutions, the laws of Moses possess the highest possible recommendation. Then, will impartial judgment pronounce censure upon our ancestors for making these the basis of their political institutions?

No charge has been urged against the fathers of New England with so much assurance as that of persecution. The uniform cry of infidelity and false religion in this country has ever been, Our fathers fled from their native country to avoid persecution, and having arrived in America they became persecutors themselves. Strictly speaking, this is wholly untrue. Persecution consists in depriving persons of rights, or in punishing

them for the exercise of rights, to which by the laws of nature and the privileges of their birth-right they are entitled. The object of these emigrants, in leaving their native country and attempting a new settlement in defiance of all the perils of a most forbidding wilderness, was to form a community in conformity with what they deemed the true principles of the gospel of Christ. For this purpose they chose a *vacuum domicilium*, an unoccupied portion of creation; and the only favor which they desired of their fellow-men, was to be left unmolested. As they invaded the rights of no person living, they had every reason to claim the privilege of regulating the internal concerns of their community according to their own sense of justice and propriety. The colonial legislatures, in several instances enacted laws against the inculcation of religious sentiments, and against religious practices, which were opposed essentially to the systems which they had adopted. As they were wishing to make a fair experiment of their own sentiments, they resolved not to admit the advocates of opposing sentiments to their community. Their laws therefore, prohibited the settlement of persons of such a description, within the established limits of the colonies. And while all men were allowed to entertain what opinions they pleased concerning God and his revealed truth, provided they were not publicly advocated; those who persisted in their endeavours to inculcate what were believed to be errors, what were at least opposed to

the existing order of the churches and the community, thus unsettling the public mind, and shaking the basis of general tranquillity, were required to depart from their jurisdiction. Their magistrates caused those laws to be executed, with much prudence and discretion. Mrs. Hutchinson and her adherents, by the pertinacity with which they publicly maintained their errors, destroyed the harmony and threatened the existence of the Massachusetts colony. They were required to depart from the jurisdiction. The magistrates did not question their right of opinion, but would not suffer them to inculcate their sentiments within the limits of the colony, to the disturbance of the public peace. The most of the events about which the cry of persecution has been so loudly raised, consisted in transactions of this kind. Roger Williams and his adherents were required to depart from the jurisdiction of Massachusetts. This separation did not prevent the continuance of a friendly intercourse between him and the government of Massachusetts, which continued to the end of his life. Yet the difference of his religious sentiments from those generally received in the colony, was such that it was thought necessary for him to leave the jurisdiction. No one considers it persecution for any ecclesiastical community to exclude any individual from their connection, in consequence of a difference of sentiment. Such associations are of a voluntary nature, and essential differences of sentiments defeat the end of the connection. The companies of emigrants who commenced the

New-England colonies were in circumstances not very dissimilar. Their prosperity, if not their existence, depended on their internal harmony. And that harmony depended primarily on their unity of sentiment and practice on the subject of religion. The exclusion therefore of an individual from the limits of a particular colony, for publicly maintaining and obstinately teaching sentiments to the disturbance of the peace, cannot justly be called persecution. A liberty of this kind had never before been promised, it was not inherited, and it could not reasonably be claimed.

The persecution, as it has been called, of the Quakers has left a stigma upon the character of the New-England fathers, from which they cannot be entirely vindicated. A few persons of this description appeared in the Massachusetts Colony, about the year 1656. The sect arose in England, but a few years before that time. There is great reason to believe that they came to these colonies for the express purpose of violating the religious order which existed in the colonies, and for which they were chiefly distinguished. On the people who are denominated Friends, or Quakers, who now constitute a highly valuable class of citizens, and a respectable religious denomination in our country, I make no reflections. I would merely remark, as necessarily required, on the conduct of a few wild enthusiasts, who assumed the name of that religious sect. Those few persons, coming to the Massachusetts colony, openly reviled the ministry and magistracy, denouncing

them as the servants of imposture and tyranny, and threatening the severest judgments of heaven upon the people if they continued in submission to the magistrates, and did not renounce the authority of the professed ministers of Christ. In many instances, their conduct was such a violation of decency as is not fit to be mentioned. Laws were enacted to prevent them from coming to the colony, and to induce those who were in it to depart. Fines, imprisonment, flagellation, and banishment, were the appointed penalties. As these seemed to be ineffectual, and the colony continued to be greatly molested, it was enacted that any Quaker returning from banishment to renew his practices against the peace of the colony should be punished with death. Under this law, four persons were executed. One of these received a reprieve after the sentence of death was passed on condition of leaving the colony; and another was desired by the court, after his arraignment for his last offence, to leave the country and avoid the execution of the law; but they would not comply. One other person was sentenced to die, and afterwards pardoned. Several received slight punishments, and some were confined for a time in prison, but at length were released. All who were punished suffered as disturbers of the public peace, and enemies of the government and order of the colony. Some of the other colonies enacted laws against the Quakers, but it does not appear that any rigorous measures were enforced. This is the amount of all that I find upon this subject. The

laws which had been made were soon repealed, or suffered to lie unenforced. And in all cases, the magistrates manifested a reluctance to their execution. So far as capital punishments were inflicted, it is matter of regret; and however the practice of most nations could be pleaded in vindication of our fathers, this act of severity cannot be justified by their posterity. With the exception of the capital punishments, it is doubtful whether any greater severity were used than would be practised in all well regulated governments against the disturbers of the public peace.

The unhappy subject of witchcraft, for which the character of the New England fathers has greatly suffered, was a matter of mere popular frenzy, which, at that time, prevailed more or less in all parts of the British dominions. It was the effect of a popular delusion, accidentally and highly excited, and cannot be considered as a particular feature in the character of the planters of New England, or of their institutions. And it is greatly to be lamented that the best history of our country which has been written, should devote so many pages to a minute detail of this accidental occurrence.— One person was executed on a charge of witchcraft in 1648.— Another person was executed in 1655.— There is an obscure account that two or three other persons suffered about the same time. A few others were brought to trial and acquitted. After that, the matter rested for more than thirty years. In 1692, was the fatal tragedy at Salem, in which nineteen persons suffered

death, under the accusation of witchcraft. The popular fervor soon subsided, and, in a short time, the transaction was greatly lamented and universally disapproved. It will be observed that this was more than sixty years from the first settlement of the country, when the first generation, and most of the second, were removed from the stage of human life. It is the fathers whom I am concerned to vindicate, and from this most lamentable instance of such a popular delusion, they are exempt. In their day, there were but two or three instances at most, and those were more the effect of a sudden and inconsiderate zeal in the people, than from the decisions of the magistrates, or the dictates of the laws. All countries are subject to the commotions of popular frenzy, and that these infant colonies, destitute of the influence of ancient usages, were so seldom disturbed with such agitations, is a matter of great admiration.

The early settlers of these colonies have been often charged with enthusiasm. This charge is certainly wholly unsupported. Enthusiasm, is defined by Dr. Johnson to be a "Vain belief of private revelation; a vain confidence of divine favor or communication." Mr. Locke observes, "Enthusiasm is founded neither on reason nor divine revelation, but rises from the conceits of a warmed or over-weening brain." The enthusiast is led by internal persuasions and impulses; in opposition to the dictates of reason, of experience, of divine truth; and, in the prosecution of his objects, he relies on extraordinary aids

from heaven, beyond the ordinary dispensations of divine Providence. The religious sentiments of enthusiasm are wild and visionary, unsupported by the basis of truth. Such was not the character of the fathers of New England. Their religious sentiments were drawn from the word of God. In doctrine, they accorded with the faith of the Church of England, and with the sentiments of the Reformed churches in general. In practice, in the rites and services of religion, they adopted the churches of the primitive times for their model. In sentiment and practice they agreed in all essential particulars, with the Puritans in England, with the churches of Geneva and Scotland. They claimed, in these things no new discoveries, but sought for light from the faith and practice of Christian churches, of whatever name.—Above all, the word of God was their only ultimate standard, understood, not by any supernatural light, but according to the dictates of common sense. Their religious sentiments and practices were briefly stated in our last Number. In these nothing is seen which marks the enthusiast. If we may determine their sentiments from their writings, and from their confessions of faith, those were as free from enthusiasm as the sentiments of any portion of the Christian church. They had a zeal, it is true, a zeal which was great. The formalist would stigmatize every degree of zeal as enthusiasm. But what has ever been done for the furtherance of the gospel without zeal? The zeal of our venerable an-

cestors was founded in truth and wisdom, it was supported by the promises and providence of God, and was consummated in the heavenly inheritance of the saints. None of their important enterprises were rashly undertaken. The enthusiast sets out in a great project, without considering the end in view, much less the means for its accomplishment. Our fathers deliberated long, secured every means in their power, provided as far as human foresight could do against contingencies, and prepared for disappointments or success. They possessed in a very eminent degree a quality never yet found in an enthusiast—a steadiness in conduct. An enthusiast can never conduct an enterprise with steadiness or perseverance. We need only look at the history of the New England fathers to see a steadiness of conduct in the most difficult and discouraging seasons, which would have done honor to Cæsar or Washington. An enthusiast is always intoxicated with success. Nothing of this kind appears in the characters we now contemplate.—The success which attended the efforts of the Planters of New England, in one of the most arduous and perilous design ever accomplished, a work of much time and of many unavoidable discouragements, is a proof outweighing all the deductions of argument, that enthusiasm had little or no place in their character. Some instances of enthusiastic zeal occasionally appeared among them, but it was uniformly condemned.—Mrs. Hutchinson, in her notions, was influenced by a mere spirit of enthusiasm. After all reason-

able efforts were made to reclaim her, she was required to leave the colony. The Quakers that first appeared in Massachusetts, were perfect enthusiasts, wholly under the guidance of impulses and supernatural impressions. We have seen that their notions were pointedly disapproved.—Enthusiasts are always given to change. The religious sentiments of our ancestors were uniform and steady.

Another charge imputed to the memory of the New England colonists, though totally different from the one we have been considering, is that of bigotry. Bigotry is an obstinate attachment to a particular party or set of opinions, with an abhorrence of all those of a different character. Many persons, who have not been well acquainted with the early character of these colonists, have believed the first settlers to have been greatly bigoted. This opinion is wholly unfounded. When the large company of emigrants which established the Massachusetts colony left their native country, they left an address to their brethren of the church of England, dated at Yarmouth, the place of their embarkation, which possesses a spirit of philanthropy, of liberality, and Christian benevolence, seldom equalled. It is entitled "The humble request of his Majesty's loyal subjects, the Governor and the company late gone for New England; to the rest of their brethren in and of the church of England." In this, they say, "We esteem it our honor to call the church of England, from whence we rise, our dear Mother, and cannot part from

our native country, where she specially resideth, without much sadness of heart, and many tears." They say further, "You are not ignorant, that the Spirit of God stirred up the Apostle Paul to make continual mention of Philippi, (which was a colony of Rome) let the same Spirit, we beseech you put you in mind that are the Lord's remembrancers, to pray for us without ceasing, (who are a weak colony from yourselves,) making continual request for us to God in all your prayers."—And they promise, "so far as God shall enable us, to give him no rest on your behalf, wishing our heads and hearts may be as fountains of tears for your everlasting welfare, when we shall be in our poor cottages in the wilderness, overshadowed with the spirit of supplication, through the manifold necessities and tribulations which may not altogether unexpectedly, nor, we hope, unprofitably befall us."

Mr. Robinson's farewell address to the company that formed the Plymouth colony is a pattern of Christian liberality. In an account of the Plymouth church, Gov. Winslow mentions their "admitting to communion among them the communicants of the French, the Dutch, the Scotch churches, merely by virtue of their being so." And he observes that their members were not permitted to disown the church of England as a church of Christ. It was an observation of Mr. Hooker, "to separate from the faithful assemblies and churches in England, as no churches, is an error in judgment and in sin practice, held and maintained by the Brown-

ists." An early historian of our churches observes, "We dare make no difference between a Presbyterian, a Congregational, an Episcopalian, and an Anti-pædobaptist, where their visible piety makes it probable that the Lord Jesus Christ has received them." There were many shades of difference in the sentiments and practice of the respective churches in the colonies, yet a Christian fellowship and communion was constantly maintained. It is true those differences were not great, but it is well known that *bigots* are as apt to break charity upon the smallest points of difference, and will contend about them as fiercely, as those of the greatest importance.

The founders of these colonies have been greatly censured for incorporating their civil and religious institutions, for making religion and civil government mutual supports of each other, and for making a regard for religion a qualification for civil trust. Right or wrong, this procedure had the sanction of all Christian nations. From the days of Constantine the Great, 300 years after Christ, to the present time, all the governments of Europe, except the barbarous tribes who for some ages retained their paganism, and those few which have acknowledged the religion of Mahomet, have incorporated the observance of the Christian religion with their civil policy. I am fully of opinion that no person has worn a crown in the Christian countries of Europe, for fourteen centuries who had not received Christian baptism. An acknowledgment of the faith

of Christianity has been, generally, an essential qualification for public trust.—No character is so much the idol of the enemies of religion as David Hume. He was indeed a man of astonishing powers of intellect. In his Essay entitled, "An Idea of a perfect commonwealth," he recommends the establishment of Christianity by law, according to the Presbyterian form. The many striking coincidences between his theoretic commonwealth and the actual state of the New England colonies for several generations from their first establishment, will appear surprising to any one that will make the comparison. The New England fathers were not such visionaries as to explode systems of civil policy which had been consecrated by the wisdom of ages. They knew that all wise lawgivers of every nation had felt the necessity of calling in the aid of religion for the support of government and the welfare of civil society.—They knew that no religion but that of the scriptures was true. They could not therefore hesitate to connect this system with their civil institutions. The great objection to the New England policy is, that they took Christianity as it is, consisting in the fear of God, and in the observance of the moral duties of life, without those corruptions of human invention with which it had long been encumbered. If revealed religion ought to be connected with civil policy at all, it ought to be received as given in the scriptures. The design of the New England colonists, as has been often mentioned, was to make an effort for the establishment of a Christian common-

wealth; for the enjoyment of the privileges of the gospel.— This was known to be the primary object of the enterprise; and none could have engaged in the undertaking, but under this persuasion. While, therefore, a credible profession of religion was made a requisite qualification for places of public trust, and, in some of the colonies, for the right of suffrage, which proceeds upon the same principle, a voter being naturally a candidate for office, it was in pursuance of the original design of the plantations. As the association of the emigrants was purely voluntary, and made under such an implicit condition, no natural or stipulated right was abridged. The protection of the laws was cheerfully afforded to all persons of peaceable demeanor. But the administration of the public interests was reserved in the hands of those who could cordially unite in promoting the original design of the settlements. If a company of Mahometans from Barbary were to remove to some unoccupied part of America, for the sake of preserving their religion uncorrupted, and should make a regulation that no one should be admitted to a share in the management of the public concerns without a profession of the Mussulman faith, it would not be thought that the rights of any description of men were abridged. No one would attach himself to their community but with an implicit consent to that condition. Many will question the policy of such a proceeding as that adopted by our early colonists. Whatever that may be, it does not affect the right. But with regard to the wisdom of their

regulations, we can judge only from the effects. This is the only test for all human institutions. The world have before them the state of society, and the state of religion in the New England colonies and states, for nearly two centuries. Such as they are, they are certainly the result of those systems which were established by the first planters. They have also a view of other colonies rising in other parts of our country, with equal and greater natural advantages, commenced on different principles, pursuing a different course. A decision on the comparative wisdom of the respective systems, we leave to posterity. Irreligion and vice will ever strive to destroy all institutions erected on the basis of Christianity. But when destroyed, they sigh for the safety and the privileges which these afforded.

The New England fathers have often been charged with abusing the aborigines of the country. I can find no evidence for the support of such a charge. They treated them as the native proprietors of the soil; they came into possession of their country by open purchase; they treated them with justice and integrity; they took great pains to make them acquainted with the arts of civilized life, and with the divine religion of the only Saviour of men. In return, they generally enjoyed the confidence and the friendship of the natives.

These considerations are submitted to the judgment of candor. We mean not to vindicate our ancestors any farther than they are justly vindicable; but believe it to be a duty to at-

tempt to remove some of those aspersions which have been liberally cast upon those extraordinary characters, whose lives were eminently devoted to the service of God, and the best interests of men. O.

(To be concluded in our next.)



On the In-dwelling of the Holy Spirit.

MUCH has been written of late to revive the reputation of former divines, who lived fifty, or an hundred and fifty, or two hundred years ago. It is readily conceded, that those divines were men of great learning, ingenuity, and piety; and generally Calvinistic in their sentiments. But it is no disparagement to them to suppose that some, who have come after them, and stood upon their shoulders, and enjoyed the benefit of their writings, have been able to set some religious subjects in a more clear and consistent light than they did. Mr. Edwards, in his Treatise on the Affections, has discovered and refuted some of their errors; but yet has not altogether avoided one of their faults. They were very apt to use dark and obscure expressions, in treating upon experimental and practical religion, which gave their writings the air of mystery. They often represented regeneration, sanctification, and the whole Christian life, as being incapable of a clear and intelligible explanation.—And Mr. Edwards says some things about the in-dwelling of the Spirit in Christians, which are very obscure, if not unintelligible. He says, “that the Spirit

of God is given to the true saints to dwell in them as his proper lasting abode, and is so united to the faculties of the soul, that he becomes there a principle or spring of new nature and life.” This is certainly a very obscure expression, and very hard to explain or understand, and comes very near an expression, which he discards, “that they are Goded with God, and Christed with Christ.” If the Holy Spirit becomes personally united to the faculties of the souls of Christians, it seems as though his in-dwelling rendered them truly divine. These observations may show the importance of considering what the scripture teaches respecting the in-dwelling of the divine Spirit in believers. And for the sake of perspicuity in treating on this subject, I shall proceed gradually, and observe,

1. That the Spirit of God, the third person in the blessed Trinity, *does habitually operate upon the hearts of saints.* It is the proper office of the Holy Spirit, in distinction from the Father and Son, to operate upon the hearts of men, and prepare them for heaven. He occasionally operates upon the minds of sinners. He strives more or less with all, who live under the light of the gospel, and sometimes he gives them very clear and painful apprehensions of their guilty and dangerous state. But he often remits these common operations upon the minds of sinners, and suffers them to stifle convictions and relapse into their former state of stupidity and insensibility, by which they ripen themselves for final ruin. There is reason to fear, that the Spirit of God has left multitudes whom

he enlightened and alarmed, to pursue this path to destruction. But after he has once renewed the hearts of sinners and converted them into saints, he habitually operates in their minds, and carries on a work of sanctification. They become "his temple," where, as the apostle says, "he dwells," or habitually resides, by his gracious operations. The Father is said *to be* where he *operates*; the Son is said *to be* where he *operates*; and the Holy Spirit is said *to be*, or *to dwell* where he *habitually operates*. This is plainly intimated in various passages of scripture. To this purpose the apostle says—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—This undoubtedly alludes to the divine presence in Solomon's temple. Christ said to his disciples, before he left the world, "I will pray the Father and he shall give you another Comforter, that he may *abide* with you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him—for he *dwelleth with you*, and *shall be in you*." In consequence of this declaration of Christ, the Spirit of God in sanctification is called the Spirit of *Promise*.—The apostle tells the believers at Ephesus, that "they were sealed with the Holy Spirit of promise." And he warns the same persons "not to grieve the Holy Spirit of God, whereby they were sealed unto the day of redemption." It appears from these passages of scripture, that the Spirit of God has an abiding or habitual influence upon the hearts of Christians. He ope-

rates, not merely occasionally, but habitually in their hearts, by which he carries on the work of sanctification, which he has begun and promised to finish.

2. The Spirit of God, in his operations upon the hearts of believers, produces real holiness. In his occasional operations upon the minds of sinners, he produces no holy affections. He only sets in motion their natural and moral powers, and makes them attend to, and feel the weight of divine truth, and of eternal objects. He operates by the medium of moral suasion, and objective motives. He brings God himself into view, and makes them see, that he can wound or heal, kill or make alive, and that there is none that can deliver out of his hand. This makes them believe, fear, and tremble, like the great fallen spirit, to whom he makes the same manifestations of his power and displeasure. But these operations upon the minds of sinners leave their hearts in a state of total enmity and opposition to all divine truths and divine objects. And did not the Spirit of God operate in a different manner upon the minds of Christians, he would not seal them to the day of redemption. But he does operate directly upon their hearts, and produces his own moral image there. He produces that disinterested love, which is the essence of all holiness. He makes them holy, as God is holy. He makes them partake of the divine nature, which is love. He makes them feel as God feels, by shedding abroad his love in their hearts. He unites them to God to Christ, and to the friends of Christ, and

gives them communion with the Father, the Son, and one another. He gives them joy, peace, patience, submission, resolution, fortitude, zeal, and self-denial. He works in them both to will and to do that which is well pleasing to God. He gives them the Spirit of Christ, and makes them holy, harmless, and separate from sinners. In a word, he produces every species of holy affections in their hearts.

3. This real holiness itself, which the Spirit produces in the hearts of saints by his special operations, is what the scripture generally calls *the Spirit*. So our Saviour expressly called it. He said, "That which is born of the Spirit, is *Spirit*." That is, the effect of the special influence of the Spirit is of the same nature, and properly called by the same name as the *cause*.—The Holy Spirit, who is the third person in the adorable Trinity, produces that holiness in the hearts of saints, which is his own moral image. It may, therefore, be properly called *Spirit*, *the Spirit*, and the *Holy Spirit*. For it is the Spirit of holiness. Let us now hear what the inspired writers say upon this subject. They use expressions which plainly imply that the holiness which the Spirit of God produces in the minds of saints in regeneration and sanctification, is the same as a holy heart, and the same that is meant by the Spirit of God, which he gives to them, and not the third person in the Trinity himself. In the eleventh chapter of Ezekiel. God says to his people, "I will give them one heart, and I will put a *new Spirit* within you: and I will take the stony heart out

of their flesh, and will give them an heart of flesh." Here it is plain, that the Spirit which God promised to give his people, was the same as a new heart and a holy heart. That is, the Spirit here mentioned is the fruit of the Spirit, and not the Holy Spirit personally. In the thirty-sixth chapter, he says again to the same people, "I will sprinkle clean water upon you, and ye shall be clean. A *new heart* also will I give you, and a *new Spirit* will I put within you—and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes." God here promises to give *his Spirit* to his people, and to give it to dwell in them. But it clearly appears from the connection, that this Spirit was the same as the *new Spirit* and a new heart; that is, it was the *fruit* of the Spirit, or that *holiness* which the Holy Spirit should produce in their hearts. Let us now turn to the New Testament, and hear what the apostle says to Christians respecting the Spirit which God gives them. In the eighth of Romans, he says, "Ye have not received the spirit of bondage again to fear, but ye have received *the Spirit of adoption*, whereby we cry, Abba, Father. The Spirit, itself beareth witness with our Spirit, that we are the children of God." This Spirit was not the Holy Spirit himself, but that holiness which he had produced in the sons of God. It was the same as the Spirit of adoption, or an holy heart.—The same apostle uses the word Spirit in the same sense, when

he tells the Ephesians that "they had been sealed with the Holy Spirit of promise." The Holy Spirit of promise is that holiness which the Holy Spirit has promised to produce in the hearts of all whom he has once renewed. God is said to give his Spirit to Christians, when he gives them a holy heart, which is the fruit of his Spirit. So the apostle John says—"Hereby we know that he *abideth* in us, by the *Spirit* which he hath given us."—The same idea is conveyed by another passage of scripture.—Paul says to the professors of the gospel, "Ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." Here the Spirit, which dwells in Christians, is explained to be the same as the Spirit of Christ; and the Spirit of Christ means that holiness of heart which was produced in him by the Holy Spirit. So we expressly read in the third of John—"He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." The holiness of the man Christ Jesus was produced in his heart by the Holy Spirit, the third person in the sacred Trinity. The third person did not dwell in him, any otherwise than by his gracious operations. He produced holiness in Christ's heart, which is called his Spirit; and this same Spirit of holiness he produces in the hearts of all the followers of Christ. And so they all have his Spirit, which is produced by the same agent that produced this. Thus it appears that the *real holiness* which the Spirit of

God produces in the hearts of saints, is what the scripture calls *the Spirit*, and *the Spirit of God*; which is not the third person in the Trinity; but the effect which he produces in the hearts of his people by his special influence.

4. This holiness, which the scripture calls the *Spirit* and the *Spirit of God*, does *dwell* in the saints, because it actually exists there, and is united to the *faculties* of their souls, and is an essential part of their moral existence. Holiness is as much a personal property of saints, as their reason, memory, conscience, or any other faculty of their minds. The holiness which the Spirit of God produces in the saints, is not his personal holiness, but is their personal holiness. It is that seed mentioned in the third chapter of the first epistle of John—"Whosoever is born of God doth not commit sin; for his seed *remaineth* in him; and he cannot sin, because he is born of God." To be born of God is to be born of the Spirit, and that which is born of the Spirit is *Spirit*, and consists in real holiness. So that while this real holiness remains in the heart, the believer cannot disobey God. The Spirit of God *dwells* in Christians in the same sense that holiness dwells in them; for it is precisely the same thing. And this holiness which dwells in them is properly the spring or source from which all their external obedience flows. It is that well of living water in them, which is springing up to eternal life.—This is agreeable to the representation of Christ in the seventh of John—"In the last day,

that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they who believe on him should receive." And as that Spirit, which God gives to Christians to dwell in them, is nothing but holiness, or a benevolent heart: so he *requires* them to be *filled* with the Spirit, to *live* in the Spirit, and to *walk* in the Spirit. That is, to live and walk in the exercise of real holiness, or that love which is the fulfilling of the law.

5. The Spirit of God dwells in Christians operatively, and not personally. The third person in the sacred Trinity no more dwells in Christians than the first, or second person. Neither of them personally reside in the souls of saints. But the Holy Spirit in his official character, as sanctifier does operate habitually upon the hearts of Christians; in his special operations he does produce real holiness; this real holiness is called *Spirit*, this Spirit of holiness does *dwell*, *abide*, and *exist* in the minds of Christians and is united to all their powers and faculties, and becomes part of their moral existence. It is indeed, the spring or source of all their Christian obedience. So that the Spirit of God, the third person in the Trinity, dwells in Christians no otherwise than by his gracious habitual operations, which produce their holy exercises. This we believe, is a true, a plain and intelligible account of the in-dwelling of the Spirit in the

hearts of Christians. And that nothing more, nor less than this can be fairly derived from any expressions of scripture on this subject.

From the view we have taken of this subject, we may remark,

1. That the in-dwelling of the Spirit is essentially different from the inspiration of the Spirit. The Spirit inspired men without operating upon their hearts, or communicating the least degree of holiness. He sometimes inspired holy men, but he did not, in the act of inspiration, communicate holiness to them.—He sometimes inspired wicked men without communicating grace. He inspired Balaam. He inspired Saul and Caiaphas. But the inspiration of the Spirit does not produce holiness in the hearts of men. But the in-dwelling of the Spirit does consist, essentially, in producing and maintaining holy affections in the hearts of believers.

2. The in-dwelling of the Spirit is essentially different from the gift of miracles. This gift it was the office of the Spirit to bestow in the primitive days of Christianity. But in bestowing this gift, he did not communicate the least degree of grace, or holiness. Paul supposed that men totally destitute of charity might speak with tongues and have all supernatural gifts.

3. If the Spirit of God dwells in saints by his gracious operations; then there is nothing supernatural or mysterious in the doctrine of the in-dwelling of the Spirit, in the sanctification of the Spirit, or in the leading of the Spirit. He does all these things by producing holiness; the same holiness that he pro-

duced in Adam, before he sinned, the same that he produces in saints in heaven, and the same that he produces in the angels of light. By producing holiness he dwells in Christians. By producing holiness he sanctifies and he leads the children of God. He leads them, by making them holy, in the path of duty, that is pointed out in the Bible. In this way, and in no other way, the Holy Spirit leads real Christians. Such a leading of the Spirit is perfectly rational and intelligible. It is neither miraculous, nor mysterious, nor supernatural, nor inexplicable. Let a true account be given of the special work of the Spirit and it will serve to prevent the prevalence of ignorance and error, delusion and imagination on this important subject.

4. From this representation we learn how the Father and how Christ dwell in Christians. Paul says to his Christian brethren, "ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them." Again he prays, "that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love." John often speaks of God's dwelling in believers. It is by their gracious operations upon the hearts of Christians that God and Christ dwell in them.

5. We perceive that all experimental religion is most reasonable, and totally different from superstition, or enthusiasm. The effect of the Divine Spirit in his special operation, brings sinful men to the proper exercise of their rational faculties, and the holy enjoyment of their rational existence. Those who

profess to believe in the influence of the Spirit, have sometimes fallen into errors on this subject. Many have imagined that they were divinely directed, or divinely impressed to do what the scripture does not require, but even forbids. And many, no doubt under the influence of their animal passions, or selfish feelings, have supposed they were influenced by the divine Spirit. But such error and delusion are to be distinguished from the truth.

6. They, in whom the Spirit of God dwells, may know that they are Christians; for he produces such effects as are the true and only evidence of a saving change. And these effects differ essentially in their very nature from whatever exists in mankind by nature, or is experienced by formalists, or enthusiasts, and hypocrites. They, who are real Christians, have the evidence and witness of their piety in their own hearts. Hence the apostle says, "the Spirit itself beareth witness with our Spirit, that we are the children of God." And hence every real Christian may know that he is born of God, and is a new creature. "Every one that loves is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. God is love; and he that dwelleth in love, dwelleth in God, and God in him."



The Vanity of Riches.—A Paraphrase on Ecclesiastes v. 9—17.

THE whole book of Ecclesiastes was designed, as a description of human vanity,

and the unsatisfactory nature of earthly things. Such a picture as is drawn of them must restrain our immoderate desires for worldly enjoyments; cool our expectations of happiness from them, and thereby quicken us in seeking the spiritual riches which will entirely satisfy and never fail.

As Solomon, the wise writer, was inspired by the Holy Spirit—so he had also been instructed by his own personal experience in this interesting subject. He was every way prepared to give us a true account of the value of the world, and what it can do towards affording true contentment. With the advantages he possessed to make a thorough experiment, all who have read the sacred history of the Hebrew nation, must be acquainted. Riches were heaped upon him by a bountiful Providence in quantities unknown before. He had unlimited power in his own, and great influence among surrounding nations. Wars had ceased; the nation was perfectly organized by his father David; so that there was nothing, beside the laws of religion, to interrupt his eager pursuit of pleasure. He was endowed with peculiar sagacity to devise the means of enjoyment, and wisdom to judge of its true value. Providence, in a peculiar manner, had raised him up, and fitted him to make an experiment for the instruction of mankind. If a person, who was unfortunate, oppressed with poverty, and fallen from a more elevated state, had written the things found in this book, we should have imputed them to disappointment; but here we find

them from the pen of a prince, the most powerful and prosperous of any on earth, while he remained in full possession of all the world can give. Looking on all the things which he enjoyed to the full extent that nature admits, he wrote the universal motto, "Vanity of vanities, vanity of vanities, all is vanity and vexation of spirit."

Although the word of God, on every subject, ought to conclude our opinion; when we read this sentiment, by one who had just made the experiment, it seems to be still more convincing. Let the sensualist, the disbeliever, and worldly idolater, who will not regard God's word, still pay attention to the experiment, made under infinitely greater advantages than they have themselves any right to hope. Let them learn that if they expect perfect happiness here, they shall assuredly be disappointed. While Solomon passes the sentence, "Vanity of vanities," on the whole world, with all its variety of conditions, powers, and enjoyments, of which he takes a very comprehensive view in the course of the book, it does not appear to be done with a peevish or discontented mind. Every where he acknowledges the wisdom of divine Providence in its appointments; neither does he appear to undervalue the good things of time.

The condition of this world, vain as it is, was adapted in infinite wisdom, to the moral character of men, and the purposes of divine grace. After we have surveyed the frail nature God hath given to things here, and all the appointments of his Providence, going after him to ex-

amine, we can find nothing to be added to them, nor any thing to be taken from them, without marring the perfection of his plan and of his Providence.— Among the extravagant passions of men, none is more common than a love of *riches*. Perhaps the reason is, that riches most effectually enable them to satisfy all their other worldly and sensual desires.

There is an inimitable description of the vanity of riches in the 5th chapter of Ecclesiastes, from the 9th to the 17th verses. The remainder of this paper will be devoted to a paraphrase of this instructive passage.

Ver. 9. *“Moreover, the profit of the earth is for all: the king himself is served by the field.”*

Whatever real good the world can give, is equally enjoyed by all, if they have but a competence and a contented mind.— The poor, industrious man, may have the fruits of the field. The king himself is served by the field; he hath his food and clothing; and he can actually convert to his own personal benefit no more. The meaning of the word *PROFIT* in this place, seems to be, the real, substantial benefits of the earth are for all. Nature is so constituted, that the man with a little, if it be a competency, doth really derive as much personal benefit to himself by what he possesses, as the immensely rich, or the king on his throne. To support our animal lives in perfection, in health, and activity, for serving God and doing good, is all the personal benefit we can derive. The greatest riches will not add to our personal excellence, make

our minds greater, or our hearts better. On the contrary, in how many cases do immense riches prove the means of nurturing the most destructive passions and appetites! How often are they the source of pride, and an ambition that will never be satisfied; how often the means of intemperate indulgence in meats and drinks that enervate both body and mind; how often do they excite the enmity of others to the great disquiet of life; how often, from that vain notion of independence, which they excite in the possessor, are they the cause of impiety towards God, and injustice to men! When riches have these effects, they are a sore evil instead of a good.

Ver. 10. *“He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance, with increase. This is also vanity.”*

There cannot be a truth more certain than is here expressed. All men are in pursuit of happiness, of which we ourselves are conscious, and have full evidence of it in others. The pursuit of happiness is no sin, but rather a natural virtue, if it be sought in a lawful way. When God made his creatures with a principle of self-preservation, and a desire to be blessed, he placed before them the most ample objects of enjoyment. The sin consists in a vitiated taste, rejecting those objects of enjoyment which he provided, and chusing others that cannot satisfy. The corrupt heart, in the spirit of pride, first tries to become its own portion; until, finding nothing but guilt, painful passions, and emptiness here, it goes abroad among the creatures for a satisfying

good. Something in the world is chosen; some idol is selected, and too frequently riches are this idol. But where have we seen any one that is satisfied with silver, or with the abundance of increase, unless it be that blessed few, in whom the grace of God reigns; and where the grace of God is the cause of contentment, a little will be as sufficient for it as much. It is very common for men who know they are not contented with what they now possess, to think that some further addition will make them so. They feign to themselves a point of wealth, beyond which they do not wish to acquire. This is a delusion of the heart, ignorant of itself, and the nature of the creatures, compared with the nature of the mind. Give the wished success; let the worldly man attain to the proposed point of wealth, he is discontented as ever. Desire has spread with its new acquirements, and stretches forward more extensively than at first. It will repeat the folly for ever, and increase its exertions, until some unconquerable obstacle—death, or the grace of God, prevent them. And why does this happen, after all their real wants, and the wants of all their friends are completely and profusely supplied? It is because riches cannot satisfy the cravings of an intelligent soul. Intelligence needs another kind of food. Spirit and thought cannot be satisfied with matter. Even the indulgence and pleasures of the body leave the soul empty. Although the mind be finite, it continually flows out in growing desires, which will be eternally approximating towards

infinite. The whole world is as insufficient to satisfy the smallest mind, as one of its atoms would be. The Godhead, with the immensity of his works, are the only objects that can satisfy the soul eternally? And to enjoy these, the heart must be conformed to him. This is the true reason, “why he that loveth silver shall not be satisfied with silver.”

Ver. 11. *“When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving, the beholding of them with their eyes?”*

Those who, through an immoderate desire of wealth, undertake vast concerns, and use all possible means for increasing property, do not consider into what a vexatious situation they may be plunging themselves. In the first place, they are in imminent danger of ruin by their rash and greedy desires; but suppose them successful in every adventure; it is others, and not they who derive the most solid advantages from their wealth. “When goods increase, they are increased that eat them.”—Theirs is the risk; theirs is the anxiety and responsibility; while others are in a peaceful state of mind, eating and wearing at their expense. All men are dependent, which must be their state in this world. The rich are as dependent as any others. The only reason this is not universally known is, because their dependence is of a kind that is not so easily noticed. As their wants increase, (and the increase of riches will naturally produce this effect,) their dependence on others for their satisfaction naturally in-

creases with them. There are many for whom they must provide food and clothing. They are subjected to the caprice, folly and obstinacy of many dependents, who have a power to disturb their peace. With the increase of riches, the expenses attendant on them increase in greater proportion. More is expected from them both by individuals and the public; both in the way of justice and liberality. How true is the wise man's remark, "What good is there to the owners thereof, saving, the beholding of them with their eyes." Certainly it is an empty enjoyment for a man, merely to look on vast possessions, and think they are under his own control; when a small portion of what he possesses would as perfectly satisfy all those wants, that are of a nature to be satisfied, and make him comfortable as can be in this disappointing, painful world. To court care, and hoard up anxiety is the extreme of folly.

Ver. 12. *"The sleep of a laboring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep."*

It is evidently the virtuous and industrious poor, whom the wise man here brings into comparison with the idle and luxurious rich. The virtuous and industrious poor rarely feel very pressing want. Their remedy is near, either in their own cheerful labor, or in the kindness of the liberal. To be indolent, vicious and poor, is doubtless, of all situations the most wretched, and most to be dreaded. A virtuous and industrious family, although their property be small,

enjoy all that substantial good the world can give. They are necessary to the wants of mankind, and therefore no one wishes to destroy them. They are respected, though not elevated; they find friends in every pressing necessity; no one envies them, nor are they constantly goaded with the pride of shew. Their bodies rendered healthy by labor, their appetites uncorrupted by excess; they find a greater feast in plain and frugal fare, than the luxurious can in all the dainties of the earth. It is not, generally, so with those who have immense riches.—They are weakened by an easy life; loathe the fullness they possess, and their nights are often sleepless, either through infirmities peculiar to their situation, or through care and anxiety to manage to the best advantage what they possess. Many have made the confession, that they find more pain and trouble in preserving their affluence than they did in acquiring it. In what a despicable point of view, doth such a confession place the wealth of the world, except so much as is necessary to satisfy the wants of nature!

The writer next describes the vanity of hoarding riches for posterity.

Verses 13, 14. *"There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail; and he begetteth a son, and there is nothing in his hand."*

Whether it be true or not, we know it is a very common excuse of those who seek riches immoderately, that it is for the sake of their children. They

have enough for themselves, but they wish a portion for their families. This excuse is often made, while at bottom, avarice is the real motive ; but let it be real, it does not justify the temper. Very often these riches are gathered, and anxiously preserved for the hurt of those children they love. They give to the posterity an early taste for dissipation, prevent their acquiring habits of prudence and industry, and in many instances, absolutely destroy the energy of their minds. Industry and prudence are a better worldly portion than all the wealth an anxious parent can transmit. Without these, the greatest wealth will soon be dissipated and “perish by evil travail,” and nothing will be found in the hands of the third generation. How often this proves true, let the past observation of the reader determine.

A very affecting part of this description remains yet to be noticed.

Verses 15, 16, 17. *“As he came forth from his mother’s womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go: and what profit hath he that hath labored for the wind? All his days also he eateth in darkness, and he hath much sorrow and wrath in his sickness.”*

If the wise writer had used no argument against an immoderate love of riches, beside what these last verses contain, it would have been sufficient to show the folly and danger of this temper. If all before doth not give convic-

tion on this subject, go to the death-bed of one who hath made riches his idol ;—who hath enslaved his body, his soul, or perhaps both, to gather silver which cannot satisfy. He hath forgotten his God, worshipped the creatures, and committed many sins for his own destruction. Now he must die without a remedy ; and die as his poor neighbor dieth, except it be with this discriminating circumstance, the guilt of misusing the abundant bounties of heaven ; a sin which his poor neighbor never could commit. Naked came he out of his mother’s womb, and naked must he return thither. His wealth neither prepares him to meet God, nor unburdens his conscience. A bribe cannot be accepted before the tribunal of God, or if it might, he can carry nothing in his hand.

The truth is strongly expressed.—All his days he lived in anxiety to gain the world, darkness concerning spiritual things, and in his sickness he hath much sorrow, and greatly fears the wrath of God.—Who, in consideration of such a scene as this, will not feel his love of the world cooled into indifference ? Who, for a whole world, would experience the agony of such an hour ?

The sin which we have considered, is a common one ; and if the observation of those who are acquainted with many nations, may be credited, in no country is an immoderate passion for wealth more common than in this.—If the observation be true, we must be sensible that it carries a bitter reflection on our reason, our prudence and religion.

Whether it be from the frequent opportunities, in a new country, of gaining sudden wealth, or from some more latent cause, I profess not to determine; but much fear the charge cannot be denied.

AGUR.



[ON the declaration of war by the United States against England, it was apprehended by many, that American Missionaries would not be received in such parts of India as are under British government or influence. The event has proved the conjecture to be too well founded.—Whether the present state of war between the two nations was, or was not the only reason; it still, on principles of national policy, may serve as a plausible excuse for the rejection of our Missionaries, and it is one we have no reason to expect will be surmounted until another state of things takes place. Those who have engaged in the object of christianizing the Heathen, ought not to be discouraged from their purpose, while so many millions of pagans are accessible to them, whose souls are equally precious as the East Indians.

In anticipation of what hath since taken place, Africa hath frequently been mentioned in this Magazine, as a part of the Heathen world, which hath an imperious claim on the benevolence of this country.—We who have been instrumental of reducing so great a number of its sons to slavery, if in our power, ought to repay the injury, by transmitting to it the blessings of Christianity.—Our young Missionaries, after their repulse in India, were doubtless judicious in turning their attention to the eastern coasts and Isles of Africa.

The wise providence of God, by disappointing their first purposes, often leads his people to a more extensive sphere of usefulness. In the case of Africa, the field of doing good is immense, and we cannot but hope, that He who is finally to have all the Heathen for his inheritance, will bless the attempt.

The people of Abyssinia or Upper Ethiopia are already nominal Christians; sunk into the greatest depth of ignorance, formality and superstition. From the early ages of the church, perhaps from the apostolic day, they have been called Christian, and in modern times, have discovered great opposition to the church of Rome, which attempted, through the instrumentality of the Portuguese, settled on their coasts, to subject them to papal government. To re-enlighten these ignorant Christians will be a glorious work, still reserved for the friends of the Redeemer and of men.—While the Abyssinians need further instruction, it is probable they may be subservient to the introduction of a purer gospel, among the remaining pagan nations of Ethiopia, and the vast countries west and south of them. While great prudence and perseverance are necessary for the work, unceasing prayer should be made to Him who can give them to those who are to be the instruments of its accomplishment.

We have already given (at the 395th & 426th pages of the 5th vol. of this Magazine,) some account of the Abyssinian church, and its controversy with the Roman Catholics, extracted from the CHRISTIAN OBSERVER. From the same publication the following pages are extracted, containing a very interesting account of the Abyssinian church, supposed to be written by Mr. YEATES, a Professor in the University of Cambridge, England. If it be from the pen of Mr. Yeates, we may rely on its general correctness; and while it is interesting, it may serve to direct, and keep alive the zeal of Christians in a cause that ought not to be forsaken.]

ED.

TO THE EDITOR OF THE CHRISTIAN OBSERVER.

As, sir, you wish to gratify your readers with some useful and authentic information respecting the Ethiopic Christians, and seem to invite such communications, I here transmit to you

what I have collected from various books; being part of a work I may hereafter publish, under the title of *Ecclesiastical Collections, chiefly Oriental, &c.*

T. Y.

Abyssinia is a vast and extensive country, situated on the eastern confines of Africa, where it is bounded by the shore of the Red Sea, towards the Straits of Babelmandel. Its extent is computed at a million of square miles. It contains several principalities, subject to the same sovereign, of which one, called Tigri, formerly the seat of the Ethiopian kings, comprehends twenty-four provinces: these principalities are, in reality, so many petty kingdoms. Abyssinia distinguishes Christian from Pagan Ethiopia; which last is considerably more extensive, and comprehends a number of nations.

Gondar, or, as it is called, *Gondar a Catma*; i. e. the city of the Seal; is the capital of the empire, and the chief residence of Emperor, and of the *Abuna*, or Patriarch, who has a handsome palace contiguous to the patriarchal church. The city is three leagues in circumference, and contains a hundred Christian churches.

Emfras, next to Gondar, from which it is distant a day's journey, is one of the most considerable cities of Abyssinia, and the only one where the Mahometans are allowed the public exercise of their religion, and where their houses are intermixed with those of the Christians.

The population and strength of the empire may be inferred from the numerous armies they

can raise in a short time, and at a small expense. They wage war with the pagans annually, for the security of their own dominions, and to prevent the growing power of their enemies, especially the kings of Galla and Changalla. Their armies are very large: one commanded by the Emperor in 1699, or 1700, consisted of between four and five hundred thousand men.

In Europe, says my author, we have long been in an error about the color of the Ethiopians; because we have confounded them with the blacks of Nubia, who are their neighbors.— Their natural color is brown, or rather that of the olive; their stature is tall and majestic; they have good complexions, beautiful eyes, well-set noses, thick lips, and white teeth: whereas the inhabitants of Nubia, or Sennar, have flat noses, thick lips, and very black complexions.

The language of the country is a dialect of the Arabic, called by some the *Amharie* tongue, and is probably no more than a corruption of the ancient Ethiopic, formerly spoken in the kingdom of Tigri. The Ethiopic is their learned language; and herein all their ancient writings are extant, and all books of prime note in the religion and laws of the empire continue to be written, because they esteem it a noble tongue. They pretend to have derived it from Chaldea, and therefore call it also *Chaldee*. It is in this language that the holy Scriptures are written and read in their churches, as also their liturgies and other church books.

The sovereign of Abyssinia is

a Christian prince; and from the extent of his dominions, and the multitude of his subjects, he claims the title of Emperor. It is by virtue of his profession of the Christian faith that he holds the empire, and bears the imperial titles. His motto is, "*Jesus, Emperor of Ethiopia, of the Tribe of Judah, victorious;*" and this is the seal of the empire, displayed by a lion holding a cross, which are his arms. His titles of embassy to foreign princes announce his descent, religion, and government, in the usual forms of Oriental magnificence, of which we have a specimen in letters of embassy sent to Pope Clement VII. and Don Emanuel, King of Portugal, as follows: "David the Beloved of God, Pillar of the Faith, of the blood and line of Judah, Son of David, Son of Solomon, Son of the Pillar of Sion, Son of the Seed of Jacob, Son of the Hand of Mary, Son of Nahu after the flesh, Emperor of the Great Ethiopia, and of all the kingdoms and countries thereon depending, &c. &c." It may be observed, that formerly, not only Abyssinia, but all Ethiopia, was subject to the Emperor; but these domains having fallen into paganism, were lost to the empire; nevertheless, the title of sovereignty is claimed by all that succeed to the throne of Abyssinia.

Next to the Emperor is the Abuna, i. e. *our Father*, who is the patriarch, and sole bishop of all Abyssinia: he ordains all priests and deacons, appoints them to benefices, nominates the superiors of monasteries, and has an absolute power over the monks, who are there very numerous; he is the only bishop

of the Ethiopic church, but is himself subject to the patriarch of Alexandria in Egypt, by whom he is consecrated and invested with the powers and title of his office. The Abuna is nominated by the Emperor, who is supreme in all ecclesiastical as well as civil affairs.

We may judge of the greatness of the ecclesiastical establishment from this; that, at one ordination, the Abuna is said sometimes to ordain ten thousand priests, and five or six thousand deacons. The whole ceremony of the ordination consists in this: the Abuna, sitting down, repeats the beginning of the Gospel over the heads of such as are made priests, and gives them his benediction with an iron cross, which he holds in his hand, weighing seven or eight pounds; but as for the deacons, he gives them his benediction without reciting the Gospel.

The Ethiopic church is entitled to the veneration due to every Christian church of early foundation. It is a tradition among the Abyssinians, that their empire became Christian in the days of their celebrated Queen Candace, who was converted by the Eunuch baptized by Philip the deacon, as it is recorded in the Acts of the Apostles. But however this may be, the constitution of their church, and the purity of its doctrine, bear evident signs of an early original; and though it may not have been of apostolic foundation, yet it probably was planted not later than the expiration of the apostolic age. Ruffinus writes, that their conversion was brought about by the instrumentality of one Frumentius, in the

fourth century; but this seems a far less probable statement; and could I enter into the subject, ample testimony might be produced in favor of an earlier date.

The Ethiopic Christians acknowledge the holy Scriptures to be the only rule of faith and practice. They worship one God in Trinity. They believe in the incarnation of the Son of God; and that Christ is perfect God and perfect man. They own the merits of Jesus Christ to be sufficient for eternal salvation. They celebrate the sacraments of Baptism and the Lord's Supper, and administer the latter in both kinds to clergy and laity, conformably to the custom of all the eastern churches. Finally, they use the Nicene Creed in their liturgy, which comprises the fundamental articles of the Christian faith.

As to forms and ceremonies in worship, wherein all churches differ more or less, as well in the east as west; in these the Ethiopian Christians have prescribed for themselves, as other churches have done, though perhaps with less deviation from the principles of Christianity than is to be found in some of the western churches.

Circumcision is with them a national custom, and not a religious rite: they circumcise their children, both male and female, eight days after the birth; but this is not done out of a compliance either with the Jewish law, or with the practice of the ancient Judaizing Christians: they assign other reasons for it.

They baptize their male children at forty days old, and females on the eightieth day af-

ter the birth, except in cases where there is danger of death. The children, it is said, are not immersed in the water at baptism, but only dipped, or sprinkled.

Adult baptism is performed in the following manner: The priest begins with reciting psalm LI. and then perfumes the person with incense, and asks his name; certain other prayers are then recited, and several parts of the body are anointed with holy oil; the priest then lays his hand upon the head of the person, while he renounces the devil and his works, makes his vow to Christ, and rehearses the creed; after which he is again anointed with oil. The remainder of the consecrated oil is then poured into the baptismal water, when the priest descends into the pool; and the new convert, being conducted thither by the deacons, is plunged thrice under water by the priest, who uses the form of words, "I baptise thee," &c. taken from Matt. ch. xxviii. 19. After baptism, he is assisted by the deacons, who lead him out of the pool, and put on him a white under garment, to signify purity of soul, and over it a red vest, in token of his salvation purchased by the blood of Christ; and being thus initiated into the church of the faithful, he partakes of the holy communion. At his dismissal, he is presented with milk and honey; and the priest, laying his hand upon his head, gives him his benediction; "Son of baptism, go in peace."

The holy sacrament is administered in both kinds, and is received standing both by priests and people. The officiating

priest administers the bread, and the deacon the wine in a spoon. The bread is leavened, except on certain days of humiliation and fasting, when they use unleavened bread; and the wine is prepared from the stones of raisins.

They observe Saturday, in remembrance of the Creation, and solemnly keep the Christian Sabbath, or Lord's-day. Their public worship, which they attend once on that day, continues for several hours, when they observe the usual services proper for its solemnization, prayer, reading the Scriptures, singing, and exhortation, or delivering a discourse or homily. In some of their churches they have music, to which they sing; but their instruments and psalmody are not agreeable to an European ear. What is singular among them, is, the practice of sacred dances, to the sound of cymbals and kettle-drums, which, they say, is in imitation of David: they call it rejoicing before the Lord. It may be presumed, that this practice is observed more particularly on festivals. Their fasts are many, and they keep them with great strictness.

It is not lawful to communicate in private, or any where else but in the church, with an exception only in favor of the Emperor, when he receives the communion in his royal chapel. This office completes their divine service at all times, being administered every Sunday in every church, after the custom of the primitive Christians.

Their churches are built in the usual form of those in the East, in imitation of the Temple of Jerusalem; having a sanctu-

ary and an outer court. In the sanctuary stands the holy table, set on four pillars; upon which is placed the *tabot*, or chest with the utensils for the consecrated elements; and over this is a canopy.

The outer court, or body of the church, resembles that of the cathedral churches amongst us, and consists of a spacious pavement, on which stand the pillars that support the superstructure, or roof, and which is without pews or seats. Age and infirmity compel many to lean where they can for rest; and as their service continues for several hours, and no sitting is allowed, most churches accommodate the weak with a sort of crutches fixed for the purpose, which is also the practice among the modern Greeks.

As to the *tabot*, or holy chest, it is thought to be in imitation of those used by the Christians in the ages of martyrdom, when, being forced to meet in caves and burying-places in the night, for fear of their persecutors, they carried the sacred elements and utensils in chests made like a coffin, the better to escape the notice of their cruel enemies, and secure a peaceful celebration. In after times, these chests were brought into the churches, and by degrees were made to resemble a table: but the Ethiopian Christians alone seem to retain it in the ancient manner, having both table and chest, though the latter is made in a tabular form. In other churches, especially in the West, the table is the altar, without a chest.

These Christians have so great a veneration for their churches,

as the temples of God, that, in riding by them, they alight from their mules and walk a space, and then remount. When they enter, they put off their shoes at the door; and never spit on the pavement, or commit other indecencies in or about the house of worship.

It is observed they have pictures in their churches, but do not allow of any statues; and though they have crosses, they will not suffer crucifixes to be used: it is counted a heinous offence among them to carry even a picture of Christ crucified.

Monks and monasteries abound in Abyssinia. The monks labor hard in the fields and gardens; fast daily till three in the afternoon: and assemble for devotion at midnight, and other stated hours; they are subject to priors and superiors, who are all appointed by the Abuna. Their monasteries are more like villages than the Roman convents; and as the country is fertile, and land is plenty, their labors procure them an easy support. The most celebrated of their monasteries is that of *Allehujah*, which formerly had four thousand monks. The monkish life is purely voluntary, and they are allowed to decline it whenever they please. Some of them are schoolmasters and tutors; and others, of superior ability, are preferred to civil offices, and become principals and governors of provinces. The Ethiopic clergy, like the Greek, are allowed to marry once; but on a second marriage they are degraded.—Marriage is forbidden the monks; nor can their children be admitted to the priesthood: so that if they are inclined to marry,

they must quit the order of monachism.

With respect to learning among the Ethiopians, little can be said. They are, it seems, ignorant of other languages; and this, with the nature and situation of their country, shuts them out from a free intercourse with learned and commercial nations. They possess few books, except such as concern the religion and laws of their country; and these being of ancient compilation, and written in their ancient language, the Ethiopic, the reading and understanding of them is esteemed a considerable acquirement. It is said, however, that some Jesuits discovered in one of their churches, a library, well stored with books in most languages; and, for ought we know, learning might, at some former period, have flourished in this country, though at present, both priests and people are sunk in extreme ignorance.

Their version of the holy Scriptures is valuable, on account of its antiquity. Chrysostome, in his second Homily upon Job, attests, that in his time, the Ethiopians had a translation of the Bible. This translation is little known in Europe; and the Latin version, published in the Polyglott, is very incorrect. The Ethiopic New Testament, printed in the time of Paul the Third, at Rome, 1549, is faulty, in consequence of some illegible parts in the MS. having been supplied by the editors, from the text of the Vulgate. It would be important to investigate the genuine text of the Ethiopic version, but few in Europe know any thing of the language.

Besides the holy Scriptures

the Ethiopic church is possessed of several ancient and valuable church books. They have a volume called *Synodum*, or the book of Synods, containing what they call the *Apostolical Constitutions*, which are found to differ much from those known in Europe.—This book they divide into eight parts; and it is held in such veneration among them, that it is sometimes bound up with the New Testament.* They have the decrees and acts of some of the most celebrated councils, down to the Council of Chalcedon; the Acts of the Nicene Fathers; Liturgies; Lives of Saints; Martyrologies, &c. It were much to be wished that copies of them were brought into Europe, as they might furnish some valuable materials for ecclesiastical history.

The Ethiopians seem far from averse to learning: the Jesuits found a ready acceptance among them at first. These Roman missionaries were gratefully invited to instruct the Ethiopian youth, and lands were assigned them, with many honors, for their labors; but no sooner did these men arrive at power and consequence, than they pursued measures which at length ended in their banishment from the empire.

The first of the Jesuit mis-

* It is not improbable that this book of Apostolical Constitutions is the same with the eight books of Clemens, extant with the Syrian Christians; fragments of which books, bound up at the end of the large Syriac Bible, lately brought from India by Dr. Buchanan, shews that they were much esteemed and used in the Syrian church, and were probably translated from the Syriac into the Ethiopic tongue.

sionaries that entered the country, was F. Corvillon, a Portuguese, in the year 1491; since which period several expensive missions and embassies were sent by the Roman Catholic powers, to effect, if possible, the subjugation of the Ethiopian church to the see of Rome; and considerable attention was paid to them on the part of the Emperor and patriarch; but the designing views of the Jesuit missionaries, and the tyranny exercised by them, at length rendered them odious and detestable.

Whoever reads the violent proceedings of the Jesuit missionaries in Abyssinia, and the confusion, discord, and bloodshed which they caused, will not wonder that it should have been made death for a papist to enter the country: and this irreconcilable hatred appears to have continued to a period long subsequent to their expulsion, as appears from a letter dated Madrid, June 30, 1720:—"We have received an account that Father Lamberat Vaiz, a German, Michael Pio de Cervo, and Samuel de Biuno, natives of the Milanese, monks of the order of St. Francis, who after having escaped many perils, were arrived in Ethiopia, with a design to convert to the Roman Catholic faith the natives of that country, had reached Gondar, where they were carried before the king the metropolitan, and chief men both of the clergy and state, by whom they were sentenced to die, unless they abjured the Council of Chalcedon; which with the utmost constancy, they refused to do: whereupon they were delivered up to the fury of the people, who ston-

ed them to death : the metropolitan having threatened to excommunicate any one who should cast less than seven stones at them."

The Roman Catholics are obnoxious to the Ethiopians on account both of their intolerant usurpation in spiritual matters, which led them to insist on an entire change of the ancient discipline and constitution, of the Abyssinian Church ; and of their restless and tyrannical disposition in matters relating to civil government, in order to increase and establish their own power. But the same causes of offence would not exist in the case of the Protestant and reformed churches ; so that we might hope that the Ethiopians would accept their Christian services in love and unity.

Respecting the decree of the Council of Chalcedon, to which the Ethiopic Christians so strenuously object, and for which the unity between them and the Greek church was dissolved by an entire separation, I shall only observe, that, by all I can learn, the subject of that decree was no more in reality than a strife about words, which each party understood in their own way, and chose to express in their own terms ; the decision of the Greeks and Latins, concerning the two natures in Christ, being rejected by the Ethiopic Church as novel and innovatory. The subtle and metaphysical terms and distinctions applied by the Greeks and Latins to that sublime mystery, the Ethiopians did not, perhaps, well understand in their language, and they refused to adopt them : nevertheless they acknowledged

the truth which was intended to be expressed by the decree of Chalcedon, as appears from their uniform use of the Nicene Creed, in common with all orthodox churches.

The reformation of the Ethiopic church, to the pure and primitive doctrine that formerly flourished amongst them, would be a most desirable object. They have the holy Scriptures ; they have a pure Confession ; and retain the doctrine and discipline of their ancient church with as much integrity, and as little innovation, as could be expected, secluded as they are, and have been for ages, from intercourse with other Christian nations, and surrounded by Pagans and Mahometans. The bare existence of a Christian church at this time in Abyssinia may be regarded as a miracle !



Dr. Green's Advice and Exhortation to his People.

(Concluded from page 111.)

IV. It only remains, that I make a few remarks on the relation which we have sustained to each other ; offer some special exhortations ; and commit you and myself to the great " Shepherd and bishop of souls."

In the review of my ministerial life, I see innumerable shortcomings, deficiencies and imperfections, which I sincerely lament, and for which I earnestly implore, through Jesus Christ, the divine forgiveness. Yet my conscience does not accuse me of the want of general fidelity. I believe that my labors, on the whole, have been equal to my strength—and that " I have not shunned to declare unto you all the counsel of God." My first sermon after ordination was grounded on I. Cor. ii. 2: " For I determined not to know any

thing among you, save Jesus Christ, and him crucified." The apostle's resolution, as expressed in this text, I then proposed to adopt as my own, and I now "take you to record" that in my humble and imperfect measure, the fulfilment of this resolution has been exemplified in my preaching, and in my other labors among you—I trust "I am pure from the blood of all men."

On your part, I certainly have not only no complaint to make against you as a congregation, but abundant cause to be satisfied and thankful for the manner in which you have received my ministrations, and for the affection, respect, confidence and kindness, which you have manifested toward me. Often have I borne testimony in your favor in these respects, and even "boasted of you to others."—I have indeed loved you much, and I have every evidence that you have loved me in return. To many individuals I owe obligations, of which I cannot think without emotion, which I can never expect to return, and in view of which I can only pray that God may be the rewarder of those who conferred them. But let all be assured that while I live, though my pastoral relation to you will have ceased in form, on my part it is likely, in a measure, to remain in fact. I must still have *pastoral feelings* towards you; and every service which I may be able to perform, either for the congregation at large, or for any individual of it, you may at all times command, with the certainty that it will be rendered by me with unfeigned pleasure.

It is our duty to make use of providential occurrences to promote our own improvement and that of others; and the separation of a pastor from his charge is surely an event in providence, which calls on both parties concerned in it, to turn to some good account. It was this consideration which determined me to make this address; and if the situation in which we stand at this mutually interesting period, may serve to give more impression than usual to what I may say, I would fain not lose the opportunity of doing any good, which is thus offered to me.

Allow me, then, in addition to what I have already addressed to the congregation at large, to direct a few words in particular to three descriptions of persons among you.

1. To the professors of religion.—Your situation, my dear brethren, in this populous and dissipated city, is, at once, trying and important, in no ordinary degree. It is trying, because you are exposed to snares and temptations—to a tide of fashionable vice and folly—not known and felt, in an equal degree, in most other places. At the same time, these very circumstances render your situation the more interesting and important. If found faithful, you will insure to yourselves a brighter crown of eternal glory; you may be instrumental not only in preserving your children from ruin, but in forming them for distinguished usefulness in this world, and in preparing them for endless happiness in the world to come; you may promote, more extensively than others, the general interests of Christianity; and you may set an example, the influence of which may be widely felt. *Wherefore gird up the loins of your minds, put on the whole armor of God, watch unto prayer, be sober and hope to the end.* Be not conformed to the world which lieth in wickedness, yourselves, and use your best endeavors to save your offspring from it. Be willing to exercise self denial, and to bear the cross, in the cause and for the sake of your precious Saviour. Give no unnecessary offence—be meek and humble, and kind, and courteous, and affable, and hospitable, and charitable, and liberal. Whatever things are truly lovely and of good report, think on these things. As far as in you lies, live peaceably with all men, and let not your good be evil spoken of; but set your faces as flints against every vicious, every questionable practice. Be very guarded in your indulgence in fashionable amusements; they insensibly steal upon the heart—and often seduce it from God, from love to his service, obedience to his laws, and affection to his people. Renounce, as utterly inconsistent with your Christian profession and integrity, all theatrical entertainments, and

carefully guard your children against them. Strive to excel in practical piety, in genuine holiness of life and conversation. Love and associate with each other. Encourage Christian conferences and associations for prayer. Avoid as much as you can, religious controversies—they often destroy vital Godliness. But hold fast the truth as it is in Jesus, in opposition to prevailing heresies and errors. Avow your faith unequivocally and distinctly, and never be ashamed of the gospel of Christ.—Labor to show an example of true evangelical piety, in all its purity, and in all its loveliness.

Consider that the eyes of the congregation are turned on you, and that your conduct is often considered as a warrant for any doubtful practice. Be watchful, therefore, lest you become stumbling blocks to others—how intolerable the thought that you should be instrumental in precipitating an immortal being toward destruction! In the observance of all the laws of Christ endeavor to be unblameable: In all social and relative duties show a pattern which others may safely imitate: In the discharge of all moral obligations be scrupulously exact: In all congregational concerns let your temper and your actions teach others to be conciliatory, and to consult the general good more than private gratification. Encourage charitable designs, and all suitable measures for the propagation of the gospel—take the lead in these, and endeavor to draw the congregation after you. Prosperity, even in this world, is likely to attend the community, as well as the individuals, who are ready to serve God with their substance.—“These things, I give you in charge that ye may be blameless.* Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.”

2. Some of the congregation to whom I have been preaching during the whole of my ministry, or the larger part of it, are apparently yet “in the gall of bitterness, and in the bond of iniquity”—To

these, I am extremely anxious to say something at parting, which may possibly be useful to them if God peradventure may yet give them repentance unto life.

My dear friends—on the supposition that I have been faithful in delivering to you the messages of the gospel (and in what degree I have been so, let your own consciences testify) then is your guilt before God such as may well give you the most serious alarm. Recollect that where he “hath given much, he will require the more,” and that, consequently, to slight the full dispensation of the gospel for five-and-twenty years, is to incur a most tremendous responsibility to your final judge. Attempt not to excuse yourselves and to soothe your consciences, with the thought that it is only *omission* with which you are chargeable. It is against *omissions* that some of the severest denunciations of the gospel are pointed. The tree which bore *no* fruit, the lamp which had *no* oil, the unprofitable servant who made *no* use of his talent, are there exhibited as emblems of peculiar criminality, and examples of the severest condemnation. The sentence which our Saviour represents himself as pronouncing at last on those who shall be found on his left hand, is grounded wholly on *neglect*. When the apostle, trembling at the thought of being “a savor of death unto death,” to some who had heard the gospel from him, exclaimed—“Who is sufficient for these things?” it still appears that the guilt he contemplated arose from *neglect*. And shall it at last appear that all the warnings and entreaties which I have delivered to you, shall be “a savor of death unto death” to your souls—that the whole effect of my ministry on you shall be only to aggravate your final condemnation! Insupportable thought! God forbid it! is your exclamation, as it is my own. Ah, unhappy men! but this event will not be forbidden, it will assuredly take place, if you do not speedily fly by faith to the Saviour, in whose atoning blood your “crimson and scarlet” stains may be washed away.—Are you yet disposed to plead for delay? How of-

* 2 Cor. xiii. 11.

ten have I reminded you of its dangers and delusions? How often have I admonished you that any future time would, probably, find you less inclined than the present, to enter on a life of piety and holiness? I now put it to your consciences if, at this moment, you are not, yourselves, examples of this very truth. Cannot many of you look back to a period, at which you were more disposed than you now are, to attend to the concerns of your immortal souls? And what is to be the end of this delusive course? Does it not present to your view a most fearful issue? Verily, between you and the precipice of eternal ruin, the steps seem to be but few. Take them not—oh infatuated mortals! take them not I beseech you. Stop, and turn, and speedily retrace your way, and you may yet be saved. Shall it not be seen that you will obey this call?—May I not hope that the event of my leaving you shall do you more good than all my past admonitions have done—that though you were proof against every other warning, yet you yielded to the last? Then, if permitted to “enter into the joy of my Lord,” I shall yet, in his presence above, number you among “the children that God hath given me.” In the name of the Saviour before whose judgment seat I am soon to meet you, by all the happiness and by all the horrors of eternity, by all the mercy of the declaration, that “where sin abounded, grace did much more abound,” I charge and conjure you, to turn immediately from your sins, to embrace the offered salvation, and to become the triumphant monuments of redeeming love.

3. I am shortly to address the youth of the congregation—

Precious Youth—

When I think of the numbers of you whom I have baptized and catechized, to whom I have taught forms of devotion and delivered lectures of pious instruction; when I call to mind how often I have fondly looked upon you as the best hope of my ministerial charge; my soul is ready to be melted within me, at the prospect of losing my pastoral connexion with you. But the thought

which most afflicts me, and which I wish may most affect you, is—that I leave so large a proportion of you unreconciled to God through Jesus Christ. Of those to whom I have administered the sacrament of baptism, alas! how few are there that I have had the pleasure of admitting to the other sacrament—the symbol with us of a profession of being truly and unreservedly devoted to the Lord. Yet there are many of you whose years would entitle you to this privilege, if your hearts were duly prepared to receive and seek it. It is, indeed, an anticipation that consoles me, that he who shall enter into my labors may, at some future period, reap what I have sown—that my successor may see a large harvest gathered from among you, for the granary of heaven. But why should this prospect be remote? Why should any of you risk the danger of perishing forever by trusting to the future? Why may not my separation from you be the occasion, in the dispensation of God's providence and grace on which a multitude of you may be brought to lay seriously and savingly to heart the things which belong to your everlasting peace? The thought is so grateful that I know not how to abandon it. My dear children! compel me not to abandon it. Your own eternal advantage pleads, in concert with me, that you should not. If the event shall prove that my ceasing to instruct and admonish you (to take place at the end of this address) did so rouse you to an attention to your spiritual state, did so seriously remind you of your neglected duty, did so affectingly urge upon you the importance of becoming immediately what I have so long wished and prayed to see you—that with one consent you pressed into the kingdom of God, taking it by holy violence, you will eternally rejoice; and I shall hope to rejoice with you, in this happy consequence of my removal.

That I should combat at this time the pretences and temptations by which the young delude themselves, and are deluded by the great adversary of souls, into the neglect of religion in early life, as it is not practicable, so I think it cannot be neces-

sary to you. Often, and at length, have you heard me detect these fallacies. You have only to exercise your memory and your candor, and you will, I flatter myself, admit that I have demonstrated to you incontrovertibly, that youth is infinitely the most favorable time to enter on a life of piety; that such a life, truly understood and exemplified, cannot be gloomy or cheerless; that on the contrary, it is favorable to every pleasure worthy of a rational and immortal being; that the sacrifices which it requires are far outweighed by the enjoyments which it ensures; that the sense of unconditional safety in all events, which it produces, gives a serenity and peace which nothing else can bestow; that true spirit, genuine honor, real dignity, amiable tempers and gentle manners, are its legitimate off-spring; that it enjoins industry and fidelity, and thus leads to prosperity on earth as well as to happiness in heaven; that in short, and in the language of infallible truth,* "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." In this manner I have endeavored, you will recollect, to remove your prejudices against a devout and holy life. But to remove prejudices is not enough; the life itself must be entered on; and other, and still more interesting considerations, are usually blessed of God to incline men effectually to engage in it. These considerations, therefore, I have been accustomed to press; and would to God that I could now press them effectually on every individual of you. Would to God that you might now receive and feel as you ought the solemn and momentous truths, that you are sinners by nature and by practice, and that till renewed by the power of the Holy Spirit, and united to Jesus Christ by a lively faith, you are every moment in danger of perishing for ever—in jeopardy of hopeless and inconceivable misery. From this danger and jeopardy I urge you to flee, as knowing that the flight is for the life of your souls; and I point you to

the Saviour as the ark of safety, and tell you that if you truly and perseveringly look for his grace and aid, you shall not fail to find them, and be led by them to safety and salvation. Young as you are, you have no time to lose in attending to this great concern. Some of your companions, whose hold on life was as firm as yours, you have seen sinking suddenly to the grave. You have, therefore, proof incontestible and alarming, that your youth affords no security against the immediate arrest of the king of terrors: and if it did, the continuance of life without true religion, could never be desirable. If terminated without it, the space afforded would only be to you the opportunity of "treasuring up wrath against the day of wrath;" or if saved at last, as "brands plucked out of the fire," you would have incurred much anguish in this world, and a diminution of happiness in the next; from the whole of which, early piety would have been your complete preservation. Now, therefore, I beseech you—by every tender and by every awful consideration, I beseech you—yield yourselves "a living sacrifice, holy, acceptable unto God, which is your reasonable service." True religion, lovely in all, is most lovely in the young. So let it eminently be in you. Recommend it in your example, by all its powerful attractions, by all its native charms—that as far as possible you may engage others to think favorably of it. Associate it with every generous and manly endowment and enterprise—with improvement in knowledge—with courtesy of demeanor—with emulation and activity in business—with inviolable integrity in every office of life. Shun, as a pestilence, the society of the wicked; be watchful against the thousand seductions to vice and misery which surround you; be moderate and guarded in your pleasures; "flee youthful lusts;" be obedient to your parents, docile to your teachers, respectful to your superiors, kind to your inferiors, benevolent and just to all. Thus if you shall be spared in life, you will be preparing to pass it with happiness and honor; and at whatever

* 1 Tim. iv. 8.

period you shall be called hence, you will assure to yourselves the reward "of the good and faithful servant."

Nothing now remains but to commit myself, and you my people, to Almighty God, our common Father—

O most merciful God and Saviour, who hast condescended to make known, and to endear thyself to thy church and people, by styling thyself "the Shepherd of Israel," graciously vouchsafe to receive from thy unworthy servant, whom thou hast been pleased to honor with the office of an under-pastor in thy church, the resignation of the charge of that flock, of which he has been from his youth an overseer—Called, as he believes, by thy providence, to another station, he resigns into thy merciful hands, whence he received it through the ministry of his brethren, this important and precious trust, which thou hast favored him so long to hold—And oh! through the blood of the everlasting covenants—through the prevalent intercession of the great Advocate on high—through the infinite and effectual mediation of his adored Saviour... he earnestly prays that thou wouldst freely pardon all his ministerial sins; and not less that thou wouldst forgive the transgressions of this dear people, since they have been under his pastoral care. Sustain and bless thy servant still, in the arduous duties which may be before him. Make him faithful unto death, that he may receive a crown of life. And may this people be ever thy peculiar charge. May they recollect and regard the instructions and exhortations which they have received

from any of their pastors, whether living or dead. May thy special blessing rest on the endeavor now made by thy servant, that they may have their duty "always in remembrance after his decease." May he who is still their pastor, be abundantly prospered and succeeded in his public labors, and abundantly comforted in his own soul. May this people never want pastors "according to thy heart, who shall feed them with knowledge and understanding." May they ever hold fast the truth in the love of it—the truth as it is in Jesus. Save them from all heresy and error: save them from barrenness and unfruitfulness under the cultivation of thy hand: save them from hardness of heart and blindness of mind: save them from all discord and dissension. Make them an example of all christian excellence. Pour out upon them copiously the influences of thy most Holy Spirit, that many may be born and taught of God; that converts may be greatly multiplied; that thy church may be greatly enlarged; that thine own people may be greatly comforted: yea, O Lord, if it be thy holy will, that not one of this flock may be wanting, in the day when thou shalt make up thy jewels. And when "the chief Shepherd shall appear," may they and their pastors receive his plaudit, and be permitted to rejoice together for ever, in the kingdom and glory of their Lord. Grant these things, O most merciful Father, for the sake of thy best beloved Son Jesus Christ, to whom, with thee and the Holy Ghost, one glorious and eternal God, be praises for ever....AMEN.

RELIGIOUS INTELLIGENCE.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. SIR,

AMIDST the desolating judgments of God upon sinful nations, it affords a pleasing relief to the pious mind, to behold the walls of Zion go-

ing up in these troublous times. Religion is revived in various places in our land: God is calling in his people and completing the number of his chosen. In several towns, not far distant from this, the churches are favored with a season of refreshing from the presence of the Lord,

and many sinners are effectually called to partake of the gospel feast. The people of this place have been visited by the Holy Spirit, and some during the past summer have been hopefully converted. Though the revival here has not been remarkable, yet it deserves notice; since, with respect to this people, it is something new, and since every instance of the triumphs of divine grace, evinces the truth and importance of religion.

In the summer of 1810, a certain neighborhood in the town was visited by the Spirit, and about 10 were awakened, and, as we hope, added to the Lord. From that time, till June, of the past year, one and another were brought under serious impressions, and expressed a hope that they had passed from death unto life. During the last winter, Christians seemed to be more engaged in religion, and more concerned than usual for the prosperity of the church, and for the salvation of sinners. Prayer meetings were appointed, and attended with solemnity and engagedness. And it appears now, although nothing special was then visible, that the Spirit was secretly operating upon the minds of some. About the first of June, several were deeply convicted of their lost and undone condition, and soon made to rejoice in the Lord. Conference meetings were frequently attended, and the assemblies were very solemn. Others were awakened, and made earnestly to enquire, what shall we do to be saved? The work progressed gradually through the summer and autumn. No irregularities of animal passion...no bodily agitation...no ravings of enthusiasm have as yet appeared. It has proceeded with stillness, but not with rapidity. The number of those who have been visibly subjects of the work, is small; yet they have been taken from all parts of the congregation, and are of different ages from 18 years to near 40. Some were held under the terrors of the law for a longer, and some for a shorter time, before they found relief. Some professed great joy and peace in believing, and have hitherto evinced their conversion to God, while others have

been led to indulge a hope with trembling, under a deep sense of the deceitfulness of the heart. They have uniformly expressed a deep conviction of their depraved and helpless condition by nature—of their opposition of heart to the ever blessed God—of their absolute dependance on his sovereign grace; and they have found no relief, till, abandoning every other source of hope, they have fled for refuge to the Lord Jesus Christ. When made submissive to God, and enabled to believe in Jesus, they viewed the character and government of Jehovah and the riches of his grace with complacency, joy, and praise. Doctrines, before offensive, were cordially embraced, and became sources of comfort.—That God would be just in their everlasting condemnation, they feelingly acknowledge, and say, let God be glorified, whatever becomes of us. They profess it their sole desire to be holy, and to love and serve the Lord. Christ appears to them exceedingly precious, and to the distinguishing truths of the gospel they manifest a strong and affectionate attachment. The number which have been awakened is greater than that of those who have expressed a hope of conversion. Between 30 and 40 have given credible evidence that they have passed from death unto life. Nothing specially remarkable has occurred in the case of any.—For a warning to the self-righteous, one, a considerable time a member of the church, but resting on pharisaical ground, was led to abandon the delusive hopes of the hypocrite, and to rejoice in Jesus Christ, as the only source of freedom, justification, and eternal life. Another, who had been long trusting in the error of universal salvation, was, after considerable struggle and deep conviction, induced totally to renounce this deceptive and fallacious error. This proves that the Spirit of God does not teach nor approve of universalism. On the whole, we have much reason for praise, that God has refreshed this barren corner of his vineyard, with some precious drops of his vivifying grace. But while we rejoice with trembling over those who, we hope, have tasted that the

Lord is gracious, we fear that the attention is subsiding, and the gracious influences of the Spirit departing. No instance of conviction or conversion has appeared for several weeks. Our conferences are declining, and the deep solemnity apparent in our assemblies, has visibly diminished. Christians are lamenting, but the enemy is rejoicing. Arise, O Lord, and plead thine own cause. "In these days of rebuke and of blasphemy, what better news can be told to the friends of Zion, than that the Spirit of the Lord is lifting up a standard against the enemy, and filling up the number of his elect?" Let it awaken their praises, and engage them earnestly in prayer, that he would pour down righteousness, and in wrath remember mercy. A. E.

Monson, (Ms.) Jan. 1, 1813.

Litchfield, March 4, 1813.

TO THE EDITOR.

SIR,

THE annual meeting of the Foreign Mission Society, for the county of Litchfield, embracing the two consociations in said county, was holden at Litchfield, on the 10th day of February last—the following persons were chosen officers of the Society for the ensuing year.

His Honor JOHN COTTON SMITH, *President.*

Rev LYMAN BEECHER, Rev. JONATHAN MILLER, *Vice-Presidents.*

JAMES MORRIS, Esq. *Secretary.*

URIEL HOLMES, Esq. *Treasurer.*

AARON SMITH, Esq. *Auditor.*

An appropriate and animated sermon was delivered on the occasion by the Rev. BENNETT TYLER, from Heb. x. 36. The clergy of the county, and many of the most respectable civilians from the various towns, were present. The assembly was very large, and I can truly say, that I have never witnessed such a collection of people, who, in their appearance, manifested so deep an in-

terest, and so much complacency; nor was the appearance deceitful; for at the close of the meeting, it was a common exclamation, "We have never seen such a day as this." It was truly a good day. We hope the united prayers of Christians, ascended as incense to the Throne of Grace, for the out-pouring of the Divine Spirit on the nations of the earth, and that the word of life might spread among the nations that never heard of the Saviour. The missionary zeal which it has kindled, will, I trust, pervade the country, and awaken new importunities in prayer for an increase of Christian liberality.

There is to be, hereafter, annually, a religious service at 10 o'clock, A. M. on the day of the annual meeting, to pray for the revival of religion in our towns and churches, and for the blessing of God upon the great attempt which is now making to Christianize the nations that call not on the name of the Lord. At this annual meeting, the money paid into the treasury for the translation of the holy scriptures, and to aid Foreign Missionary labors, according to the Treasurer's report, amounted to \$1310 11—out of which deduct \$5 25 for printing and stationary, leaving a balance of \$1304 86 to be paid over to the American Board of Commissioners for Foreign Missions.

The foregoing sums were paid by the following towns and societies within the limits of the two consociations belonging to Litchfield county, with other donations.

Litchfield,	\$ 255 10
do. South Farms, 2d society,	103
Bethlem,	104 75
Bridgewater, 2d society of N.	
Milford,	26 88
Brookfield,	5
Burlington,	22 60
Canaan, 1st society,	33 50
Canton,	2
Colebrook,	10
Goshen,	175 93
Harwinton,	22
New Hartford,	72 75
New Milford,	11 50
Norfolk,	10
New Preston,	19 50
Plymouth,	32

Salisbury,	5
Sharon,	51
South Britain,	61
Torrington,	32
Torrington,	27 50
Washington,	90 25
Winchester,	51
Winsted,	33
Warren,	16 59
Contributions by the friends of Missions, on the same day,	36 26
Total,	1310 11
Deduct for printing and sta- tionary,	5 25

1304 86

JAMES MORRIS, *Sec'y.*

Baptist Mission in India.

It is with very deep concern that we communicate to our readers the particulars of a calamity which has befallen the printing establishment attached to this mission. The account is extracted from a letter from Dr. Joshua Marshman, of Serampore, to Dr. Ryland of Bristol, dated March 12, received September 9th, 1812.

"I closed a letter to you on the 10th, but now write anew. Another leaf of the ways of Providence has been since unfolded, which will fill you both with sorrow and gratitude, and call for the exercise of faith in Him whose word, firm as the pillars of heaven, has declared, 'All things shall work together for the good of them that love God.'

"Last night, about six, I was sitting in my study, musing over the dealings of God, who had that day week taken my infant son; and, what afflicted me far more, three weeks before, dear brother Ward's second daughter about six years old, in a putrid sore throat. While reflecting on these providences, some one exclaimed "The printing office is on fire!" I ran instantly thither, and beheld, at the lower end of the office, which is a room 200 feet long, a stage containing 700 reams of English paper sent out to print the Tamil and Cingalese New Testament, enveloped in flames. Every door

and window but one was fastened by a large flat bar of iron which went across it, and was secured by a bolt in the inside. In five minutes, the room was so filled with smoke that a candle would not live. Finding it impossible to open the windows, or for any one to go in without danger of instant death, we fastened that door again, in the hope of smothering the flame, and, ascending the roof, pierced it over the fire: and by incessantly pouring down water, so kept it under for three hours, that nothing but that paper appeared to have kindled, and there the flame was greatly abated. The alarm which we gave brought all the Europeans around us to our assistance, besides our native servants, so that we had all the assistance we could desire. While, however, the flames were got under there, I looked in, and suddenly saw a flame spread about twenty feet higher up. The smoke and steam increased so as to render it death to get three feet within the wall. In a few minutes the flames spread in every direction, and took away all hope of saving any thing from thence, and filled us with terror for Mrs. Marshman's school, about thirty feet to the north-west; a bed-room for the boys, about sixteen feet full north, which communicated with brother Carey's; and the hall, library, and museum, within twelve feet of it to the north-east. The wind, however, fell and it burned as straight upward as a fire in a hearth, and communicated to nothing beside. It remained burning six hours, and consumed the beams, five feet in circumference, the roof, the windows, and every thing but the walls. Happily no lives were lost, nor a bone broken. The loss we cannot at present estimate. It has consumed all but the six presses, which we rejoiced were saved, being in a side-room. Two thousand reams of English paper are consumed, worth at least, 5000l. Founts of types in fourteen languages, besides English: namely,—Nagree (two founts large and small,) Bengalee (two founts,) Orissa, Mahratta, Beek, Burman, Telinga, Tamul, Cingalese, Chinese, Persian Ara-

hic, Hebrew, and Greek, were burnt; besides founts of English for carrying on ten works, which we have now in the press; and the cases, stones, brass rules, iron chases, correspondent with all these. We have not types left for the circular letter, not even to print a statement of the loss. The editions of the New Testament, which are stopped, are nine: viz. the Hindostanee, Persian, and Tamul, printing under the patronage of the Auxiliary Bible Society, and the Hindee (second edition,) Telinga, Seek, Burman, Sungskrit (second edition,) and Chinese. The editions of the Old Testament are five: the Sungskrit, Bengalee (second edition,) Orissa, Mah-ratta, and Hindee. Among the English works suspended till we get types from you are, the Sungskrit Grammar (second edition,) Brother Ward's works on the Manners of the Hindoos (second edition,) Confucius (second edition,) the Dissertation on the Chinese (second edition,) enlarged to more than 200 pages; Bengalee Dictionary, and a Telinga Grammar, both by Brother Carey. The loss cannot be less than twelve thousand pounds sterling, and all our labors are at once stopped.

"Yet amidst all, mercy evidently shines. I trembled for dear Brother Ward (as our sisters did for us both,) lest the roof should have fallen in with him, or lest he should have entered too far, and at once extinguish the spark of life. But we were all preserved, blessed be God. The flames touched nothing besides; they might have consumed every thing. The presses are preserved; and happily the matrices of all the founts of types were deposited in another place: had they been burnt, it must have been years before they could have been replaced. We can now, however, begin casting types to-morrow, if we can find money; country paper can be substituted for English; and thus two or three months will put the versions of the Scriptures in motion again. But for English, we shall be distressed till you send us a supply; we know not even how to send you a circular letter. I am writing this at Calcutta, to go by the packet this

evening, whither I am come to inform Brother Carey, and therefore cannot tell you what types, nor how many. They must, however, be of all the sizes from the text of Confucius to the Minion in the circular letter; also Italian, and every printing utensil accompanying. Perhaps some friend in London, in the printing line, can tell what goes to complete a printing-office with English types. You must also send a fount of Greek and Hebrew. I am distressed to think where you will find money; but send, if you incur a debt; the silver and the gold are the Lord's. The Christian sympathy of our friends almost overwhelms me. Mr Browne was confined by illness, but Mr. Bird, his son-in-law, exerted himself for us in the most strenuous manner. I fear it affects Mr. Browne's mind even more than mine own; he sent off an express at midnight to acquaint Mr. Harrington, who is deeply affected—Poor Mr. Thomason wept like a child to-day on hearing of it. He begs us to make out a minute statement of our loss, and he says he will use all his interest in our behalf; we shall write again to-morrow. How it arose, we know not. Brother Ward and others think it must have been done by design, and that some idolater among our servants, turning pale with envy at the sight of the Bible printing in so many languages, contrived this mode of stopping the work. This, however, is mere conjecture. Be strong in the Lord, my dear brother: he will never forsake the work of his own hands."

"P. S. One thing will enable us to go to work the sooner: the keys of a building larger than the printing-office, which we had let for years as a ware-house, were given up to us on Saturday last. Thus we have a place to resume our labors the moment types are cast."



Yearly Meeting of the Quakers.

Extracts from the Address of the Quakers, to their Brethren through-

out the world, by the Yearly Meeting, England.

"Seeing the infinite value of love, that indispensable qualification of a true disciple, we are desirous of pressing it on every individual, to examine impartially how far he feels it to flourish in his own mind, and to influence all his actions, thus inducing others to follow him, as he is endeavoring to follow Christ.— And we believe that nothing will be so favorable to the preservation of this holy disposition as humility of heart, a temper in which we constantly see ourselves unworthy of the least of the Lord's mercies, and dependent only on his compassion for our final acceptance. Seeing also, that no awakened mind can be without a view to a better and an enduring state, and that no one knows how soon he may be called to put off mutability ; let us bear in perpetual recollection, that in the state to which we aspire, there is nothing but eternal love, joy, and adoration, in the presence of Him through whose love we were first awakened."

"Before we quit the subject of Christian love, let us remind you that no limit of name can bound its influence. In this season of almost unprecedented pressure on some of the poorer classes of our countrymen, we deem it particularly desirable, that our dear friends every where should not be backward in examining into their distresses ; but liberal in contributing a due proportion of relief. Many are allowed to have temporal possessions sufficient to do this with comparative ease. Let these, therefore, remember that they are but stewards, and let them seek to be good and faithful stewards. And it is probable that others, not equally abounding in the good things of this life, may find that, in using moderation in their own expenditure, they may have wherewith to supply the wants of others, and to make the heart of the poor man sing for joy. O, the blessing of cloathing the naked and feeding the hungry ! Who would not desire to be entitled to a share in it !

"Moderation in personal and domestic expense, every way becomes

the followers of a lowly-hearted Saviour. We are therefore engaged to press it upon our young friends just setting out in life, to beware of needless expense in the furniture of their houses, and in their general domestic habits. Even those who think their property may entitle them to abundance or to elegance, by indulging in costly habits, are setting but an ill example to those of more contracted means ; and as we are but too apt to copy that which coincides with our natural disposition, our want of circumspection may prove an incitement to extravagance in others, and prompt them to use exertions for supporting an appearance which may divert them from the true business of life—the daily study to be approved in the sight of God."



Mission to Tartary.

A letter has lately been received from a gentleman at Petersburg, dated Jan. 17th, 1812, of which the following is an extract : "Two of my friends, who are returned from the waters of Caucasus, tell me that they passed a fortnight very agreeably with the Scotch Missionaries in that neighborhood. The principals are the Rev. Mr. Brunton and Mr. Patterson. During the seven years they have been there, they have suffered much from the Circassians ; yet, all things considered, they have succeeded much better than might have been expected. Their village is surrounded by Tartars, who befriend them as far as lies in their power. The Missionaries have a small wooden church ; a printing-house, with Arabic types cut in England, for printing and dispersing religious tracts in that language among their neighbors. Mr. Brunton has nearly completed the New-Testament ; which, considering he was ignorant of the language seven years ago, proves him to be an indefatigable man. They have also a cloth manufactory, and as much land allowed them by the Russian government as they choose to cultivate ; from which they furnish the sur-

rounding country with potatoes, tobacco, &c. In their school, they have nearly forty children, who are all instructed in the Christian religion: several of them have been sent from Circassia: the rest are Tartars. This has gained them the good-will of their neighbors."

OBITUARY.

DIED, at Dorchester, (Ms.) EBENEZER WALES, Esq. aged 69.

In Rupert, (Vt) JOHN B. PRESTON, aged 43.

At Sheffield, (Ms.) Rev. EPHRAIM JUDSON, aged 75, pastor of the church in that town. Yale, 1763.

At Starksborough, (Vt.) the Rev. JOSEPH MARSHALL, aged 81.

At Watertown, SAMUEL W. SOUTHEMAYD, Esq. Counsellor at Law, aged 39.

At Brownsville, (Penn.) Rev. JACOB JENNINGS, D. D. aged 68.

At Charlotte, (Vt.) on the 25th Jan. last, Rev. ABEL NEWELL, aged 82 years, formerly, for a number of years, minister of the gospel in Goshen, (Con.)

Rev. JAMES BOYD, pastor of the churches of Warren and Newton, in New Connecticut, and a Missionary in the service of the Missionary Society of Connecticut.

In Russia, PIERRE FREDERICK GEORGE, Prince of Oldenburg—brother to the Empress of Russia.

In Williamsburg, (Va.) Hon. Judge WILLIAM NELSON, Professor of Law and Police in the College of William and Mary, aged 54.

Donations to the Missionary Society of Connecticut.

1812.

March 9.	From Rev. Marshfield Steele, collected in new settlements,	\$1 50
10.	From Rev. Elihu Mason, do. do.	2
15.	From Rev. Ebenezer Kingsbury, do. do.	6 15
16.	From Flijah Porter, of Farmington; a Bequest of Sarah Strong; of Burlington, in her last Will,	100
22.	From Rev. Israel Brainard, collected in new settlements,	3 90
		\$ 113 55

Donations to the Foreign Missionary Society, as reported by their Treasurer.

Between December 30, 1812, and January 27, 1813—\$ 1,815 01
From January 28, to February 27—\$ 1,255 50

Received by Mr. PETER W. GALLAUDET, to be transmitted to the Treasurer of the Foreign Missicnary Society.

1813.

March 11.	From Three Sisters in Hartford, to be applied as the Board of Commissioners for Foreign Missions judge best: remitted to the Treasurer—	\$ 100
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CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. VI.]

MAY, 1813.

[No. 5.

*An Historical View of the First
Planters of New England.*

NO. XX.

(Concluded from p. 131.)

6. **I**N a review of what has been offered in the preceding numbers, it is natural to remark that the leading characters in the settlement of the New England colonies were great and eminent men, raised up by the special Providence of God, for the performance of this important work. It has been usual to contemplate the founders of these colonies as good men, honestly engaged in promoting the interests of the religion of Christ.—But the character of greatness, so liberally applied to the scourgers and destroyers of the human race—from these illustrious

philanthropists, has been generally withheld. Among the ancients, the leaders of infant colonies were ranked with the greatest heroes. The establishment of the Trojan Prince in Italy, with his small wandering band, was deemed by the most perfect of poets, the fittest subject for his inimitable poem. We have no doubt that posterity will do justice to the memory of our venerable ancestors; and it is incumbent on us to seek such a knowledge of their characters as that we may not be wholly insensible to their distinguished merits.

The great care of planting and rearing these colonies depended, principally, on a few individuals. On these, the great majority of the settlers depended: they confided in their wisdom; they relied on them for

protection and support. And these, by their incorruptible integrity, by their zeal for the common welfare, always retained the confidence merited by their virtues. This general confidence produced a government of influence, which enabled those venerable chiefs to devise and mature their incomparable system of civil and religious polity. The great difficulty with all legislators is to obtain a fair experiment for their respective institutions. As some form of government is necessary in every stage of human society, to restrain the lawless and corrupt.... and as change is always attended with difficulty and hazard, it is almost impossible to obtain a fair trial of any political theory. And this is a great cause why the best legislators have been to so great a degree unsuccessful. In the infancy of the New England colonies, the most of their public institutions were objects of experiment. Yet such was the influence of the leading characters, and such the confidence reposed in them, that the public tranquillity could be maintained without the aid of ancient authorities; and all their institutions were received with candor, and an expectation of their salutary effects.

The principal characters, among the first planters of New England, were men of finished education, and accomplished scholars. They had been led in the paths of literature from their infancy, enjoying all the advantages which could be derived from the best literary establishments, encouraged by parents and friends possessing the disposition and ability to give

them every needful assistance. At the universities of Oxford and Cambridge, they held a conspicuous rank among their contemporaries, and several of them, by continuing at the seat of the muses after the expiration of the ordinary academic course, attained to an eminence in science, which gave them a rank among the first scholars of their time. Some of them were much distinguished as authors, and many of their works may still be read with great profit and delight. The sufferings they endured from ecclesiastical persecution, and the innumerable cares which devolved upon them in the establishment of the infant colonies, were a great obstruction to their literary pursuits; yet their attainments were such as would have procured the first honors for one always enjoying the peaceful labors of a university. In the first rank of scholars, we place Eaton, Cotton, Hooker, and Davenport; and, not far distant, Winthrop, Bradford, Prince, Hopkins, Haynes, Johnson, Wilson, Brewster, Shepard, Stone, Elliott, with a number of others, that might be deservedly added, who would have held an honorable station among the literati of their native country, in any period since the revival of letters. And it is highly questionable whether their descendants, in any one age, have been able to furnish an equal number of scholars, equally eminent for their attainments in universal science. Dr. Owen, the celebrated vice-chancellor of Cambridge, stands to this day among the first divines that have adorned the British nation. He was cotemporary with the fa-

thers of New-England, and determined to remove to America with them, but was providentially prevented. He was not superior as a divine or a scholar to some of his friends who emigrated from their native country; but, after their separation, he remained in the enjoyment of all literary privileges, while they were toiling in the laborious service of him that dwelt in the bush. Several others might be mentioned, if necessary, of the most distinguished authors of that day, in Great Britain, who were intimate friends, and no more than equals in science, with several of the emigrants to America.—Notwithstanding the expense and difficulty of transporting heavy and bulky articles, the first settlers brought with them a number of large and very valuable libraries.—Such was their attachment to literary pursuits, that they could not abandon them, though encumbered with all the cares of rearing an infant state. The library of Mr. Hooker was appraised after his decease at 300 pounds, sterling. That, at the present time, would be about 4000 dollars. It may here be added, that the most of these libraries, by the unaccountable negligence and indiscretion of their descendants, are now irrecoverably lost.

That the fathers of New-England were able statesmen and divines, thoroughly skilled in the knowledge of the human character, and in the history of man, we need no further evidence than the nature of their institutions, and the success with which these have been attended. They were, eminently, practical men.

One of the most difficult duties in the business of a law-giver, is to suppress the inclination of his own mind to the adoption of speculative theories. In the case before us, little or nothing of this kind seems to have been indulged, while the word of God, and principles consecrated by the experience of ages, were made the basis of their civil and ecclesiastical constitutions.—As they loved learning, and knew its value, the principles of education constituted a leading feature in all their public institutions. And in consequence of the regulations by them established, it has always been characteristic of New-England that a greater portion of useful knowledge has been enjoyed by all classes of society, than by any other people. The ancient literary foundations of opulent countries may produce individuals more highly distinguished in science, than any that are found among us; but in no country do the yeomanry enjoy such advantages for education, and, in none, do they arrive at such attainments in useful knowledge.

Many of the New-England fathers were opulent. Without the possession of great estates, they could never have borne the heavy expenses which were necessarily incurred in the establishment of the colonies. Gov. Winthrop possessed a landed interest in England, exclusive of personal property, producing an annual income of more than six hundred pounds. This was converted into money and brought to this country. Gov. Haynes possessed a landed estate in Essex, worth a thousand

pounds a year. I do not find how great a portion of this was brought to America ; the whole of it was not, but I conclude there was more than one half. Gov. Eaton and Gov. Hopkins, who had been merchants in London for a number of years, and very prosperous in trade, brought the most of their property with them, which appears to have been as great, and I think, greater than that of those just mentioned. Mr. Johnson, who died at Boston a few months after his arrival, is said to have been the most wealthy of all the original planters. He directed in his will that his funeral charges should not exceed 250 pounds. But a small part of this was actually expended. The inventory of Mr. Hooker's property amounted to 1336 pounds, fifteen shillings. This was, undoubtedly, much less than what he possessed at the time of his arrival in the country. Mr. Cotton's property, from the account of his life, I think, must have been greater than that of Mr. Hooker's. The greater part of the leading characters in the colonies, at the time of their removal from their native country, were men of wealth. To form correct ideas of the sums which have been specified, it is necessary to consider the difference in the value of money at that and the present time, according to its nominal account. Dr. Johnson, in his life of the poet Waller, who was born in 1605, and of course cotemporary with the Planters of New-England, observes, " His father died while he was yet an infant, but left him a yearly income of three thousand five hundred

pounds ; which rating together the value of money and the customs of life, we may reckon more than equivalent to ten thousand at the present time." Dr. Johnson wrote about fifty years ago ; since which time, this difference has much increased. To rate the value of money, at the time of the settlement of New England, three times higher than at the present time, is a low estimate.

7. To the early colonists of New England, our country is indebted for a great portion of their most valuable privileges. It was observed in our seventeenth number, that, if these English colonists had not taken possession of the American wilderness at the time when they commenced their settlement, the country must have fallen into the hands of the French or the Dutch, from whom must have arisen a totally different state of society, and a set of civil and religious institutions, wholly different from those which we now enjoy. The first settlers of these colonies were entirely from England, and, while they fled from the oppression of ecclesiastical intolerance, they knew the privileges of their native country, they had too just an estimation of their value to part with any of them which could be retained. These, they endeavored to incorporate in their public regulations, so far as they could be consistent with such a state of society as they sought to establish.

The existence of the American colonies depended, in a great degree, on the perseverance of the planters of New England. For more than forty years pre-

vious to the settlement of Plymouth, constant attempts had been making for the establishment of colonies in North America. After many unsuccessful efforts, a small settlement was commenced in Virginia in 1607. This was supported by means of constant supplies sent by the proprietors from the parent country. In 1610, the few that remained of the colony broke up in discouragement, and sailed for Europe. They were met, however, with large supplies, and were persuaded to return. But notwithstanding the unremitted exertions of the patrons of the settlement, it continued in a weak state; the hostility of the savages, the sickliness of the settlers, and the unavoidable difficulties of commencing a settlement in a wilderness, discouraged the colonists: while the great expense and the small prospect of any return of profit produced an equal discouragement in the minds of the proprietors of the colony, who had engaged in this undertaking with high expectations of gain. At the time the settlements commenced in the north, the continuance of this southern colony appeared highly problematical, and an impartial observer would have been as likely to conclude it would soon expire, as that it would be maintained. The settlement at the mouth of the Hudson River, having existed about six years, was very small and weak, and their continuance must have appeared very doubtful. But when these settlements saw the firmer stand which was made by the colonists of New England, unsupported by any foreign assistance, fixing a seat, not for gain but for God,

unappalled by any dangers that might appear, they were compelled to renounce their hesitating calculations, and resolve to abide in the wilderness. In these sentiments, we are sufficiently supported by the testimony of Judge Marshall. Having given the history of Virginia for more than forty years, he observes,* "We have seen with what slow and difficult steps the first or southern colony, although supported by individuals of great wealth and influence in the nation, advanced to a firm and secure establishment." And a little after, having noticed some of the ineffectual efforts of the company existing in England called the Plymouth Company, "The languishing company of Plymouth could not be stimulated to engage in further schemes of colonization, the advantages of which were distant and uncertain, while the expense was immediate and inevitable. To accident, and to a stronger motive than even interest, a motive found to be among the most powerful which can influence the human mind, is New-England indebted for its first settlement." He then gives an account of the settlement of these colonies for the purposes of religion.—The New-England colonies having made a firm stand, and being careful to open a commercial intercourse with every settlement established on the North American coast, whereby the great difficulty of procuring supplies was removed, others were induced to attempt the establishment of colonies,

* Life of Washington, Introduction.
Chap. III.

and to pursue their design with perseverance. No characteristic of our venerable ancestors is more prominent than constancy. One of Gov. Eaton's family observed to him, after a severe affliction, "Let us even go back to our native country." He replied, "You may, but I shall die here." Under difficulties, their firmness increased; they confided in the rectitude of their cause, in the wisdom of Providence, and in the protection of heaven. Such a characteristic stedfastness naturally inspired the neighboring settlements with something of a corresponding spirit, which carried the American colonies through all the difficulties which they were called to surmount.

Mr. Hume describes the Puritans as the uniform and persevering advocates of civil liberty. In the reign of Elizabeth, he observes, "The principles of civil liberty, which, during some reigns, had been little avowed in the nation, and which were totally incompatible with the present exorbitant prerogative, had been strongly adopted by this new sect." With such a strong attachment to the principles of civil liberty, and with more just conceptions of its true nature than we should suppose would have existed at that day, the Puritans laid the foundation of the colonies of New-England. They considered civil liberty to be that state of society in which the individual can enjoy the greatest degree of personal rights, protection, and safety. These principles were the foundation of all their political regulations, and they became ingrafted in all their institutions. They had

long suffered under the arm of arbitrary power, and their sufferings could not be forgotten. But why they did not pass to the other extreme, why they did not, like the uniform conduct of human nature in such cases, throw aside all efficient government, is indeed too much to be ascribed to their wisdom, it must be placed to the special mercy and care of heaven.—While every privilege was left to the citizen, which can be enjoyed in civil society, the rights of government were asserted, and the energy of the laws was maintained. No civil community enjoyed at that time a government, which was in all its branches elective, or which retained in the hands of the people all the power of electing their rulers. The colonies which were settled at the southward, as their supporters were of different religious sentiments from the Puritans, so their ideas of civil government were not more conformable to theirs. Thus the governments there established were proprietary or crown governments, in which, though a part of the legislature might be elective, the principal authority resided in officers appointed by the king, or by a corporation deriving their powers from the same source. The New-England colonies risked the novel and interesting experiment, an experiment which no preceding legislator had dared to hazard, of casting all power into the hands of the people, to be exercised in frequent elections, and to remain with them. The only limitation existing, if it could be so called, was the right of suffrage, in which a deficiency

of personal character was the principal cause of exclusion.—The successful result, which attended this memorable event in the history of civil society, induced the other colonies, in the progress of time, to give something of the same character to their civil constitutions. The union of the New-England colonies, in 1643, for the purpose of mutual protection and safety, in which the objects of common concern were entrusted to the decision of Commissioners deputed from the respective colonies, and which was productive of great benefit, appears to have been the true foundation of that general confederation of the colonies, which carried us through the war of our independence, and of our present happy constitution.

Most nations have found it necessary to enforce the observance of religion by the penalties of civil law. The natural character of man being such as that *they do not like to retain God in their knowledge*, and are disinclined to the performance of the duties of religion, the requirements of civil authority have been thought necessary to enforce their observance. Thus all Christian nations have had their religion established by law. In this country, this has never been the case. To the institutions of the fathers of New-England we are indebted for an argument against the necessity of such an establishment, and, in a great degree at least, for that measure of obedience to the precepts of Christianity which prevails among us. Though they had not an ecclesiastical establishment, they incorporated so

many of their institutions with the interests of religion, and connected the observance of sacred ordinances in such a great degree with public manners, enforcing such observance by an effectual example, that these could hardly be neglected, while their existing state of society should continue. And the general observance of the ordinances of Christianity will not be discontinued among us, but with the gradual demolition of that heaven-illuminated fabric of civil society reared by our fathers. Thus, without the inconveniences of an ecclesiastical establishment, we have hitherto enjoyed the benefits which such establishments are designed to afford.

The system of common school education, established in New-England, is exclusively our own. In all other countries, this depends on the parents and guardians of children. Here, it depends on the public. All are required to contribute for this common benefit; of course, the privilege is accessible to all. And this is the true reason why the poor enjoy the essential rudiments of education, and why they generally possess the Bible. The sacred volume will generally be possessed in proportion to the ability to understand its contents. Our system of education embraces the first principles of religious instruction. If the knowledge of God and eternal life ought ever to be learned, they ought to be learned in early life. If children and youth should be taught the moral duties of life, they ought to be taught from the only perfect standard, the word of God.

By blending religious and literary instruction in the education of children, the essential principles of moral truth become so ingrafted in the mind, that they can never be wholly eradicated. These peculiarities in our system of education are derived from the establishments of the first planters of the country.

8. The people of New-England inherit, in the example of their fathers, a legacy of incalculable value. Their example presents some of the most interesting traits that are found in the whole history of the human character, and teaches the most important truths. The great difficulty with the precepts of philosophy has always been, that they have not been enforced by example. Pagans, in heathen and in Christian countries, may declaim with great eloquence on the amiableness of virtue, but they cannot *deny ungodliness*. They may adduce the noblest arguments in favor of temperance and benevolence, but they cannot be *meek and lowly in heart*. They will collect the finest sayings of all the uninspired wisdom of antiquity, but are not found *to do justly, and to love mercy, and to walk humbly with God*. It is in the faithful followers of Christ, and in them only, that we can ever find examples of consistent morality, and uniformity in the practice of virtue.

In the character of the fathers of New-England, the leading principle is the service of God. This appears to have been their primary object, in their deliberations and in their conduct. For this purpose they projected a removal from their

own country. Like all men, they loved the land of their nativity; the place of their fathers' habitations held an immoveable seat in their affections. The love of country is a natural affection, it is a virtuous affection, and is more or less strong in proportion to the purity or corruption of the heart. The language of the good man is, "With all thy faults, I love thee still, my country." The testimony of the great Apostle is, *My heart's desire and prayer to God for Israel is, that they might be saved*. This was not merely on account of the covenant standing of Israel, but also, because they were his people. The emigrants to New-England felt as strong an attachment to the land of their fathers as any other people. But they viewed themselves called to renounce it for the service of God. They believed they could not serve him agreeably to his own appointments, in their native country, it must therefore be parted with for his sake. They believed they could do more for the cause of the Redeemer in the western wilderness than in their own land, and were therefore called to go. The same object, which induced them to leave their own country and seek another, the service of God, continued to engage their constant pursuit to the end of their days. To this end, all their designs, all their labors and sufferings, were steadily directed. In the pursuit of this object, the divine word was their only rule. They viewed the scriptures as designed for a rule of human life, in all the variety of its circumstances, and that a conformity

to the precepts there contained, was the most valuable and effectual manner of serving the Lord. Thus, as the kingdom of Christ on earth is uniformly represented in the word of God as the great object of all his providential dispensations, the object by which he is to be eminently glorified, and which will issue in the highest happiness of creatures; it was the object of their warmest affections, of their highest hopes, of their uninterrupted exertions. That virtue which consists in inaction, in not resisting the divine will, in an unfeeling indifference to the events of providence; which says "that a cheerful and contented mind is the best sort of thanks to heaven that we can pay;" is essentially defective. God has so constituted his kingdom on earth that he can employ, and designs to employ, all the friends of the Redeemer in its service. Their exertions, even those of the weakest of his servants, are essential to its advancement; and in proportion to their fidelity and zeal, will be its prosperity. Thus, our venerable ancestors ever acted under the persuasion that the holy Head of the Church would accept of their humble exertions in the service of his kingdom, and cause them to be attended with an important success. Thus they labored with steady fidelity, and with unwearied exertions, to promote the interests of true religion among men; to produce the greatest facility and inducement for the general improvement of the appointed means of grace; to extend the blessings of gospel instruction to the destitute, and the

knowledge of our divine salvation to those who had never heard of a Redeemer. Even these objects did not limit their exertions. Their care extended to unborn posterity. For this purpose they made great efforts to fix such establishments, as that succeeding generations might enjoy all the privileges of the gospel in their purest form, and that they might be induced to add their own efforts for the prosperity of Zion. They sought to guard against the introduction of error at every avenue, and to preserve their offspring from every deviation from the ways of righteousness and truth. The service of God, in promoting the interests of the religion of Christ Jesus, our ancestors connected with all the concerns of life. Religion, with them, was not the business of an occasion, it was not the business of the closet or of the Sabbath, but they made it the great business of their lives. Knowing that the service of God is not inconsistent with any of the duties which we owe to our fellow men or to ourselves; but that it affords constant assistance in the performance of all these, they connected the acknowledgment of God, and the observance of the services of religion, with all their employments and pursuits. This practice is often censured by the wicked, with the plausible pretext that it tends to produce religious formality; but it is certainly in conformity with that divine precept, *Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.* And it seems like the

dawn of that day when HOLINESS TO THE LORD shall be inscribed on all the possessions and employments of men.—While thus primarily devoted to the service of the Lord, not making worldly possessions and distinctions, but the glory of their Redeemer, their great object of pursuit, the Lord blessed the labor of their hands, and gave them great temporal prosperity and increase. Their charities to the poor, their liberality for objects of public utility, and for the support and propagation of the gospel of Christ, were such as would now appear incredible; yet their experience taught them that this was tending to the Lord, to receive a rich abundance in return.

9. Having contemplated the character of our venerable fathers; having protracted this subject to a very unexpected length; having seen the example thus left for our attentive consideration; we reflect for a moment on some of the obligations and duties which devolve upon us their posterity. May we not, with reverence, adopt the triumphant language of the animated Apostle, *Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.* Our fathers endured every suffering, they disregarded every reproach, for they constantly looked to

their Saviour; they labored in the service of his holy cause, having a steady *respect unto the recompence of the reward.* As the reward to which Moses had respect, when he parted with all the treasures of Egypt, by refusing to be called the son of Pharaoh's daughter, was the glory of God in the redemption of Israel, so the reward to which these faithful servants of Christ had respect, was the glory of their Redeemer in the establishment and prosperity of his American church.

How great are the obligations which rest upon their children, to follow their steps! God has given us these inestimable privileges; the result of their labors and prayers, and the benefit of their great example. His holy Providence has preserved for us those sacred institutions, which were reared by their hands, and cemented by a sacrifice of almost all that is dear in human life. These will never be taken from us, but in consequence of our ingratitude and iniquities. But are there not some painful indications that they are now passing away? If the sacred fabric be demolished, our social and public happiness will be buried in its ruins. It is incumbent on every individual, of every order of society, to endeavor to cleave to the old paths, and use every exertion to prevent all innovation on the institutions and usages which we have received from our forefathers. The sacred observance of the holy Sabbath, the religious education of children, and the religious character of persons called to places of public trust, were the fundamental

principles of their character. If these be disregarded, the precious privileges, which their descendants have so long enjoyed, will soon be lost,—lost without a remedy. If this be the case, on ourselves will be the ruin, while our faithful progenitors will have an Advocate on high to plead their acquittal at the throne of his Father.

The churches of New-England are solemnly called upon by the memory of their founders, to stand for Christ and his cause, to contend earnestly for the faith which was once delivered unto the saints. The pious fathers of these churches risked the dangers of the ocean, and the perils of the wilderness, for the establishment of pure churches of Christ; pure in doctrine, in discipline, in practice. This they effected, in as great a degree as was ever done by any uninspired men. If we have departed from their foundation, we must return, if we would expect the divine blessing. *Thus saith the Lord, Stand ye in the old ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest.* They maintained inviolably the great doctrines of the grace of God; they were very careful in the qualifications of those who were admitted to the Christian covenant; and they administered the discipline of Christ's house with fidelity, towards those whose characters did not comport with the high obligations of their profession.—They labored and prayed abundantly for the spread of the gospel, and the prosperity of Zion. They conveyed the means of grace to the poor

and destitute, and to the perishing heathen on their borders they communicated the words of eternal life. In our Eighth Number, we gave a sketch of the exertions which were made by the New-England planters to teach the pagan savages the religion of Christ; and of the pleasing success with which their efforts were attended. No evidence has appeared at any subsequent period, that can render attempts to bring the heathen of North America to embrace Christianity, more difficult or more hopeless, than the heathen of any other countries. The fathers of New-England acted upon principles, practicable and judicious. They labored to bring the heathen of this country to the knowledge of Christ, and directed their principal attention to those who were most contiguous to themselves. They endeavored, in these attempts, to imitate the conduct of the Apostles, all of whom spent the greater part, and the most of them the whole, of their lives, in the land of Judea and the countries immediately adjacent. They sought not distant countries, in foreign climes, to teach the gospel of salvation, while there were multitudes in their own vicinity destitute of the bread of life. If, in this respect, we depart from their example, we have little reason to expect the divine blessing. A great object for which they planted this wilderness was to extend the church of Christ among the aborigines of the country. And they virtually covenanted with God, if he would give them a quiet habitation, removing the hapless savages

from these fruitful fields, they and their posterity would seek to glorify their Saviour by extending the knowledge of his gospel, and to compensate the natives thus removed for their sakes, with the knowledge of a *better country*, freely provided by Him who hath made of one blood all nations of men for to dwell on all the face of the earth. That pledge still remains, and is still to be redeemed.

Our *fathers, where are they?* A lineal descendant from one of the first planters, I contemplate four generations of progenitors, removed to the great congregation. Soon shall we join the countless throng. Soon shall we close our eyes, to sleep through the period of the church's prosperity, to be awaked at the morning of our Lord's appearing. Oh that, through infinite grace, we may then arise with our fathers, who lived and died in the faith of Jesus, and join with them and the holy throng of prophets, apostles, and martyrs, in praises that never can end. *Unto him that loved us, and washed us from our sins in his own blood,—to him be glory and dominion for ever and ever. Amen.*

O.

God designs men shall know that he governs the world.

THERE is no instance of God's conduct more celebrated in scripture, than his delivering his people from the hand of Pharaoh and from the house of bondage. He wrought mira-

cles of mercy and miracles of justice, in order to bring about that great event. And he wrought both for the important purpose of displaying his supremacy and dominion over the world. This God declared to Pharaoh, when he said—"I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth." Lord is a word, which expresses authority, and signifies Ruler or Governor. To know that God is the Lord in the midst of the earth, is to know that he not only fills the earth with his presence, but also governs it with his almighty and invisible hand. And to make men know this, to which they are so loth and backward, is the constant design of God in the course of his providence. This will appear, if we consider—That *he declares this to be his great object in his conduct.* There is no other reason, which he so often assigns for his conduct, as this. He gave this reason for the miracles of his goodness to his own people: "To the end thou mightest know that I am the Lord in the midst of the earth." He gave this as the reason of the awful displays of his vengeance upon Pharaoh: "For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth." He gave this as the reason of his con-

duct towards Nebuchadnezzar : " While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken, the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field : they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." But it is unnecessary to recite all the places in the Old Testament, in which God gives this as the reason of his conduct, " That ye may know that I am the Lord." We find this phrase used in this sense, more than seventy times. Such repetitions of the phrase give it a peculiar emphasis, and naturally lead us to conclude, that it is indeed God's great design, in the course of his whole conduct, to make mankind know that he governs the world.

It appears also *from the manner of God's governing the world*, that his great design is, to make men know, that he governs it. He governs it like himself, and not like any other Being, which is naturally calculated to make men know, that he is indeed the supreme Governor. In every age, he has brought about events, which have surprised and astonished the world. And his providence every day displays, more or less, his unsearchable wisdom and goodness. So that " Whoever are wise and will observe these things, even they may know that God governs the world." His manner of governing the world is truly

divine, and displays his divinity to all who will observe it. Here I may observe, in the first place, that God governs in a manner which is contrary to the dictates of human reason. When God had called Abraham from his kindred, and given him not only a title to, but possession of, the land of Canaan, we should have been ready to say, it would have been best, to have preserved him and his posterity in the place designed for their national residence. But God saw fit to carry his people into Egypt, to continue them there four hundred years, and finally carry them back, through hosts of enemies, and streams of blood, to the place, where they were once happily seated. A thousand instances of this nature might be mentioned, in which God orders things contrary to the dictates of reason in short-sighted creatures, and all such instances of the divine conduct serve to make men know, that the world is governed by a Being, who has wisdom superior to their own.

Again, God governs the world in a manner contrary to the expectations of creatures. Men are constantly looking forward and expecting that certain particular events will take place. And very often they imagine they see good grounds for their expectations. They observe previous natural causes, which they conclude will produce the expected effects. They lay their account, that the race will be to the swift ; the battle to the strong ; wealth to the industrious ; and honor to men of wisdom and merit. But God, in his conduct, often disappoints

such expectations. Every day is a day of disappointment to thousands. Things are constantly taking a new and unexpected train; and no event is certain until it takes place.—Time and chance are perpetually disappointing the most strong and well founded expectations. No man knows what even a day may bring forth. God governs the world so absolutely, and so contrary to human expectations, that the most careless observer might see his hand in the common course of his providence. Besides,

He governs the world contrary to the desires of men. They wish he would bestow more good, and send less evil. They wish he would prevent some events, and bring others to pass. They wish he would spare some lives, and destroy others. They wish, in a word, that he would consult their desires, in all the dealings of his providence. But he governs all things after the counsel of his own will, and pays no regard to the desires of men, which are inconsistent with his wise and gracious designs.

Thus God crosses the reason, the expectations, and desires of his creatures, in the course of his conduct, by which he means to make men know, that he is the Lord.

It may be well to enquire why it is his great design, in the course of his conduct, to make men know, that he governs the world. In answer to this important enquiry, I would observe,

1. God means to make men know that he governs, to give them just views of himself. They will never attend to his

character, until they realize his governing providence. So long as they view God in heaven, and not in the midst of the earth; so long as they feel that he has no concern in governing themselves, and the world in which they live, they have no disposition to look into his character. They are willing to admit there is a God, who made the world, while they imagine he has renounced the government of it. And they feel little concerned whether he is great or good. They desire not the knowledge of him, but choose to cast him out of their thoughts. So Pharaoh felt, while he was ignorant of his governing providence. “And Pharaoh said, who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.” There is nothing will awaken men’s attention to the divine character, but the divine conduct. When they find that God is really concerned in disposing of them, and others whom they regard, then they feel interested to know his character. Then they are ready to enquire, whether his power is irresistible, his wisdom unerring, his goodness universal, his justice inflexible, and his designs eternal and immutable. His character becomes as weighty as his hand, which dispenses good and evil among his creatures. The moment men find themselves in the hand of God as the clay is in the hand of the potter, they begin to learn the divine character, and this is their grand study day and night, and nothing can divert their minds from the interesting object. They want to know, what

will please him, and what will displease him. They want to know whether there is any possibility of frustrating his designs, or of getting out of his hand. His character, and conduct, and designs become more interesting, than the character, the conduct, and the designs of all other beings in the universe. This God knows will be the effect of making men know, that he governs. And for this reason, among others, he makes it his great object, so as that this instruction may be given to men. He would have them know himself and he accordingly manifests his governing hand, to awaken the attention of stupid, sinful creatures to the character of their great Creator, and absolute Sovereign. This leads me to observe,

2. It is the great object of God in all his conduct, to make men know that he governs, in order to give them just views of their own character. Tho' men are naturally enemies to God, and to all good; tho' their hearts are full of evil and totally destitute of every holy and benevolent affection, yet they are very ignorant of their total corruption, and can hardly be persuaded to believe it. Indeed, they will not believe when they are only told of it by the word of God. They call all the descriptions of their hearts in question, which they find in the bible; and will not suffer themselves to believe that they are mortal enemies to their Creator, and to every other being, who stands in the way of their happiness. But when they are made to know that there is a God, and that he absolutely, su-

premely, and universally governs, they begin to become acquainted with their hearts, and find by most sensible experience that their carnal minds are enmity against God, and will not have him to reign over them. Men find no difficulty in submitting to necessity, but they find great difficulty in submitting to Divinity. No man ever knew his own heart, until he saw God, and saw him as a sovereign, who will have mercy on whom he will have mercy; and who will save or destroy, according to his own pleasure. This God knows, and therefore he aims in his conduct, to make men know, that he governs. This knowledge will find their hearts, and make them acquainted with themselves. As soon as they know, that God governs the world with absolute sovereignty, they feel that they are not his dutiful subjects, but real enemies to his character and government. It is sufficient for God to discover his governing hand and heart to the world, to make the world feel the corruption and malignity of their own hearts. And for this purpose he aims, in his conduct, to let men see his governing hand, and realize their state of absolute subjection. For nothing short of this ever did, or ever can make them acquainted with their true character.

3. It is the great object of God, to make men know, that he governs, because, thus they will become acquainted with their real condition. They are naturally as ignorant of their condition as of their character. Though they are sensible, that they are not so good as they

might be ; yet they are not sensible, that their condition is so bad as it is. They live in ease, and cry peace and safety ; and say to-morrow shall be as this day, and much more abundantly. While they see not God's governing hand, they have peace and hope. So it was with Pharaoh ; when God's governing hand was out of view, he had respite. He felt easy and safe. And nothing but new appearances of God's governing power and sovereignty could make him feel his danger. This, indeed, from time to time, brought him to feel his dependence, and to plead for mercy. When he felt that he was in God's hand, he fled to Moses to pray him out of it. He found no safety in God, whom he had despised, and against whom he had opposed himself with all his heart and with all his might. The case is precisely the same now with mankind. They will not realize their perishing condition, until they feel that they live, and move, and have their being in God, who can save or destroy them, just as he pleases, and that none can deliver them out of his hand. Their knowing that there is a God ; their knowing their own character ; their knowing that there is a heaven and hell ; and their knowing that they must take up their everlasting abode in a state of perfect happiness, or complete misery, will not make them see their deplorable condition. For they may see all these things, and yet not see their real danger, which rises from their being absolutely in the hand of God, who can and will govern their hearts, as well as their external

state and condition. It is only a sense of this, that cuts off all hope in themselves, and makes them despair of help from all beings but God.

4. God aims to make men know, that he governs, because this is a necessary means for exciting Christian affections. They ought to rejoice, that he reigns, and that they and all other beings are in a state of absolute dependence and subjection. But they must realize his supremacy before they can rejoice in it. They must feel their dependence, before they can exercise true submission and confidence. In short, they must realize, that God governs, before they can exercise any right affections towards him. But when they realize his universal presence and government, they have an opportunity of feeling and expressing every holy and religious affection. It is only in view of God as a Governor and Sovereign, that men can fear and submit and obey and worship before him. It is necessary, therefore, that God should make them see him in this light, in order to lay them in humble and cordial prostration at his feet. In this view of God angels fall down and worship before their Maker. It was in this view of God, that Moses and the Israelites paid their religious homage and praise before him, at the side of the Red Sea. And it is only in this view of God, that men can and will now submit and worship before the Lord in the midst of the earth. It may be added,

5. Another reason why God means, in his conduct, to make

men know that he governs, is to excite right feelings towards all the creatures and objects around them. The earth is the Lord's and they that dwell in it. God is the owner of the world and he governs it as his own. He is, as he says he is, "the Lord in the midst of the earth." The world looks infinitely different, when it appears to be in God's hand, from what it does, when it appears to be in the hands of men. And it is utterly impossible to see any creature, or any object in this world, in a true light, without seeing that creature and that object in the hands of God. Pharaoh never saw himself, nor his subjects, nor his kingdom in a true light, until he saw them all at the absolute disposal of God. Then they appeared as vain, impotent and empty as they were. And men now can have no just view of themselves, and the world in which they live, until they know that God is the Lord in the midst of the earth; or that he fills and governs the world. Therefore, in order to bring them to right feelings towards themselves and their fellow creatures and all surrounding objects, God in his conduct aims to make them know, that he is the Lord in the midst of the earth; and governs all things after the counsel of his own will.

Since it is the great design of God in his conduct to make men know that he governs, it is evident that they are extremely unwilling to know this truth. They are capable of knowing this truth; for it requires nothing but to distinguish the cause from the effect. This they can

easily distinguish in ten thousand other cases, in which they desire to make the distinction. But if they are capable of knowing that God governs; then there must be some other great obstruction in the way, which renders it necessary for him to make such great and constant exertions, to bring them to the knowledge of it. He makes no unnecessary exertions. He must, therefore, see it necessary to use so many methods as he does, to make men know that he governs. And this necessity can arise from nothing, but their unwillingness to know that he is the Lord in the midst of the earth. Besides, we find from observation, that men are more unwilling to know that God reigns, than to know any thing else concerning him. They are more willing to know that he exists, than to know he governs the world. They are more willing to know that he possesses all divine perfections, than to know that he governs the kingdoms and nations and families of the earth. And they are even more willing to know that he has decreed all events, than to know that he worketh all things after the counsel of his own will. An obstinate unwillingness to know that God governs all his creatures and all their actions, by his constant, powerful and irresistible agency is common to all mankind. This is true of Philosophers; as is evident from their opinions on this subject. This also is evident from the opinions of many Divines, and from the native character of all mankind. For they have "the carnal mind which is enmity

against God"; and which renders them extremely unwilling to know that they are holden with all their concerns in his holy and sovereign hand.

In view of this subject we may see the wisdom and goodness of God, in some of the most dark and extraordinary dispensations of his providence. God has done a great many things in the midst of the earth, which, in the opinion of men, have spread a cloud over his wisdom and goodness, and which have led many to call these in question. But the end proposed will explain them, and discover the wisdom and goodness of all his conduct. God's placing Adam at the head of his posterity has been thought to bear hard upon his wisdom and goodness. But if he meant to make men know that he governs the world, he could not have taken a wiser and better method to produce this effect than to suspend the moral character, and consequently all the concerns of mankind, upon the probationary conduct of the first human being. God's drowning the old world, dispersing mankind at Babel, burning Sodom, his conduct towards the Egyptians, the Israelites and the seven nations of Canaan, were suited to make it known throughout the earth that he governs the world. The same effect is evident from his humbling the monarch of Babylon, his delaying to bring Christ into the world for so many ages, and the dispersion of the Jews. His conduct in raising, prospering, abasing and destroying nations is suited to make men know that he is the Lord in the midst of the earth. And his

conduct in peculiar favors and frowns towards individuals answers the same purpose. All such dispensations of providence, as are most contrary to human reason, expectations and designs, display the wisdom and goodness of God in an evident and affecting manner; since he intends, for most important reasons, to make men know that he governs throughout the earth and works all things after the counsel of his own will.

Since God, *for the reasons that have been given*, means to make men know he governs, we see why they live so easy and secure in sin. It is because they do not realize that he reigns.—The prophet gives this reason for the conduct of such men, as were settled on their lees:—"They say, the Lord will not do good, neither will he do evil." And the apostle assigns the same cause of the same effect: "There shall come scoffers in the last day, walking after their own lusts, and saying where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation." And all sinners are disposed to feel no fear nor concern respecting God so long as they can hold fast the deceit, that he has not the entire control of themselves and all their interests.

It should be the great object of religious instructors to make men know that God reigns. They ought to preach such doctrines and in such a manner, as will answer this purpose. And if they are taught and guided by the word, and the spirit, and the providence of the only liv-

ing and true God, it will be their chief and constant object, in all their religious instructions, to make men know, that the counsel of the Lord shall stand and that he will do all his pleasure. For of him, and through him, and to him are all things : to whom be glory for ever.

Some reflections on the Moral Causes of National Judgments.

THE design of this paper is to call the attention of the reader to a subject intimately connected with our national prosperity. If the subject had been merely political, unconnected with the existence and best interests of the Christian church, it would not have been inserted in this Magazine. If there be a supreme God, it is proper men should acknowledge him ; if the destinies of nations be in his hand, it is fit they should confess his providence. It is a primary object of infinite wisdom to convince men there is a moral Governor in the universe. To this end every event is directed, because the happiness of creatures depends on their knowing and being reconciled to divine Sovereignty.—There is a most important sense in which communities are the subjects of moral command, which it is their duty suitably to acknowledge. Therefore God, in his word, addresses nations, churches, and families. He gives a law of duty, promises to their obedience, and threatenings to their disobedience. As an additional motive to reverence him, and give the strongest evi-

dence of his universal efficiency, by the mouth of his prophets he hath informed us how he will deal with nations to the end of the world. He hath foretold the moral character they should sustain, and how his providence would reward them. The present age is predicted as a period in which blasphemous impiety would come to its height, and draw down the heaviest vengeance of God on mankind.

There is no period recorded in history, that ought so much to astonish us as the present, or wherein events so great and destructive to the lives, liberties and properties of men, have succeeded in such rapid succession, as within the compass of a few years past. The French empire with its despotic head, as an overflowing scourge, hath subjected many nations, stripping them of their wealth, their liberties, and their crown. All the countries of continental Europe have been stained with the blood of their sons. At the moment when we were ready to say the oppression must become universal, an awful and a bloody stroke hath been given to the power of the oppressor. This destruction of the greatest and best appointed force that man could bring together, hath not its parallel in the history of mankind. More men may have been collected, in the shape of an undisciplined, ungoverned multitude ; but never before, did so many great captains, so many veterans in warfare, conflict together as in the present European contest. I do not mention this to give the reader a history of the wars that are going forward, but to excite him

to fear and repent before the sovereign of the earth.

In the present commotions of the nations, there are singular marks of an avenging providence. God is ordering events in a very surprising manner to chastise men. We know that wars have been, in some part of the habitable earth, in every age, for they are natural effects of the lusts of men; but there hath not been like what is now exhibited by the providence of God. All this was foretold. It is the fulfilment of prophecies very expressly written. Infidelity and apostacy, long before they took place, were predicted for this very period of time. The judgments, the battle of Almighty God to punish sin, was at the same time foretold. We who now live see the accomplishment; which is a new and wonderful evidence for the truth of the scriptures, that our fathers did not have. The sins which God threatened to punish, were to be committed within the professing Christian world; for infidelity, as we commonly understand the word, and apostacy could not happen among heathen; and the destructive wars, that were appointed to punish, are nearly confined to the same Christian world. It is a strange sight we behold!—an astonishing event we contemplate!—Look on the whole heathen world, it is hushed in peace, perhaps more universally than was ever known before. Oh that it might be a presage of their speedily receiving the doctrines of peace, that were preached by our divine Redeemer! Look on the whole Christian world, it is all embroiled in war, filled

with the bitterest animosity; blood hath flowed in torrents; it still flows, and will probably continue the same for years to come. Can we refrain from determining that this is a part of the battle of the great day of God Almighty; part of the vintage and the harvest, when the blood should flow to the horses' bridles, and all the fowls of heaven be called on to come and feed on the slain bodies of kings, and captains, and mighty hosts? What a literal fulfilment is this, of what is now seen in Europe? Enough hath been seen to inform us of the period in which we live; but it has not come to its close. That reverse in victory, which hath lately happened, will doubtless have great consequences, which I do not predict; but it will not stop the effusion of blood; it may rather increase it. Through a vast portion of the world the old foundations of government are so broken down; the perversion of men's natural rights has been so great; the violent usurpations of property and honor have been so many, and the enmity of contending nations become so fixed, that a state of peace cannot speedily succeed. There is nothing in human nature, or the state of the nations, to warrant such a conclusion. It is too probable this bloody state of things, with many intervening changes, will continue, until men have exhausted the means of destruction. God hath prepared the way; he hath stored up the means, and formed the instruments of avenging his justice on a luxurious and disbelieving world. So full of sin and misery is that state of

things we are contemplating, that a humane soul would wish to turn from the scene, and for ever forget it, if we were not called to the prospect for moral instruction. Here we see the bitter nature of those sinful principles which deprave the heart, and too often govern the counsels of nations. Here we see tyranny stripped of all disguise, and may learn how much we ought to loathe our own degenerate natures; for every unprincipled sinner is a tyrant, according to the opportunities and abilities God gives him. Here we see the genuine fruits of infidelity, and of an apostacy from the simple, holy spirit of the Gospel. Here we see the truth of God's word, first, in its description of the sins those would commit, on whom the clearest light shines; and then in the judgments that he has threatened as their punishment. We behold the awfulness of divine justice when it cometh forth to punish guilty nations.

Finally, from such a fulfilment of the prophetic word, we get a new evidence, that the punishments threatened for eternity will actually fall upon the finally impenitent.

What hath been written is designed to introduce some reflections on the present prospects of the American people and church.

We have been contemplating an awful scene at a distance, and may now see its beginning among ourselves. The inquiry which for a number of years hath been made, whether we should have a part, in these judgments which were plainly foretold, is now determined be-

yond a doubt. The fulfilment of the prophecy is a sure exposition, how far judgment shall extend. We now see it to be on the whole Christian world, and on those people that denominate themselves Christians in every quarter of the globe. We indulged a hope of being exempted, in a situation so distant, from the original causes of war. When God intends to punish, he can prepare the way and provide the means. We, also, indulged a hope, because we supposed the anti-christian apostacy never had a prevalent sway on our shores. We relied much on our privileges, and could not think ourselves wicked enough to expect such judgments as are threatened. It is no new thing for men to overrate their own goodness, and to think that their religious privileges, although greatly misimproved, will be a defence. It is not uncommon for them to be ignorant how they appear in the sight of an infinitely holy God. When most deserving of his rebuke, they think themselves the safest, and see not the cloud of divine anger that is ready to break upon them. Sin always excuses itself, ingratitude pleads many alleviations of its baseness, security hopes the best, when the worst is at the door; and this is that folly of sinners which proves their ruin both for time and eternity.

It would be a lengthy business to give a catalogue of all our transgressions against God; still there are several particulars, it would be very wrong not to mention, especially our national neglect of not acknowledging Him.

We have sinned against privi-

leges, both civil and religious, greater than are enjoyed by any other people under heaven. Enter into a comparison with every other part of the world, this will appear.—We are the children of a people, who at a late period came into a wilderness, purposely to enjoy civil and religious liberty; to erect a civil state on the purest principles of freedom and justice, where all might have equal rights and protection; to form churches on the simple, pure and holy principles of the gospel, in which brethren might dwell together in peace, without any oppression of the conscience. They were men of property, piety and science; matured by experience, and far different from those ignorant adventurers, who generally settle new countries solely for the sake of gain. The institutions they formed have the internal marks of great wisdom, and their usefulness hath been proved by experience. This hath been our inheritance. We have been the freest people on earth. Our religious institutions have been the most uncorrupted. All the people have been equally favored, and God hath crowned us with every blessing. Of these great blessings we have been very insensible, seeming to think they were so much our natural right they could hardly be forfeited. We have not the piety of our fathers. In vast numbers, there is no appearance of the power of godliness, and the form of religion is more for the sake of a worldly decency than for the honor of God. Religious discourse is banished from our social circles; and we live more

for this world than for another. We are become a luxurious people. Multitudes have forsaken regular industry, endeavoring to make gain by deceptive arts, and speculations in little things. Intemperance with its dreadful train of evils, is destroying millions. Where are brotherly love, meekness, humility, Christian watchfulness and vital piety? Where are family prayer, family government and instruction? Where is the evidence that the great body of the people are training up for heaven, under the advantages God hath given them?

Among the sins of a people, who have Christian means of information, a profanation of the Sabbath is one of the most displeasing to God, and it is one which greatly increases among us. There are multitudes who do not attend public worship with any Christian denomination. In innumerable instances the day is openly profaned by amusement or labor. The practice of laboring on the Sabbath is a sin of modern date in this part of the nation. There used to be means of bearing down the transgression, if any presumptuously attempted it. There used to be a fortitude, which did not retreat before public profanation, and among the fathers of the people, those esteemed themselves the most honourable, who were most vigilant in supporting a visible holiness on the Lord's day; but the gold is becoming dim. It is difficult to determine which is the most guilty in the sight of God, an ignorant man, who amuses himself and labors on the Sabbath; or his dignified neighbor, who

hath knowledge, and is clothed with authority to suppress the crime, but neglects his duty.

There is another wide spread evil, carrying in its train all manner of dishonesty; an immoderate desire of wealth. This sin seems to have taken too much hold in every age and character among us. A decent competency is considered as nothing, unless there be prospects of speedy wealth. All seas, and all regions have been searched, and all means used to accomplish the end. The state of the nations, for many years past, hath given great scope for these exertions, and they have brought much wealth into our country. In sight of this worldly love God is displeased. This hoarded wealth is to perish by evil travail. By immense losses on the seas, the interruption of lawful and commendable business, and the incalculable internal demands that must be made on the people, a gulph is opened that will swallow up all this profusion of increase. From existing causes the consequence seems to be inevitable. A most holy God hath seen the misuse of his blessings; and hath entered on his book of remembrance all our ingratitude, sensuality, and impiety.

There is another sin of general imputation, which the writer feels himself under imperious obligations to notice. It is a national neglect to acknowledge the true God.

Wicked families and nations must expect to be punished, although every individual in them is not personally guilty of the sins by which God is provoked. This is eminently the case in

national wars, which have been the principal scourge of mankind from the beginning. As nations can exist in that capacity, only in this world, for the glory of his holiness, and to show that he is Lord of the whole earth, God punishes them here. When nations are punished by the Lord it is for one of two reasons; either the abounding of such vices as public authority ought to suppress; or for neglecting a national acknowledgment that he is God, and there is none beside him. To place this subject in its true importance before the reader, his serious consideration of the following particulars is requested.

1. God requires men, in their national character to acknowledge him, and reverence his providence, word and worship. When he took the Jews to be his peculiar people, a nation set apart to keep his oracles, lest a knowledge of him should be lost in the earth; he also declared himself to be the moral governor of all nations. Not a few passages, not some solitary texts; but the whole volume of inspiration asserts his claim, and describes the destructions he hath successively brought on wicked nations for their impieties. These threatenings were not confined to the Jews, his peculiar people. They were denounced and executed on many other nations of which we have historical accounts in the scriptures. The nations of Canaan were cast out before the Israelites, not from an undue partiality to the latter; but to punish the sins of the original inhabitants. Egypt was punished for

the same reason. For the same reason, when Israel fell into great sins, and either denied or neglected to acknowledge him as the true and only God, the surrounding people were always armed against them. The Babylonians, although they did not themselves confess him as the only true God, were claimed by him to be the avengers of his wrath on many countries for their impieties. After they had done the work for which they were appointed, God destroyed them, because they had acted from wicked motives, in inflicting his judgments. Promises are made to all communities of men, which obediently confess him and his providence, and these are united with denunciations against those who do it not.—Nations are uniformly represented to be raised up, preserved or destroyed to answer some great purposes in his moral government. There is a promise that righteousness shall exalt them. Laws are given for their conduct and policy. The character of good rulers is described, and bad rulers are condemned. Government is declared to be an institution of God, although the particular form it may assume is left to men's own determination, for the convenience of different conditions that are found in the earth. If government be a divine institution, it ought certainly to acknowledge a supreme God, his providence, his word, his worship, and a general law of moral obligation. I have not here recited particular texts of proof, as these would be weak, compared with that mass of evidence, which is contained in the general topics

I have mentioned. All these prove that God requires men in their national character to acknowledge him, reverence his providence, respect his word, fear his power, and if they openly neglect him, teaches them to expect his judgments.

Let common sense and reason determine, whether it is not absurd to suppose, that every man in his personal, individual character is under obligation to confess God and his word; and still, as a member of a family, or of a neighborhood, or of a civil state, is not obliged to do the same. It is not conceived that such a distinction can be made.

2. The writer does not know, that the nation to which we belong, doth, by any public act acknowledge the supreme God, his providence, his word and his worship. Whatever some particular States have done on this subject, this cannot be considered as a national act.

If God requires all nations to acknowledge him, the neglect must be displeasing, and lay us open to his judgments. While a conscientious regard to duty, leads me to the subject, I am sensible that it is one which requires candor in judging, prudence in expression, and some maturity of thought for a wise determination. The observations I shall make are not designed for any political party existing in our country; for I do not know that they will apply exclusively to one more than to another. Neither are they designed as an insinuation against any particular persons, who may have filled important offices in the nation; for I think there hath already been more of

this insinuation than is consistent with prudence or decency, and it is highly probable with truth. That neglect which I represent as a probable cause of divine displeasure is equally chargeable on us all, who have a knowledge of public duty and do not express it. I am sensible, passion and prejudice may carry men great lengths in their bigotry, and in oppressing the consciences of others, against which there cannot be too strong a guard; still it does not need a very discriminating mind to see, that there are certain truths of natural and revealed religion, which ought to be nationally acknowledged wherever Christianity is the popular religion. To deny the being of a God, his providence, the truth of his word, or his right to be worshipped, must certainly disqualify any person whatever for exercising authority among a Christian people; for this plain reason, that Christians can place no confidence in such persons. Although it is possible they may do some things well, there is not that evidence of it that Christians ought to require. The few plain truths I mentioned, lie at the bottom of moral obligation; annul these, and moral obligation ceases; with which the very idea of moral duty ceases also; but the practice of moral duties constitutes both the safety and happiness of society. A Christian people are under the highest possible obligation to bear their testimony for the being, providence, word and worship of God. To say there are any situations in which they may neglect this, or any conditions of acting in which it

is not fit to do it, is to deny his universal providence, and the essential honor which he claims to himself. If there be some who doubt these truths, they cannot be qualified to judge among a Christian people. While they ought not to be oppressed for their sinful singularities of opinion, so long as they do not disturb society by their vices; they have no right to expect the favor of public confidence.—There are many cases in which it is not fit to punish men for sentiments against nature and reason; still this exemption doth not give them a right to distinctive honors.

A national regard to the first principles of natural and revealed religion doth not expose any man's conscience to oppression, or his practical rights of worship to be disturbed. Every man may think for himself; but there is nothing in nature more certain than that an Infidel cannot think for a Christian, nor a Pagan or Mahometan legislate for him, nor a man given up to destructive vices support that righteousness by which nations are exalted. If there be any points explicitly determined and urged in the word of God, this is one of them, "He that ruleth over men must be just, ruling in the fear of the Lord;" and certainly there cannot be a fear of the Lord, in those who having the Christian evidence of truth, do not credit his word and providence.—This is a Christian people, divided into several Christian denominations, who differ in matters of minor importance, yet these denominations agree in a belief of God's being, word and provi-

dence ; and in many other doctrines and duties of Christianity. Ought they to be so jealous of each other as to leave the door open, that a professed Infidel or a Pagan, may be constitutionally qualified to discharge every public trust ? To do this is departing from those principles of self preservation, which they have a right to exercise over their own lives and consciences. There is a great distinction to be made between leaving men in possession of their private rights, and clothing them with public rights ; between persecuting and honoring. Let this distinction always be made. Let no man be persecuted ; neither let any man be honored who is not willing to honor God. When God hath in his word been so particular as we find, in declaring his superintendence and government of nations, their duty to acknowledge him as God, the blessings he will bestow on their obedience, and the judgments he will inflict on their impiety ; there ought not to be a nation on earth, who have the means of information, backward to acknowledge him, and in their national capacity do him honor. Wherever such an omission is found, it is preferring a nominal liberality to the love and glory of God ; and extending it beyond the limits of charity, which delights in the happiness of men, into the confines of scepticism and death. It is difficult to find a name for such a state of things. To call it heathenism, would be a false representation of the private sentiments of the people, in every Christian denomination ; if we

call it Christianity, it would be difficult, by any vouchers of public authority, to prove a right to this title. Such a condition of things, among any people, must leave them in an uncovered state, and exposed to perish from the way when the wrath of the Son is kindled but a little. May we not apply to such a condition, what was written by the prophet Zechariah, expressed in language familiar to the Jewish church, but manifestly designed for the day, in which we live : " And it shall be, that whoever will not come up of all the families of the earth unto Jerusalem, to worship the king, the Lord of Hosts ; even upon them shall be no rain. And if the family of Egypt go not up, and shall not come, who have no rain, there shall be the plague, wherewith God shall smite the heathen."

3. A national neglect to acknowledge God, his providence, word and worship, hath a demoralizing influence on all our public institutions, and on the opinions and manners of the people.

The native sinfulness of men strongly inclines them to forget God, and neglect the duties of religion. A great part of the moral order among mankind is impelled by the apprehensions of conscience, and by that sense of decency of which public opinion forms a standard. Although a hypocritical heart will not be accepted by God ; yet it is certainly better for society to have sinful dispositions and practices restrained by a deference to public sentiment, than by an open indulgence of them

to corrupt thousands who are comparatively correct. The power of example, on the opinions and manners of men is so great, that the destruction an irreligious man brings on his own soul, is not the greatest evil incurred. He may be the instrument of destroying a thousand others; which shews us the high importance that faith and virtue be encouraged by public marks of respect. The state or the church where these cease to be given, is hastening to its ruin by internal causes, more to be dreaded than any foreign enemy.

The great body of every people form their faith and manners from a few persons of influence, who have better advantages than themselves for knowing; or who, from some circumstances, obtain an ascendancy over their opinions. A principal one among these circumstances, is being connected with the government of the state or the church. In these cases, that dignity which really belongs to the community, in the popular eye, is transferred to the individuals who are its organs of acting. It is therefore of infinite importance, that these individuals be virtuous persons, who fear God and love his commandments; who treat all moral and religious institutions with respect, and bear their testimony for the being, providence, word and worship of God. The civil state is the fountain of power, controls wealth and imparts honor; objects that have a commanding influence over the mind. Human nature is such that public institutions will sway the opinions of the people.

What the public respects, they will respect; what it strenuously advises, they will think to be in some way necessary for their own good; what it neglects, they will esteem to be useless. As nations and states possess the highest earthly authority, all their institutions should lead men to reverence and worship Him, by whom they are made and unmade, according to his pleasure. A neglect of religion in the highest public institutions will gradually have a corrupting influence on all that are subordinate to them. When those who are appointed to watch over the morals of the people, and preserve order in the smaller districts, see the higher departments of the state left, without any constitutional guard on the subjects of religion and virtue, it will certainly lead to a neglect of their own duty. The people will imbibe the same idea; and either become refractory against those who endeavor to execute good laws, or appoint persons to the service who will wholly neglect their duty.—When it once becomes a general idea, that religion is not necessary for the safety of the civil state, there will soon be an end to order and justice. Even parents will be encouraged by the public neglect, to admit disorder and impiety into their houses. A corrupt state will corrupt the church of God. If Moses, by any means whatever, be diverted from giving a constant protection to religion, the sons of Aaron will soon make a molten calf, and say unto the people, these be thy gods, O Israel.—The experience of all nations and all ages evinces the truth of

these observations.—The heathen knew the need of a popular religion for the preservation of society. Being destitute of revelation, their opinion of the gods was formed by weak reason, under the influence of a corrupt mind ; so that their gods might fitly be called, vanity and a lie ; yet they found a belief of such gods as these, with an appropriate worship of them, absolutely necessary for the support of government. They were taught by experience, and every nation which makes the experiment will learn the same. I do not know that it is either irreverent or false, to suppose that the true God is more propitious to the heathen, who believe in false gods, and their control of men's affairs ; than he is to such as reject the notion of Deity, and of a universal providence.—We have an instructive instance on this point, in the rise, maturity and decay of the Roman empire. That people, from very small beginnings, became the greatest power that ever existed in the world. Their government filled the earth. They were heathen who worshipped many gods, believed in their providence, propitiated them by a multitude of religious services, and implored from them success in all their great undertakings. Although a Christian is shocked by the folly, and in many instances by the cruelties of their idolatry ; they still believed in Deity and a providence. So long as these were believed, the moral virtues, according to their conceptions, were practised. Justice was administered, civil liberty was preserved, and the state rose to its summit of pow-

er. But as soon as the Epicurean Infidelity was disseminated, which denied the being and providence of the gods, and the fitness of worshipping them ; the empire shook on its base. Every horrible crime became common, both in private and public life ; justice was no longer known ; liberty fled ; and even the introduction of despotism was a blessing, compared with the uncontrolled reign of vice, by which it was preceded.—No nation can be long safe without believing in a God, and rendering him suitable worship.

4. It may be asked, why is this subject introduced, when, if the evil mentioned does actually exist, it is not in the power of those who read to apply the remedy ? I answer, there are reasons enough to justify the introduction of the subject, although a remedy may be impossible to us. It is a testimony due to truth. It is a confession and a testimony due to the glory of God, who reigneth in the midst of the nations. It is one step towards vindicating that awful justice of his providence which hath now involved us in judgments, more threatening to our existence than many conceive. It shews there is reason for us to expect a portion in those plagues by which the nations are tormented.

There are some benefits to be expected from attending to this subject. Although individual influence is small, it is something, and we are all taught the duty of using it in our several places, to impress a reverent belief that the Lord is God of the nations ; and that those who neglect to confess him, after they have

evidence of the truth, have no right to expect any great interposition in their favor. To determine how long our calamities will probably endure, we must first know how long the causes will remain, which they were designed to chastise.

This subject, also, warns us carefully to maintain the institutions of religion, within our own local jurisdiction. Here we have an influence that will be felt, if exerted with prudence and firmness. There is no such difference of religious sentiment or practice between the several Christian denominations in this State, as ought to excite the least distrust of each other, on the subject we have considered. They all believe in the word, providence and worship of God; and it is only against disbelievers of the most sacred and eternal truths, they are called to unite. VERITAS.



[The following is inserted by particular desire.]

Constitution and Plan of a Society for affording relief to the Families of deceased Ministers.

Article I. The name of the Society shall be, The Ministers' Annuity Society.

Art. II. The object of the Society shall be to provide annuities for the widows and children of those who shall become members of the Society, by contributing to its fund, pursuant to the regulations contained in this Constitution.

Art. III. The Society shall meet once in each year, viz. on the second Thursday of May, at 4 o'clock P. M. at the State House in Hartford; and may adjourn from time to time.

Art. IV. At the annual meeting

of the Society shall be chosen, by ballot, a President, Vice-President, Secretary, Treasurer, and five Directors, the Secretary being one.

Art. V. The President, or in his absence, the Vice-President, shall preside in all meetings of the Society; and, in case of an equal division of the members, shall have a casting vote.

Art. VI. The Secretary, who shall also be Secretary to the Directors, shall record the votes and proceedings of the Society, and of the Directors, in separate books;—he shall also keep a book in which contributors are to subscribe their names to the Constitution of the Society, with the annual rates to be paid by them respectively; and he shall perform such other services as shall be prescribed by the Society or Directors.

Art. VII. The Treasurer shall keep the monies and other property belonging to the Society; and shall observe such regulations with regard to receiving and paying money, and to the management of the fund of the Society, as shall be prescribed by the Directors, accounting with the Society annually, or oftener, in such way as the Society or Directors shall prescribe. He shall also give bonds to the satisfaction of the Directors, for the faithful discharge of his duty as Treasurer, and shall be allowed a reasonable compensation for his services; the sum to be fixed, from time to time, by the Society.

Art. VIII. The Directors shall superintend the concerns of the Society;—prescribe regulations concerning the receipt and payment of money by the Treasurer, and concerning loaning money belonging to the fund;—and, generally, adopt such measures as they shall think best adapted for carrying into effect the designs of the institution. They shall meet the day following the second Thursday of May annually, at 9 o'clock A. M. at the State House in Hartford, and may adjourn from time to time. At their annual meeting they shall choose a Chairman, by ballot, who shall preside in their meetings, and who, in case of an equal division, shall have a

casting vote. The Directors shall be allowed pay for their necessary expenses, but no compensation for their time or services.

Art. IX. A special meeting of the Society shall be called by the President, or in his absence from the State, by the Vice-President, whenever he shall think it expedient, or whenever he shall be thereto requested by three members of the Society; one month's notice of the meeting to be given in such news papers as he shall think most proper for communicating information to the members.

Art. X. A special meeting of the Directors shall be called by the Chairman, whenever he shall think it expedient, or whenever he shall be thereto requested by two of the Directors; and in case of the absence of the Chairman from the State, any two Directors may call a meeting of the Board.

Art. XI. In case any person, appointed to an office, shall decline accepting the same; and in case of the death, resignation, or removal out of the State, of any officer, the Directors shall elect some person to that office, who shall hold the same until the next meeting of the Society.

Art. XII. The following shall be the regulations respecting membership, contributions to the Society, and the amount and payment of annuities, viz.

1. The yearly rates of members, or contributors to the fund, shall be either Five Dollars; Ten Dollars; Fifteen Dollars; Twenty Dollars; or any sum more than Twenty Dollars: and the annuities to be paid to the widows and children of contributors shall be respectively five times the said yearly rates.

2. Any protestant minister of the gospel, or candidate for the ministry, who is not apparently in a declining state of health, and whose age does not exceed twenty-eight years, may become a contributor, and be a member of the Society, upon paying to the Treasurer one year's rate, and subscribing the Constitution of the Society, in a book to be kept by the Secretary for that purpose; in which subscrip-

tion he is to specify the yearly rate to be paid by him, which rate is to be paid on or before the day following the second Thursday of May annually.

3. Any minister or candidate, as above, whose age exceeds twenty-eight years, may become a member, upon paying one year's rate, and subscribing as aforesaid, and moreover paying, at the time of his subscribing, a sum of money equal to the amount of his annual rate, considered as an annuity in arrear, for a term of years equal to half the excess of his age above twenty-eight years, computed at six per cent. per annum simple interest.

4. Any member shall have it at his option, either to pay a certain sum annually, or to deposit with the Treasurer a sum of money, the annual interest of which, computed at six per cent. shall be equal to the annual rate which he has chosen; which sum of money shall be in lieu of his annual rate, and shall be returned to his legal representative after his decease.

5. If any protestant congregation, legally organized, shall at any time pay to the Treasurer a sum of money, the annual interest of which, computed at six per cent. is equal to one of the rates of the contributors, the widow or children of the minister of said congregation shall be entitled to the annuity corresponding to that rate, if he shall die during the continuance of his pastoral relation to the said congregation: Provided that the said minister shall have been admissible as a member of the society; and provided also, that the age of said minister shall not have exceeded twenty-eight years, at the time when the payment was made; or in case his age shall have exceeded that number of years, the said minister, or the congregation on his behalf, shall have paid a further sum, in proportion to his age, according to the regulation contained in a preceding paragraph for contributors above twenty-eight years of age. Nor shall the said minister forfeit his title to the annuity by removal from said congregation, provided he be dismissed in regular and good stand-

ing ; and provided also that he pay to the fund the same annual rate during his life, either by himself, or by another congregation which has made the same provision for the families of their ministers.

6. The payment of the principal sum, so made by any congregation, shall entitle every subsequent minister of said congregation, who shall be admissible as a contributor, to the same annuity for his family ; provided that, in case the age of the minister, at the time of his settlement with said congregation, shall exceed twenty-eight years, the minister, or the congregation on his behalf, shall pay a further sum, according to his age, as mentioned in the preceding paragraph. And in case of a co-pastoral charge, both pastors shall be entitled to the annuity for their families, provided that, upon the demise of one of the pastors, the surviving pastor, or the congregation on his behalf, shall pay a further sum, in proportion to the excess of his age above twenty-eight years, as specified above.

7. If the additional sum, in proportion to the excess of the minister's age above twenty-eight years, mentioned in the preceding paragraphs, shall not be paid, either by the minister, or by the congregation on his behalf, or if the minister should be inadmissible as a contributor, on account of his apparently declining state of health, his family shall not be entitled to the annuity ; but he shall be entitled during his incumbency in the said congregation, to the annual legal interest at six per cent. of said congregation's original contribution.

8. If a minister or candidate become a contributor to the fund, either by himself, or by a contributing congregation, and shall afterwards settle as a minister in a congregation which has made the aforesaid contribution, he shall not thereby lose his former title to the benefit of the fund, provided he continue to pay his annual rates during his life, that is to say, either his own rate, or the interest of the money deposited by his former congregation, or both, as the case may be.

9. The minister, for the time be-

ing, of any contributing congregation, shall be considered as a member of this Society, and be entitled to vote in all their meetings ; and in case there be no minister in such congregation, said congregation shall, if they see cause, choose some meet person to represent them in the meetings of the Society.

10. If any minister or congregation, which shall have made a contribution as aforesaid, shall at any time desire to increase it, he or they shall be at liberty so to do, on the terms and under the restrictions specified in the preceding paragraphs.

11. Annuitants shall be entitled to receive their respective annuities on the day following the second Thursday of May annually ; on which day information, duly authenticated, is to be communicated to the Directors, of the death of any member, and a certificate is to be given by them that such a widow, child, or children, is or are entitled to an annuity, payable on that day, corresponding to the rate of the deceased member.

12. If any member shall die before he has paid to the support of the fund, either by himself, or by a contributing congregation, a sum equal to three year's annuity, in that case there shall be deducted from the annuities due to his widow or children, such a sum, as, together with the rates already paid by him, and the interest of such rates, computed at six per cent. per annum, compound interest, shall make or be equal to three year's annuity : Provided that such deduction shall be made by retaining only one half of the annuity, until such deficiency be made good to the fund.

13. If there be a widow, and no child of a deceased contributor, she shall be entitled to the annuity during her life.

14. If there be a child or children, and no widow, it or they shall be entitled to the annuity for fourteen years after the father's decease, and no longer.

15. If there be a widow, and a child or children, and the deceased contributor shall not have made by will any distribution of the annuity

due to his family, the widow shall have one half, and the child or children the other half, for fourteen years, after which she shall have the whole : Provided, however, that if she marry before she is fourteen years a widow, she shall have only one third, and the child or children two thirds, for fourteen years to be counted from the death of her husband ; but if all the children die before the fourteen years expire, or if the fourteen years aforesaid expire before the death of the widow, she shall have the whole annuity during her life.

16. If the interest of the fund, in any one year, shall be more than sufficient to pay the annuities due that year, then such a part of the surplussage, as the Directors shall think proper, shall be distributed among the annuitants, in proportion to the sums which shall have been paid for them : Provided, nevertheless, that no such distribution of surplussage interest shall be made until at least six years after the establishment of the Society.

17. If the interest of the fund, together with the rates of contributors, for any two years successively, shall not be sufficient to pay the annuities due those years, such a deduction shall be made from the annuities due the second year, as the Society, at their annual meeting, shall direct.

18. If any member shall fail to pay his annual rate by the time it becomes due, he shall pay interest for the same, at six per cent. per annum ; and if the payment be delayed more than one year, he shall pay compound interest at the same rate.

19. If at the time of the death of any member, any rates shall be due from him, the amount of such rates, computed at six per cent. per annum, compound interest, from the time they became payable to the time of his death, shall be deducted from the annuity payable to his family.

20. If any donations shall be made to the Society, besides the annual rates of the members, they shall be faithfully appropriated to promote the objects of the institution.

21. And whereas it is of importance that a fund should be raised, as soon as may be, competent to pay the annuities contemplated by this institution, laymen, of any denomination of protestants, may be admitted as members, under the restrictions with regard to age and health, mentioned in the preceding paragraphs, until the number of members become one hundred ; afterwards laymen are not to be admitted, provided there be ministers, or candidates, or congregations, offering to become contributors, sufficient to keep up that number at least. Provided always, that no minister, candidate, or congregation, qualified as above, shall ever be refused admission, upon his or their application and compliance with the foregoing stipulations ; although there may be a hundred or more contributors at the time of such application.

Art. XIII. Any alteration may be made in this Constitution, by the Society at their annual meeting, provided the proposed alteration shall have been laid before the Society, at the preceding annual meeting, and provided that two thirds of the members present shall concur in the vote, for the said alteration.

Pursuant to the preceding Constitution, a Society was established in May, 1811—the capital stock of which will be upwards of 800 dollars the present month. The Society will meet at the State house in Hartford, the second Thursday of May instant, when any persons who are so disposed may have an opportunity of becoming members. Or they may join the Society at any other time according to the regulations contained in the Constitution. Andrew Kingsbury, Esq. is Treasurer, and the Rev. Andrew Yates, Secretary of the Society.



The following Letters from the Missionaries in India, are extracted from the Panoplist.

Extract of a letter written by Mr. Luther Rice, one of the American

missionaries, to a friend in Boston. The date is at Calcutta, Sept. 5, 1812.

After stating several facts, which were contained in other letters, in the present communication, Mr. R. observes :—

“In regard to one particular,—that of endeavoring to fix a permanent footing somewhere, and concentrating our whole strength in one object, I have no hesitation. But in effectuating this, if we succeed at all, a printing press will be highly important, not to say indispensable. To diffuse the Bible among a people without printing is impossible ; and if we fix the mission, as it appears at present probable we shall, upon Madagascar, a press will be all important in a short time. We shall want it for our own assistance in advancing in the language, and to enable us to throw small portions of Scripture into the hands of the natives, as soon as we become able to translate.”

“By the time a printer and press are in readiness, or can be got in readiness, for the mission, I hope we shall be able to say to what place they may be sent. Indeed our distance from America is so great, and communication so uncertain, that I sometimes fear we may be long in want of a press, before it will be practicable for one to be conveyed to us.”

“I hope the missionary spirit continues to increase. Even should the present mission fail, Christians ought not to slacken their exertions, or abate their zeal. Whatever may become of us, the missionary cause is certainly a good cause, and must finally prevail : and all Christians are bound by infinite obligations to help it forward.

After speaking of the loss experienced by the Baptist missionaries, in the burning of their printing office, Mr. R. says, “But their printing goes on again.”—

“Since the foregoing letters were in type, more recent intelligence has been received from India, by the Caravan, which left Calcutta about the first of October, and the Reaper,

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which sailed from the same port at the end of the same month. By these arrivals we learn, that all the missionaries, except Mr. Newell and his wife, remained at Calcutta so late as the 23d of October ; that they were deliberating upon a missionary station, and obtaining all the information on that subject in their power ; that they had experienced severe trials on account of the change of opinion professed by a part of their number with respect to the ordinance of baptism, Mr. Rice having also become a Baptist ; that this change rendered a separation expedient, in their future operations, as it appeared to them all ; that Messrs. Nott and Hall, and Mrs. Nott expected to sail soon for Ceylon, with a probability of fixing themselves at or near Bombay ; and that their views of the importance of sending missions to the Heathen became more impressive, in consequence of what they heard and saw. It is also stated, by one of the brethren, that the Rev. Dr. Brown, senior chaplain at Calcutta, departed this life a few months before the date of the letter ; a circumstance deeply to be regretted, as the influence of that good man would doubtless have been exerted, had he been living, in favor of the missionaries. It gives us great pleasure to learn, however, that the Rev. Mr. Thomson of Calcutta, an Episcopalian clergyman, is earnestly engaged in promoting the evangelical cause in India. The following extracts from letters need no explanation.

Calcutta, July 31, 1812.

Rev. and dear Sir,

I wrote you about a fortnight since by the American ship Francis, * and enclosed in one of my letters an extract from the second order of the Governor in Council, requiring our immediate return to America in the Caravan, or our departure to some place beyond the territories of the British and their allies. By the intercession of our friends, however, we have obtained permission to go to the Isle of

* *The Letters by the Francis have not yet come to hand.*

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France. The Government have no *right* to say, that we shall not go to *any place*, which is not under the Company's jurisdiction. Ceylon, the Isle of France, and Bourbon belong to the Crown, and not to the Company; and the Company's government has no kind of connexion with these local governments."

"Considering the present state of the Chinese and Birman empires, the only extensive fields of missions eastward of this country, the only places, indeed, in this part of the world, to which the Company's government will permit us to go, and being excluded from the whole of British India, our only alternative seems to be, either to return to America, or go to the Isle of France. The state of China and Birmah is such as forbids our attempting a mission to either of those countries for the present. There is, indeed, one missionary in each of those places, but their prospects are very unpromising, and their situations extremely dangerous. Mr. Morrison is allowed to reside only half the year in Canton. He is Chinese interpreter to the E. I. Company. He goes up with the fleet, and, when the trading season is closed, returns to Macao, where he spends the remainder of the year. He is obliged to keep his object a profound secret. If it were known, he would no doubt be put to death, in the most cruel manner. He occupies the only place where it is possible to attempt a mission to China. His office conceals his real object; but he can have no associate, because there is no possibility of residing either in Macao, or Canton, without some office, such as Mr. Morrison fills.

"There are many circumstances which discourage a mission to Birmah. Without any inquiry respecting that country, there is this discouragement to meet in the outset. The London Society have tried that country, and given it up; the Baptist missionaries too have tried it, and all of them but one have quitted the field;—and this after they had resided several years in the country, had acquired the language, and expended thousands of

dollars* on the object. We have no reason to think that we have more ability or perseverance, than some of the missionaries who have abandoned Birmah for other more promising fields. Brother Judson and I have concluded, that it is not expedient to make trial of Birmah in the face of these discouragements, and many more, which time will not allow me particularly to mention. In view of these circumstances I have made up my mind to embrace an opportunity which now offers of going directly to the Isle of France, not so much with the view of settling on that island, as of getting out of the Company's jurisdiction, so that I can be at liberty to go from thence to any place where Providence may open the door for missionary work. Brother Judson would do the same; but the vessel in which I go cannot accommodate us both."

"My things are on board, and I and Mrs. Newell go on board this evening. We pay six hundred rupees (three hundred dollars) for our passage, and expect to be out two months.

"The *Harmony* is every day expected. The brethren wrote us twice from the Isle of France. The Governor is favorable to missions, wishes a mission to be sent to Madagascar, and has even made application to the London Society for the purpose.

"Brother Judson thinks, that he shall embrace the next opportunity of getting to the Isle of France. The other brethren will probably be obliged to take the same course, on their arrival here. They may possibly get leave to go hence to Ceylon. If they can, they will probably do it, as that Island affords a very favorable opening for missionary exertions, and they have already begun to turn their attention to that place. Whether I shall continue on the Isle of France, or go from thence to Ceylon, or attempt a mission to Madagascar, must be determined by circumstances with which I am at present

* Another letter says 25,000 rupees.

unacquainted. I shall endeavor to follow the leadings of Providence. I shall embrace every opportunity of informing you respecting my situation and prospects. We have received 710 rupees through the hands of the Rev. Mr. Thomason, whom I mentioned to you in my last. This money, which was intended for brother Judson and myself, we have divided equally between us."

"I have taken a letter of credit from Dr. Carey to a house in the Isle of France, lest my resources should fail before I can receive any supplies from America. I shall certainly use all possible economy, and endeavor, as soon as possible, to find some way of contributing to my own support.

"The discouragements we have met with have not yet caused me to repent of my undertaking. On the contrary, I feel more and more attached to the work. My wife enjoys excellent health, and good spirits."

"We go hence in a greater hurry than we left America. We had but three days notice of the opportunity. This circumstance must apologize for the shortness and other defects of my letter, and for neglecting altogether to write to several others, to whom I made promises—

Rev. and dear Sir, I remain, &c.

SAMUEL NEWELL.

Rev, Dr. Worcester,
Cor. Sec.

"Calcutta, Sept. 26, 1812.

Rev. and dear Sir,

In our last letter we inserted our petition that Government would permit us to return to the Isle of France, and not oblige us to go back to America. That petition they granted. Accordingly we have engaged our passage, and expect to sail in a few days. As to the field of our future labors, we are now entirely undecided. We have already mentioned our views of Madagascar. Our subsequent researches into the state of that island do not enable us to add to our former remarks any thing material.

"Recently some faint hope has been excited in our minds respect-

ing Bombay. It rests principally on this—the present Governor of that Presidency, Sir Evan Nepean, is said to be a pious man; and therefore would probably throw no more obstacles in the way of missionaries, than his official duties should oblige him to do.

"Could we once get into Bombay, we are almost inclined to hope, that they would not force us from the country. We are, at the same time, inquiring into the state of Java, his majesty's colony, and by appointment the residence of the Governor General of all his majesty's possessions to the east of the Cape of Good Hope. Gen. Maitland, [the present commander in chief] when Governor of Ceylon, showed the missionaries particular favor. We regret that we cannot write more definitely; but, in our present undecided state, we feel a reluctance in attempting to write.

"Brother Judson and his wife have changed their sentiments on the subject of baptism. They were baptized in Calcutta, on the first Sabbath in this month. In consequence of this trying event, it has appeared to him and to us, and to those with whom we have conversed upon the subject, expedient that we should separate, and labor in different fields.

"As to our pecuniary concerns,—though God has provided Christian friends, who have generously taken us in, yet a variety of unavoidable charges makes our expenses very considerable. But of these we shall remit a more particular account. It has pleased God more or less to afflict us all with the fever of the country; but through his wonderful mercy and forbearance we are happily recovered, except brother Rice, who yesterday had a relapse.—We shall be obliged to pay our physicians not less than 150 rupees. For our passage to the Isle of France we pay 1600 rupees. While at the Isle of France our expenses must be great; for living is far dearer there than we are accustomed to think of in America. A voyage from that place must be very dear; as ship provisions in that Island are so very expensive. We

feel it to be our indispensable duty to adopt and pursue the most rigid economy. We hope we shall be enabled to do it, so far as to satisfy our employers, our consciences, and our Judge."

"We close, dear Sir, praying grace, mercy, and peace, may be multiplied to the Board of Commissioners, and to all the friends of Zion."

GORDON HALL,
LUTHER RICE,
SAMUEL NOTT."

Rev. Dr. Worcester,
Secretary.

"Calcutta, Oct. 23d, 1812.

"Rev and dear Sir,

We have delayed writing you to so late an hour, on account of some particular circumstances which rendered it desirable to delay, that we have now time to say but little. We have been detained here much longer than we anticipated when we wrote last. the vessel in which we were going to the Isle of France not having yet gone. We shall not, however, go in her at all, having conceived a different design.

"Our later letters have given you reason to believe, that Madagascar did not hold the same place in our views, as when we first arrived. Not because we deem it of less importance, but because increasing information led us to think other places less inaccessible. During the time of our stay here, we have been making all the inquiries which we could to enable us to form that decision which would meet the approbation of God, the Board, and our Christian friends. We mentioned, some time since, some hopes of Bombay and Surat. Our further inquiries and reflections on these and other places have led us to determine to make an attempt at Bombay, as a first step, unless something should appear to render it unwise."

"The places which now seem to us next in order to Bombay, are Java, Prince of Wales' Island, and Malacca. Though we have thought it most likely that we should go to Bombay for some weeks, it is but a little while since we have given up the idea of going to the Isle of France. But finding that Govern-

ment will allow us to go to Ceylon, we have chosen to go thither, as that route will cost less time, expense, and trouble. There are no vessels, however, going to that Island as yet; and we may still be detained some weeks in Calcutta. We hope that God will continue to shed light on our path, and that he will bless the attempt we expect to make. Pray for us, dear sir, for a divine blessing upon us, that we may be enabled to guide our affairs with discretion, and be made eminently useful in the church of God. Before we write you again we hope to have gone forth to attempt something for his honor—something for the Heathen who are perishing for lack of knowledge.

"You will be surprised to receive a letter written from us alone; and we are surprised, and distressed, that it is so. Brother Rice has been led to change his sentiments on the subject of baptism; and brother Judson and himself will probably attempt a mission to Java. What the Lord means by thus dividing us in sentiments, and separating us from each other we cannot tell. This we know; the Lord seeth not as man seeth; and it ill becomes us to be dissatisfied with what he does. We hope, and pray, that these unexpected things may not damp the missionary spirit which has been kindled; but that it may burn with a brighter and purer flame. We know nothing yet of Brother Newell, but hope he has arrived at the Isle of France. You will hear from us again by the Harmony, if we live; and should we have acted then, we shall give you a full detail of the ground of our decision. With much respect and Christian affection,

GORDON HALL.
SAMUEL NOTT."

Rev. Dr. Worcester,
Cor. Sec.

Extracts from a letter from Mr. Nott to the Rev. Dr Griffin
"Calcutta, Oct. 18, 1812.

"Rev. and dear Sir,

It is now about ten weeks since we landed in India, during which we have enjoyed many mercies, and suffered many trials. We [the four who sailed from Philadelphia] have

all been more or less afflicted with sickness ; and brother Rice is still in the doctor's hands. Messrs. Hall, Judson and myself, and our wives are all well, and all as yet remain at Calcutta.

"Our last letter to our friends mentioned our expectation of sailing in a few days to the Isle of France. But the ship in which we had engaged our passage has been detained a month ; and now we cannot say when we shall go. The probability is that we shall be away from Calcutta ere long, either for the Isle of France, or Ceylon, neither of which places will probably be our final destination. There are so many uncertainties attending any missionary plan, and so many difficulties in knowing what should be done, that we hope to be forgiven if we speak variously when we speak, and if, for a season, we sometimes choose not to speak at all. Most sincerely do I hope, that we are not neglecting our work ; and the various views we entertain result from an attention to it in some degree.

"We think much less of Madagascar than we did, and because we have some hopes of succeeding in some of the places contemplated by us with strong desire when we came out, but which once appeared as almost impracticable. Should any thing appear to render them really so, Madagascar has the same calls to our minds that it ever had.

"You may well think we have indeed been tried. Our situation has been responsible, our way difficult, our prospects dark, God's dealings with us distressing and mysterious. But after he has chastened us, we hope he will take us by the hand and lead us forth, and say to us, 'Sit down here ; labor for me ; and you shall have a crown of rejoicing.' I pray daily that it may be soon ; and that we and you may have occasion for much rejoicing in the goodness of God. *The King's business requireth haste* ; not a moment is to be lost, while the miserable pagans are dying without the offer of salvation.

"I have found much comfort and edification since I have been here in the company of Mr. Thomason, one of the episcopal clergymen of this

Presidency ; and lately in that of Mr. Corrie, who is stationed up in the northern parts of Hindostan. They are indeed men of a great savor of godliness ; men from whose company one cannot go away unprofitd ; men deeply engaged for the salvation of sinners, and very faithful in the dispensation of divine truth. To these, as laboring in this denomination, may be added Mr. Martyn, who is now in Persia perfecting his knowledge of the Persian language, in order to complete a translation of the Scriptures into that language. Mr. Thomason is engaged in the Arabic, and Mr. Corrie in the Hindostanee ; and is also much engaged in laboring at his station among nominal Christians and heathens. An Auxiliary Bible Society was formed here last winter,* and another very lately at Colombo in the island of Ceylon. Though there is abounding wickedness here, there is a grain of mustard seed. It will, we hope, shoot forth its branches to a wide extent. Do all you can, my dear Sir, to excite those that love Christ in your flock, in the affection of some of whom I think I enjoy a share, to pray much for me, and for all who are with me, that we may have wisdom and grace, and, if the Lord please, a blessing."

"Yours with respect and affection,
S. NOTT."

Rev. Dr. Griffin.



*Missions of the United Brethren
among the Esquimaux Indians
on the Coast of Labrador.*

[The Missionaries of the United Brethren have been more successful than any other, in the conversion of ignorant Heathen.—They are an eminent example for the imitation of all other Christian denominations. Their Missionaries are plain, pious men ; possessed of sound natural understanding, who have devoted their lives to the business, and instruct

* This Society was formed Jan. 1, 1811.

their people, in the rudiments of a civilized life, while they teach them the doctrines of Christianity. Their success seems to depend on their patience, perseverance, and their endeavors to accommodate instruction, in the first instance, to the low conceptions on moral subjects, which must always be expected among ignorant Heathen. The effects of their missions on the frozen coast of Labrador, among a people, depressed by the inclemency of their climate, and without any means of information; a great part of the year separated from mankind by oceans of ice, is a notable proof of the benign influence of Christianity.

The following Extracts shew the state of their missions at Hopedale, Nain and Okkak.] En.

Hopedale, July 25, 1810.—"We entreat you, dear brethren, in the most cordial manner, to present to the venerable British and Foreign Bible Society, our most fervent thanks for their kindness towards our poor believing Esquimaux, in having sent them such a valuable present as the Gospel of St. John and part of that of St. Luke, printed in their own language. May our gracious Lord and Saviour richly reward them for it, and enable them to make known His saving word, by distributing it throughout every land and nation, to the glory of his redemption. When our Esquimaux are all at home, and we appoint a meeting to distribute these books, there will be great joy manifested among them, and many a prayer will arise from their very hearts in behalf of the Society."

"Our proper calling to make known the Gospel to the Esquimaux nation, has remained most important to us, and we have sought to improve every occasion to represent to them the love of Jesus, and what He has done and suffered to redeem us, and to procure for us eternal life and happiness. He again granted His power to attend our feeble ministry. As to our Esquimaux flock, we can declare with truth, that we have seen the most manifest proofs of the faithfulness of the good Shepherd, and with what love

and patience He leads them and preserves them from deviating again into the broad way. Even when one or another of them lost his first love, and became, for a time lukewarm, we had the joy to see them soon brought to reflection, and the love of Jesus rekindled in their hearts. On such occasions, they would come to us and weep, and lament over their indifference and coldness towards their Saviour, who, out of love to them, had suffered such bitter pains and torments, and died the death to save them. Weak and insufficient as they feel themselves, we can say of most, that they cleave unto, and seek grace and help from our Saviour. And as He becomes more precious to their souls, and His help indispensably necessary for their happiness, they seek more to enjoy His peace, through a sense of the forgiveness of their sins, and deliverance from the power thereof. They delight to turn to him in prayer, and feel the comfort of being heard and answered.

"Young and old have most diligently attended all the meetings of the congregation, and, as they often declared, never without a blessing. Our communion-days were truly festival days to us and them; the presence of Jesus was most sensibly felt on these occasions, and many tears of thankfulness flowed from their eyes. During their absence in summer, they have regularly held their evening and morning worship in their tents. Their joy on receiving the new Esquimaux hymn-books, printed and sent out last year, was inexpressibly great, but we did not receive them till the 13th of March from Nain. We wish our dear brethren had been present at the distribution, to see the fervent gratitude with which they were received. They entreated us with tears to express their thankfulness to their fathers and brethren in the East, for this present, and for the trouble they had in putting it in print; and added, that they would not forget to pray to Jesus to bless them richly for it. We are frequently surprised and delighted to find how the Spirit of God explains

to them more and more the spiritual meaning of the holy Scriptures, and of all the words of Christ, contained in them and in the hymns. They often express their astonishment, that they had so frequently heard and read this and the other Scripture, and yet never understood its real meaning till now."

Our Esquimaux congregation consists of 36 communicants, 12 candidates, 13 baptized, not yet communicants, 10 candidates, 38 baptized children. In all, of 109 persons.—Thirty-six un-baptized, chiefly children, live on our land. In all, 145 persons, inhabitants of Hopedale."

Nain Sept. 26, 1811.—"Our Esquimaux congregation consisted, at the close of the year 1810, of 67 persons, 5 more than at the close of the last year. Of these, 20 are communicants. Besides these, 48 persons including children, live on our land. In all, 115 persons; 24 more than at the close of last year.

Okkak, July 27, 1812.—"The number of Esquimaux, who live with us, amounts to 233, of whom 116 belong to the congregation; 6 adults and 7 children have been baptized, 3 admitted to the holy communion, 1 became candidate for the same, 1 was received into the congregation, 12 admitted as candidates for baptism, and three re-admitted."

"With the necessities of life, our Esquimaux have been more abundantly supplied, than we ever remember. Their success in procuring provisions last autumn was tolerable, and they have besides caught many seals in nets; so that they have not only had a sufficiency for their own consumption, but were able to assist their brethren at Hopedale, whose supplies have been but scanty. We joined them in thanks to the Lord for this favor.

"In your kind letter you express the joy it would give you, if the heathen, who live in our neighborhood and frequently visit us, would hear and receive the Gospel. You will rejoice with us, when you learn that we have hopes that this will be the case, and that a beginning is already made. Our neighbors at Nokkasusuktok, who came

frequently during the winter to trade with us, were reminded, both by us and our Esquimaux, of the necessity of conversion; and Jesus was proclaimed to them as their only Saviour and Redeemer. He has blessed this testimony, so that their principal leader removed to Nain in February last. This man seems to have been prepared by the Spirit of God for his conversion. He complained bitterly of the load of guilt he felt, on account of his sins, and expressed his fervent wish that our Saviour would deliver him from them. We assured him, that, if he was anxious to be freed from the power and guilt of sin, Jesus was ready and willing to cleanse him from all unrighteousness; that He had come for this purpose into the world, had suffered and shed His blood, and died for our transgressions. We have good hopes of this man, and his removal hither has not failed to create much sensation among his neighbors; another family has come to us, and one to Okkak. Besides these, two families from the north are with us at present, but we are not certain whether they will remain here or remove to Okkak. Should they remain here, the number of our inhabitants would be increased by twenty-five souls, and consequently amount to 140 in all. For so many our church which has been crowded during the winter, would be too small; and God grant that it may be too small for the souls who attend it with real hunger and thirst after salvation; how gladly should we propose the enlargement of it."

"With regard to the principal object of our dwelling in this country, we bless the Lord that he has graciously owned the preaching of the glad tidings of salvation, and accompanied it with power and the demonstration of His Spirit. Often was His presence so powerfully felt, that hearts and eyes overflowed. This was particularly the case, when, from time to time, individuals have been joined to the church by holy baptism, and when we partook of the Holy Sacrament of our Lord's body and blood in fellowship with our dear Esquimaux communicants.

On such occasions we have often thought how great the delight of our brethren beyond the ocean would be, could they behold this congregation gathered from among the heathen, rejoicing with heart and voice in God their Saviour."

"The schools, which have been kept without interruption during the winter, have been well attended by diligent scholars, who make considerable progress in reading and in writing. All these blessings, which we can only briefly touch upon, afford, both to us and you, abundant cause of the sincerest thankfulness to the Lord for past favors. We most willingly devote ourselves, with soul and body, to His service; and if we may be permitted to bring one stone (however small in comparison with His great work upon earth), to the building his Jerusalem below, how great will be our joy!"

OBITUARY.

DIED at Marlborough, (Vt.) Rev. GERSHOM C. LYMAN, aged 62, pastor of the church in said town. Yale, 1773.

At Norwich, 19th April last, Rev.

ASAHEL HOOKER, aged 49, pastor of the second church in that town, and late pastor of the church in Goshen. Yale, 1789.

At Topsfield (Mass.) the Rev. ASAHEL HUNTINGTON, aged 53, the worthy and beloved pastor of the church in that town. Dart. 1786.

At Waterford (N. Y.) Rev. JOHN CLOSE, aged 76.

In Philadelphia, 19th April last, of the prevailing typhus fever, BENJAMIN RUSH, Esq. M. D. aged 70; celebrated as a physician, a man of science, and philanthropy.

In Alexandria, (Va.) Rev. LASTLY MATHEWS, aged 57.

In Annapolis, (Md.) Rev. RALPH HIGGINBOTHAM.

In Derby, D. HOLBROOK, Esq. his wife, and son, all in the space of nine days.

In Switzerland, C. DE NARBONNE PELLET DE SAGAS, aged 86; he had removed to S. from England after the completion of the education of the *Prince Regent* and the *Duke of York*, to whom he was private tutor.

In Lisbon, Lt. Gen. Sir W. ERSKINE.

In St. Croix, Gen. (Gov.) HARCOURT.

Donations to the Missionary Society of Connecticut.

1813.

April 13.	From Rev. Giles H. Cowles, by the hand of Rev. Abel Flint, collected in new settlements, . . .	\$ 8 50
	From Rev. Giles H. Cowles, by the hand of Rev. Abel Flint, a Donation, . . .	1 00

Received by Mr. PETER W. GALLAUDET, to be transmitted to the Treasurer of the Foreign Missionary Society.

1813.

April 5.	From P. B. Gleason & Co. from a friend to the Translations of the Scriptures, in Cayuga, (N. Y.) towards repairing the loss of the Serampore Printing Office, . . .	\$ 20 00
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CONNECTICUT
EVANGELICAL MAGAZINE;
AND
RELIGIOUS INTELLIGENCER.

VOL. VI.]

JUNE 1813.

[No. 6.

A Missionary Sermon, delivered in the North Presbyterian Church in Hartford, on the evening of the 18th May, 1813, at the Request of the Trustees of the Missionary Society of Connecticut. By SAMUEL GOODRICH, A. M. Pastor of a Church in Berlin.

PHILIPPIANS i. 12.

"But I would ye should understand, brethren, that the things which have happened unto me have fallen out rather unto the furtherance of the gospel."

AMONG those who were early converted to the Christian faith, and voluntarily engaged in spreading the knowledge of Christ, the apostle Paul appears pre-eminent. Bold and daring, though young, he was chosen and commissioned by the high priest, and rulers of the Jews to persecute the followers of Christ. Full of zeal in prosecuting his sanguinary business, behold him on the road to Damascus! See him fallen to the earth, stopped in his mad design by him who has "all power in heaven and in earth!" His heart is changed by the sovereign grace of God. Instructed in his duty, and furnished from on high for a different work, he steps forth the able advocate and defender of the Christian faith. Behold him laboring in different quarters of the world, establishing Churches, and confirming Christians. View him arraigned before Nero, at Rome, the capital of the empire. While there, he wrote several of his epistles to the Churches he had planted; in which he explains their duty, as members of Christ's body, and the doctrines of the gospel.

The spread of the gospel was an object which lay near the apostle's heart. For the honor of Christ, and the salvation of souls,

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he willingly suffered the loss of all things. The love of Christ constrained him. Of this, in his affectionate epistle, he assures the Philippian Christians, and informs them that the things which had happened unto him, however unpropitious they might have appeared, had been over-ruled by the great Head of the Church, for the furtherance of the gospel. Events, unpropitious in human estimation, are oftentimes over-ruled by God, for the accomplishment of his glorious purposes; even those, which we think will greatly retard, if not entirely disconcert, their progress, are the means by which they are perfected. Thousands of Christians, no doubt, were greatly perplexed, at the mysterious conduct of their Lord and Saviour, in permitting Paul, the apostle of the Gentiles, to be a prisoner, and in bonds at Rome; but Rome was the place, where this distinguished champion of the cross was to act the most conspicuous part of his ministry. Of this, the apostle reminds the Christians at Philippi:—"But I would that ye should understand, brethren, that the things which have happened unto me have fallen out rather unto the furtherance of the gospel."

The subject presented to our consideration, in the text, is applicable to the present occasion. I propose, therefore, to notice.

I. The natural and distinguishing effects of the gospel, and the importance of making exertions for its spread.

II. The means by which the spread of the gospel is to be accomplished.

In consideration of the natural and distinguishing effects of the gospel, it may be proper to notice those effects.

1. As they respect individuals.

The law of God, being an expression of the holiness and purity of his nature, affords no remedy for the pardon of sin, or hope of acceptance with God; for "by the law is the knowledge of sin." The clearer discoveries any one may have of the character of God, and of the nature and extent of his government, without the gospel; the more certain will be the evidence and conviction of his inevitable ruin. All the divine attributes are pledged to maintain the governing justice of God. This is fully revealed in the method of pardon and recovery by Jesus Christ. The sinful and guilty creature, arraigned at the bar of his Creator, is cut off from hope. Under a full conviction, and even an acknowledgment of his rebellion, guilt, and folly, he perceives the holy law of God armed against him. But the religion of Jesus reveals the mercy and benevolence of God; it brings relief and hope to the despairing criminal. Provision is made in the plan of salvation, for the honor and establishment of the divine authority. The folly and unreasonableness of sin are declared; justification is freely dispensed; and eternal life given. A way is provided for the acceptance of the rebel to favor, upon his submission. Through the power of the gospel, his heart of stone is taken away, and a new and divine principle implanted. Reconciled to God, he approves of the divine character, and law, in condemning sin; and

his holy determination to punish impenitent transgressors. What happy tidings and good news are declared in the gospel by Jesus Christ ! If we accept the offered salvation, all cause of fear and dread, on account of sin, is removed. " Herein is the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory," that is salvation.

The sinner, when he discovers the admirable wisdom and benevolence of God, in constituting Jesus Christ his own Son to be a Mediator, feels a confidence in his promises. By the grace of God, he is resolved to live a holy and obedient life ; and, " being made free from sin, and having become a servant of God, he has his fruit unto holiness, and the end everlasting life."

Whenever, therefore, any one of the fallen race of Adam is recovered from a state of enmity to friendship ; from condemnation and wrath to justification and salvation ; then, as they respect individuals, are exhibited the distinguishing effects of the gospel.

2. The distinguishing effects of the gospel are exhibited in the increasing numbers, and the exemplary lives and conversation of its professors.

The religion of Christ is designed and calculated to promote peace and felicity, among men ; it breathes a spirit of universal benevolence, and brings glory to God.

The influence of Christianity, on human societies, has been but partially tested. Its full effects, in all its benignity, on the hearts and lives of every individual, in any large community, have never yet been experienced. Though the law of the gospel is *love*, and the command of Christ is, " Whatsoever ye would that men should do to you, do ye even so to them ;" yet, it often happens, that in the practice of this excellent rule, our reason is clouded by prejudice, and our conscience over-ruled and warped by self interest ; so that, while we are disposed to insist on a rigid regard to the rule, in our fellow men, we too often neglect it ourselves. Where Christianity has been published, and sincerely embraced and practised ; though the number of its professors be comparatively small ; yet it has had a desirable and happy influence. Believers have been the salt, which has preserved the moral world from universal decay—the ten righteous who have saved the city. When, then, God is pleased to send the gospel to a people—to clothe it with power, by the influence of his Spirit, and individuals are converted to the faith, and walk with God ; vice is restrained—industry promoted—the laws respected, and the happiness of man greatly advanced. How extensively is this happiness spread and increased, when individuals, for the love of Christ, are constrained to profess his name, and when parents and children walk in the fear of God, and in obedience to the commandments of the Saviour ! What a season of refreshing from the presence of the Lord, when believers have one heart, and walk in one way, continuing steadfast in the apostle's doctrine, in fellowship, in breaking bread, and in prayer !

3. The effects of the gospel, as it respects mankind in general, if less visible, are also highly important.

The commission of Christ is, "Go, teach, or disciple, all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." In fulfilment of this command, the apostles visited most parts of the known world, proclaiming the knowledge of Christ, and him crucified, and calling upon men every where to repent, and turn to God; the Lord working with them. The success of their exertions far exceeded what could have been anticipated. Notwithstanding the opposition they had to encounter, their zeal was unabated, and their resolution confirmed; being encouraged and supported, in their arduous work, by the promise of Christ, "Lo! I am with you.—The number of the disciples was multiplied, who eat their meat with gladness and singleness of heart, praising God, and having favor with all the people; and the Lord added to the Church, daily, such as should be saved."

The rapid spread of the gospel against the opposition by the Jews is demonstration of its excellence. A few weeks only after the crucifixion of Christ, eight thousand were added to the Church. "The number of the disciples multiplied greatly; and a great company of the priests were obedient to the faith." But the success was not confined to Judea. Its effects astonished all classes of men. It is observed "that in little more than half a century, Christianity had made incredible progress, and in remote heathen countries had become the prevailing persuasion: many of all ages, sexes, and of every rank, not only in cities, but in villages, and in the country, embraced the Christian faith. The pagan temples were deserted, and the sacrifices were neglected."

A wonderful reformation in manners is the effect of Christianity, wherever it has been embraced. The picture, which the apostle has drawn of the Gentile world, however shocking, is too just, even at this day, respecting the pagans. The vices to which they are addicted, are the most abominable. But where "Christ is the power of God, and the wisdom of God," men have become pious, just, charitable, chaste, meek, and humble minded.

If such are its natural and distinguishing effects, it is evidently important that exertions should be made to spread the knowledge of a Saviour.

As the gospel is the revelation of God's gracious dispensation of mercy, in the recovery of fallen man by a Mediator; no subject can be presented to our contemplation so important, and so deeply affecting our present, or future felicity.

This will appear from the *manner* in which it was introduced, the *subject* on which it treats, and its *benevolent design*.

Before the foundation of the world, the plan was laid in the wisdom and benevolence of God; revealed immediately after the

fall ; prefigured by the types under the Old Testament ; and when the time was fully come, the Son of God was born, and dwelt among men ; yielded obedience to the divine law ; manifested himself to be the Son of God with power ; stated the terms of acceptance ; by his sufferings and death, made an atonement for sin, and arose triumphant from the grave. He instructed, comforted, and commissioned his apostles, and ascended into heaven. He sent down the Holy Ghost, and now over-rules all things for the good of his Church, which he has purchased with his own blood.

We know of no work which was ever accomplished with similar circumstances ; in which such an agent was employed ; and in which there has been such a display of divine goodness and mercy.

The subject of the gospel, also, shews the importance of our laboring to promote it. It teaches the character and government of Jehovah ; the origin, apostacy, and present condition of the human race ; it reveals to our hopes a recovery from sin to holiness. The attention of mankind is called to this subject, by every motive which respects this world, or the world to come. It is a subject in which every individual is concerned. Other branches of knowledge concern men of a particular profession ; a knowledge of one may not be essential to the performance of the duties of another ; but, if ignorant of God and Christ, we must all perish.

The benevolent design of the gospel evidences the importance of our laboring to promote it. It is from the benevolence of God ; it was while we were enemies, and without strength, that Christ died for us. It is designed to reconcile men to God and each other ; to promote peace and harmony in society ; it warns us of the consequences of an unholy life, and declares that it shall be well with the righteous.—To proclaim *this*, Christ came down from heaven, and revealed his Father's will. He assured mankind of God's gracious acceptance, upon repentance and submission ; and sent the Holy Spirit to renew men to holiness, and to prepare them for the heavenly inheritance. " God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Herein is love, not that we loved God, but that he first loved us, and gave his Son to die for us." From a view of this subject, our own concern in it, and that of the whole family of man, can we cease to use our utmost exertions to extend the knowledge of a Redeemer ?

II. The means by which the spread of the gospel is to be accomplished.

The means, by which God accomplishes his purposes, are of two kinds, *ordinary* and *extraordinary* : that is, by means which are permanent, or those, in the use of which, he has given a special and direct command. All means are such as manifest God's holy sovereignty. Is a passage for the children of Israel through the sea to be opened ? Moses must lift his rod, and

stretch out his hand over the sea to divide it : but the Lord alone can cause the waters to roll back, to stand as a wall, and the dry land to appear. Is water to be brought from the rock, that the people may drink ? Moses must strike the rock, and speak to it. Are the walls of Jericho to fall down ? The people must encompass the city seven times, and the priests blow with the ram's horns, at the divine command. These are instances of the extraordinary means, which God has commanded on particular occasions.

On the introduction of Christianity, the apostles were furnished with miraculous gifts by the Holy Ghost—the gift of tongues—of healing and of discerning spirits. They were clothed with extraordinary power, that it might be manifested, they had received their commission and authority from God. These were the broad seal of heaven to their testimony, and witness of the resurrection of Christ from the dead. But, no sooner was the end accomplished, for which these gifts and powers had been granted to the Church, than they ceased. The canon of scripture was completed, the news of salvation extensively published, the Christian Church established, and the oracles of God intrusted to its care, with a promise of Christ's spirit and presence, for its preservation and increase.

The preservation and increase of the Church is not, however, now to be expected, by any miraculous interposition, or any immediate revelation from the Holy Ghost. The means, by which the gospel is to be promoted and continued, are appointed and established in his Church. These means, which are permanent and universal, do, however, as evidently manifest the divine sovereignty, as those which were extraordinary and limited ; and in attending to them, in the manner directed, we are encouraged, by humble prayer, to look with confidence to God for a blessing, as did the ancient saints. Duty is ours, the blessing is of the Lord ; it is, therefore, the height of presumption to expect, and impious to pray for success in any other way than that which is warranted by the providence and word of God.

Where the news of salvation has been published, and Churches gathered and established, the ordinary means, by which religion is to be promoted, are preaching the word, reading, and studying the scriptures. The scriptures are to be our only rule ; by them the Christian is to be perfected, and the “ man of God thoroughly furnished unto all good works.” All the doctrines of the gospel are to be declared, and the unsearchable riches of Christ to be brought into view. It depends, under God, upon the Church of Christ—upon those who profess religion—whether it be promoted or not. By the holy lives of professors—by a serious and constant attendance upon all the institutions and ordinances of Christ's appointment—by the wise and wholesome discipline of Christ's house, are we to look for the furtherance of Christianity.

It is also peculiarly important, that true religion, consisting in the fear and worship of God, be maintained, and constantly ob-

served, in the families of those who profess friendship to Christ. One great means of continuing the Church, where once established, is the careful instruction and catechising of the children of believers. Pious families are the nurseries of the Church. There is, however, a responsibility upon the Church, as well as upon parents, that it watch over all its baptized members. In the prayerful exercise of these duties, Churches and parents may humbly look to God for his blessing, and that their children may be a seed to serve the Lord, and may arise up and declare his righteousness to nations which are yet to be born.

I am fully persuaded, that one reason among many, why the Church has so often mourned the absence of her great Head, and the withdrawing of the special influences of his Spirit, is, that she has not been faithful to the trust reposed in her, by attending to the rules appointed, for the instruction and discipline of her members. For this cause many a "candlestick has been removed out of its place, from many a daughter of Zion, her beauty has departed, her gold has become dim, and her most fine gold changed."

I may also urge the duty of secret prayer, and the religion of the closet. The real Christian delights to retire from surrounding objects, to impose silence on his tumultuous passions, and to converse with his Father who sees in secret. These are all appointed by God, in his word, as means of promoting the cause and interest of religion. By a careful and conscientious discharge of these duties, we may, with faith in the divine promises, look to God in Christ, that he would pour out his Spirit upon us, and his blessings upon our offspring.

The influences of God's Holy Spirit are acknowledged to be necessary to the conviction and conversion of a sinner, and also to maintain the divine life, when once communicated. But the blessing of God, or his agency, by no means renders unnecessary our exertions, diligence, and faithfulness. We tempt God, when we pray, or expect, that he will revive his work, while we either totally neglect, or carelessly perform our duty.

I would observe further, with respect to the means of spreading the gospel, where churches have not been established, and where the word and ordinances of God are not regularly and statedly administered, that the command of Christ and the examples of his apostles are carefully to be followed. Furnish the inhabitants with able, faithful, and pious missionaries to teach them the way of reconciliation; call their attention to their highest concern, the salvation of their souls. Furnish them with the word of life, and religious books, by which they may become acquainted with God, themselves, and Jesus Christ. Establish churches where it can be accomplished, and exhort them to continue steadfast in the faith, and the practice of religion; and "your labor will not be in vain in the Lord." Thanks to God, this, for several years, has been attempted, and the attempt has been owned and blessed by the great Head of the church. "The wilderness blossoms, and many a solitary place is made glad."

By the annual reports of the labors and success of those employed by the Missionary Society in this State, the hopes of its friends have been realized, and their fears dissipated. The liberality, manifested by the friends of Zion, has been accepted by the Father of all, and the prayers offered to him have been answered, by many revivals in our churches. We are encouraged to press forward with more confidence, having experienced the protection of Him who has said, "All power in heaven, and in earth is given me—Go, preach the gospel to every creature."

With respect to the heathen in different quarters of the world, and the propriety of attempting their instruction and conversion to the Christian faith, the subject has been presented to the public, both in Europe and America, in such a manner, as cannot fail, I conceive, to gain the attention of all denomination, of Christians.

For information, I must request your attention to publications, written by those who appear to have had the best means of knowing the condition of the heathen and the prospect of success. This glorious work has not only been begun, but is rapidly progressing. Any temporary check, in divine Providence, it is believed, will only be the means of maturing and accomplishing the object. Men of an apostolic spirit are found in Europe and America, willing to jeopardize their lives for the cause of Christ, and the salvation of their fellow-men. We are called upon to support them, and the Lord has opened the hearts of many to devise liberal things. "Freely ye have received, freely give." Give to Christ and his cause. A cup of cold water given in his name will not go unrewarded. "O God! we thank thee, and praise thy glorious name! But who are we, that we should be able to offer so willingly after this sort: for all things come of thee, and of thine own have we given thee." Steadiness and perseverance will, with God's blessing, crown the work with glorious success.

The best gift of God to man is the knowledge of himself in Christ. The more this knowledge is spread, the more is his glory declared, and the kingdom of Christ advanced. The number of those who offer praise and prayer to Jehovah is multiplied; and the earth becomes more assimilated to heaven. All the friends of religion take a lively interest and concern in this great and important business. With hope they anticipate the glorious advancement of the knowledge of Christ, when they may embrace their fellow men of all nations and climes.

If one soul be so valuable, and the price of its redemption so great; if there be joy in heaven over one sinner that repenteth; how much is this joy increased, when numbers are rescued from their captivity to sin and satan, and brought into the glorious light and liberty of the sons of God! We have this hope, according to the promises of God in his word, that the time is coming, yea, the set time to favor Zion: "When all nations shall know and fear the name of the Lord from the west, and his glory from the rising of the sun. When the sons of strangers shall build thy walls and their kings shall minister unto thee,"

The future glory of the Church is the "theme of all the prophets, and the desire of all good men; for this we wait in hope; when her gates shall be open continually; they shall not be shut day nor night; when the Lord God shall be an everlasting light to his people; when a little one shall become a thousand, and a small one a strong nation." O Lord! hasten it in thine own time. And is not the time come? has not "God set up his sign among the nations? Is he not calling for his servants to go to Tarshish, Pul, and Lud, that draw the bow; to Tubal, Javan, and the isles afar off, that have not heard of his fame, neither have seen his glory, that they may declare his glory among the heathen?"

From all these considerations, the importance of using the means, and of making the utmost exertions to spread the gospel, is manifested. Come, then, my brethren, to this work of the Lord, and remember that God is a spectator of our conduct.—The Lord Jesus Christ knows our works, and has said, "Be thou faithful unto death, and I will give thee a crown of life."

The way is prepared, in divine providence, to spread the knowledge of Christ, into different quarters of the world. The Church is awaking from her long slumber, and death-like apathy. Numbers are offering themselves to the work of the Lord, ready to devote their lives to his service, and the salvation of perishing souls. We are invited to unite our prayers, for their success, and to aid them with our substance. What a privilege! How good and gracious is our blessed Saviour, that he will accept whatever we do to promote his cause as done to himself!

Have you, my brethren, estimated the worth of one soul? In the view of its author, it is of more value than a world, and is only to be weighed in the balance of eternity. Consider that there are millions of men without the knowledge of Christ. Can you, with unaffected hearts, behold these self-tortured and devoted victims, suffering under a blind superstition, and, perhaps, perishing through our remissness, and withhold the word of life, which would point them to the cross of Christ, and unfold the wonders of redemption? What vast sums have been expended to pamper pride, and gratify ambition, and to render men more vicious and miserable?

What is it that we justly prize of the most value? On what does our present peace, or future comfort rest? Whence do we derive hope of eternal life, and felicity for ourselves and our children? Whence, but from the gospel of the grace of God? And will you withhold this heaven-born gift, this one thing needful, from those sitting in darkness, and in the regions of the shadow of death?—See that Temple dedicated to an Idol! Read the inscription: "To the UNKNOWN GOD." Behold the messenger of the Prince of Peace approach the thronged multitude. Hear his address: "Whom ye ignorantly worship, HIM declare I unto you; God, who made the world and all things therein, seeing he is Lord of all, dwelleth not in temples made with hands." Hear

him unfold to these idol-worshippers the mysteries of redeeming love, and point them to the "Lamb of God, who taketh away the sins of the world." See them forsake their dumb idols to serve the living God! Hear them cry, "JESUS, thou son of David, have mercy on us." See the *soul*, once polluted by paganism, now *washed* in the blood of the Redeemer, and *sanctified* by the Spirit of God, winging its way to the heavenly world, and joining the celestial company, around the throne of God! Hark! it "sings the song of Moses and the Lamb, and the angels shout, Glory to God in the highest."

The subject we have contemplated this evening will be our theme in eternity. Our promoting the gospel now will increase the choir in heaven: "Worthy is the Lamb which was slain, and has redeemed us to God, by his blood, out of every kingdom and nation."

How glorious and astonishing the scene, when Christ shall appear and his redeemed with him! How animating the thought, that so many thousands, and thousands of thousands, of the race of fallen man, now polluted with sin, shall then be found in peace and without spot! How happy those who are laboring to advance the interest of religion! Soon their labor will be finished. This was Paul's hope and joy: "I am now ready to be offered up, and the time of my departure is at hand; I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the righteous Judge will give unto me, in that day, and not only unto me, but unto all them who love his appearing."—Happy are all those who have improved the day and means of grace; repented of their sins in the land of hope; and returned to God by Christ. To them death will be unspeakable gain. Their difficulties, temptations, and dangers, fears, and conflicts; their painful labors and afflicting sufferings will be no more—No more shall they be vexed with sin; the springs of grief will be for ever dried up, and God shall wipe away all tears from their eyes.

The Progress and Importance of Redemption.

THE design of redemption was formed in the eternal counsels of heaven; and, by the divine mind, it was for ever perfectly comprehended in its future progress and final accomplishment. But, though this work be perfectly surveyed at once by the mind of God, it can never be surveyed in the same

manner by the most enlarged capacities of created beings. The design of redemption has been gradually announced to rational creatures from the commencement of their existence; and in its progressive accomplishment, it is constantly unfolding to their attention and admiration. As this work, neither in its design nor accomplishment, can be wholly seen by finite minds, it must be viewed by created be-

ings in its parts and progress. By attending to several periods in the progress of redemption, a clearer sight and a deeper sense of this great work of God may be produced in our minds. In dividing the progress of this work into several periods, we may notice,

1. What God wrought for the redemption of his people, from the first promise of the Saviour unto the calling of Abraham. As soon as the first parents of mankind had sinned, and exposed themselves to the pains of endless death, God appeared and promised the Saviour. In this promise God engaged that the designs of Satan should be defeated; and that the Saviour and his people should prosper and triumph over their enemies. Sacrifices, that were typical of the sufferings and atonement of Christ, were appointed. Through faith in the Redeemer, Abel and his religious services were accepted, while Cain and his services, for his unbelief, were rejected. By an unusual effusion of divine influence, in the days of Enos, men began in an unusual manner, probably in public assemblies, to call upon the name of the Lord. The eminent piety of Enoch, his preaching and prophecies with his wonderful translation, were great events in this early age of the Church. Though the prevailing wickedness, which existed in the increasing numbers of mankind, induced God to bring a flood upon the earth, yet Noah and his family, from whom the promised Saviour was to proceed, were preserved in the ark. After the flood, God accepted Noah's religious services, made him prom-

ises of great blessings, renewed his gracious covenant, and gave the rainbow for a token of the covenant. Before his death, Noah uttered a prediction respecting his sons, which has been fulfilling in their posterity during the successive ages of the world, unto the present day. God frustrated the impious design of the builders of Babel, by confounding their language, and by their dispersion over the face of the earth. The great things, which God wrought for his people during this period, consisted in divine promises and predictions; in producing and preserving real piety in the hearts and lives of his children; in his approbation and acceptance of the righteous; and in his displeasure against the wicked. By these instances of the divine conduct, God displayed his purposes respecting the Redeemer and his people, and afforded an evidence and an earnest of what he would do in future ages, for their salvation, and for the destruction of their enemies.

2. Another period, in the progress of redemption, extends from the calling of Abraham to the rejection of Israel. When God called Abraham, he made a renewed and enlarged promise of the Redeemer. In his family were preserved the true knowledge and worship of God, while error and wickedness prevailed in other families and nations. God often renewed his covenant with Abraham, and gave him repeated expressions of his special love and favor, while he displayed his righteous displeasure against his enemies, in the destruction of Sodom and Gomorrah. To Isaac and Jacob, God

revealed himself as their God and Saviour. By his wonderful providence in sending Joseph into Egypt, He preserved his people; and, with the prophecies of Jacob respecting the twelve tribes of Israel, more fully disclosed his great design of redeeming mercy. By the hand of Moses, God performed wonders of mercy and of wrath for his people in Egypt, at the Red Sea, and during their travels for forty years in the wilderness. By what was then done, as well as by the promises and predictions, which he made by Moses, God more fully revealed his designs respecting the character and the appearance of the Redeemer and the redemption of his chosen people. In the days of Joshua, God wrought wonders in bringing the children of Israel into the land of promise, and by preparing the generation, that entered Canaan, for that important event, by their eminent piety. In the days of the judges, of the prophets, and the kings of Israel and Judah, He performed great things for his own name's sake among his people, notwithstanding their idolatry, divisions, declensions and provocations. How often did God, by attending the designs and exertions of pious kings and faithful prophets with the power and grace of the Holy Spirit, instruct, humble, forgive and comfort his people! At length, for their wickedness they were carried into Babylon, where they were chastised and instructed, until they were prepared for their promised restoration. The Holy Spirit was then given in a very gracious manner; and they were excited, assisted, and en-

couraged to return to their own land and to rebuild the temple. The ancient people of God no more relapsed into idolatry, and were no more carried into captivity, before the appearance of the promised Saviour. The writings of the ancient prophets were completed; and God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, was next to speak in the last days by his Son, whom he appointed heir of all things; by whom also he made the worlds. In the meantime, he effected such changes and accomplished such purposes in heathen kingdoms and nations, as prepared the way for that great and joyful event.—The birth of the Saviour, his ministry, crucifixion, resurrection, his commission to the apostles, his ascension into heaven, the effusion of the Holy Spirit, the preaching of the gospel to the Jews, the repentance and conversion of thousands, who had been concerned in rejecting and murdering the Lord of glory; were events, which shook not the earth only, but also heaven.—Though many of the Jews were converted, they generally rejected the offer of salvation; and for their impenitence and unbelief they were rejected from the special presence and favor of God. The divine conduct towards the family of Abraham, until their rejection, will ever constitute a most interesting and instructing period in the history of redemption.

3. Another period in the progress of redemption extends from the rejection of Israel unto the beginning of the millennium.—Before the ascension of the Sav-

iour, he commissioned his ministers to go into all the world and preach the gospel to every creature. Having begun their ministry at Jerusalem with courage and success, they were soon set to the Gentiles; and they were instructed and influenced by the Spirit and providence of God, to preach the glad tidings of salvation to every nation. During the ministry of the apostles multitudes of sinners were converted, many churches were formed, pastors and teachers ordained, the gifts and graces of the Holy Spirit bestowed, and believers were eminent for their piety and their happiness in communion with their Saviour and their Christian brethren. In the days of the apostles and in several succeeding centuries, an high degree of purity in doctrine and practice generally existed in the churches, with severe afflictions and distressing persecutions. Afterwards errors, declensions, corruptions and apostacies succeeded. Yet there were frequent effusions of the Holy Spirit, with revivals of piety in the churches, and exertions for spreading the gospel. But among the professors of Christianity, the fervor of piety, with the purity of doctrine, gradually declined, until the delusions and iniquities of the popish apostacy prevailed, and acquired the ascendancy in the visible kingdom of the holy Redeemer. Yet during all the darkness and wickedness of that gloomy period, God preserved faithful witnesses, though they were greatly hidden and depressed until the reformation. Then the power and grace of God were displayed in giving knowledge, courage and success to the reformers; while

darkness and distress attended their enemies. Since the reformation, persecutions, declensions and revivals have been experienced among the protestants. Many infidels and errorists have appeared with great boldness and impiety in avowing and publishing their sentiments, and in their designs and exertions for the destruction of Christianity. Though their confidence has nearly equalled their impiety; yet their efforts, in the wonderful providence of God, have been made to promote the cause they desired and labored to destroy. During the last century the enemy arose against the church like a flood; but the Spirit of the Lord erected a standard against him. God gave his people a spirit of prayer.— They earnestly sought his face, and he heard their cries. By pouring the vials of his wrath upon wicked kingdoms and apostate churches; by reviving the hearts of his ministers, and by the conversion of many sinners, God has, within a few years, confirmed his inheritance, when it was weary. He has diffused doctrinal knowledge and religious intelligence among the churches. He has strengthened and encouraged his people to make exertions for the enlargement and prosperity of his kingdom. In his providence respecting the civil, commercial and literary interests of mankind, God has made a wonderful preparation for the accomplishment of his glorious purposes respecting Zion. By the exertions of Missionaries, the general distribution of the sacred scriptures in Christian nations and families, and their translation into the va-

rious languages of the heathen, God is sowing the seed of divine truth over the face of the whole earth. This seed shall be watered and made to spring and to flourish, and bear an abundant harvest by a plentiful shower of Divine influences. "The wilderness shall be as Eden; and the desert as the garden of the Lord." From what God has lately done, and from what he is now doing, there is great reason to believe that the unusual designs and exertions, which will immediately precede and introduce the millennium, have already commenced. While he is destroying his most obstinate and hardened enemies by terrible judgments; and while he is bestowing great and special mercies upon his humble and faithful friends; we may be assured, that the time to favor Zion, yea, the set time is come. It does not appear unreasonable to believe that the light, which God is now causing to shine upon his people, both by his judgments and mercies, is the dawn of that bright and joyful day, in which the earth is to be filled with the knowledge of his glory.

4. From the beginning of the millennium unto the final judgment, there will exist another important period in the progress of redemption. After the millennium may be said to have begun, no doubt its progress towards its greatest perfection and glory will be gradual. If this period be yet begun, it is but in its preparatory operations.—Though God has long been preparing for the future glory of the church, he has but lately shown his people what he has been doing; and he is now showing his

people how much is yet to be done. And, indeed, how many luke-warm and apostate churches are to be destroyed; how many wicked kingdoms to be subverted; how many blind and scornful infidels and errorists are to be silenced and confounded; how many unjust and haughty rulers and oppressors of their fellow men are to be humbled and punished; how much darkness and delusion to be dispelled from the earth; how many ministers to be called, instructed and prepared for their labors; how many divisions and controversies and anti-christian institutions, that weaken and perplex the real friends of the Saviour, are to be removed; what power and mercy are to be displayed for the instruction, conversion and restoration of the children of Israel; how many able and faithful ministers and servants of the Lord Jesus Christ are to finish their labors and sorrows; and, oh, how many of our fellow-creatures are to complete the measure of their sins and to sink under the holy wrath of heaven into remediless perdition, before Satan shall be bound a thousand years, and knowledge, holiness, and happiness fill the earth! But he shall be bound and no more deceive the nations, until the thousand years be fulfilled. By the spirit of prophecy, the beloved apostle has said—"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a

seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled ; and after that he must be loosed " a little season." By the same spirit the beloved Daniel has said—" The kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom ; and all dominions shall serve and obey him." After the church shall be raised to its future glory, and shall have enjoyed a thousand years of enlargement and prosperity, it is plainly predicted that Satan shall be loosed for a little period, and that there shall be for a short time a great and rapid prevalence of error and wickedness. By such an event much instruction will be given and important purposes be answered. However, it is certain the millennium will advance and be perfected, the impious apostacy will succeed, and the way be prepared for the Lord Jesus Christ to come in his glory, with all the holy angels to bring the nations to the final judgment.

5. The judgment of the great day will constitute the final period in the work of redemption. The Lord Jesus Christ is appointed the supreme and final Judge of all mankind. " He shall descend from heaven with a shout, with the voice of the arch-angel and with the trump of God ; and before him shall be gathered all nations." He will then " bring every work into judgment with every secret thing, whether it be good or whether it be evil. For we must all appear before the judgment-seat of Christ, that

every one may receive the things done in his body, according to that he hath done, whether it be good or bad." To effect the purposes of the final judgment, a much longer time than a day of twenty-four hours will be necessary. And it is supposed, with some degree of probability, that several thousand years will be employed in judging the world. In this transaction a perfect account of the thoughts, desires and actions of every person will be given with all his trials, afflictions and enjoyments. There will also be given an account of the designs, and conduct of God respecting every rational creature. From such an account the divine character will appear, in all things, most excellent and glorious ; and the righteous will be prepared and excited to rejoice in God with all their heart, and to praise and exalt and glorify the holy and blessed Redeemer for ever. Through the riches of divine grace in Jesus Christ they will be justified and received into heaven, where they will be perfectly blessed in the full enjoyment of God to all eternity. But when the wicked shall be brought into judgment, they will be filled with shame and terror. When condemned, they will be silent ; and be able to say nothing against the infliction of that punishment, for which they will be fitted by treasuring unto themselves " wrath against the day of wrath and revelation of the righteous judgment of God, who will render indignation and wrath, tribulation and anguish unto every soul of man that doeth evil." When Satan with all the fallen angels and wicked men

shall be cast into hell; and all the righteous shall be brought into heaven; then the work of redemption will be completed. And then God will for ever show his wrath and make his power known upon the vessels of wrath fitted to destruction; and he will make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory.

Having noticed several periods into which the progress of redemption may be divided, it is now proposed to offer several considerations respecting the importance of this great work of God.

1. All things were created in reference to the work of redemption. Though we might be assured from the perfections of God, that he had some great and good design in his works of creation, yet this design could never have been known by creatures, unless it were revealed. But in the volume of divine revelation we are plainly taught that all things were created for the Lord Jesus Christ. It is written,—“For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him.” As all things were created for the Redeemer, they must have been created in reference to the redemption of his people. And it is expressly declared that he is “head over all things unto the church, which is his body, the fullness of him, that filleth all in all.” Since in the creation of all things God had reference to the redemption of

his people, this object must be of the highest importance. Hence God speaks of redemption, as a much greater object than creation. He says by Isaiah, “Behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing and her people a joy.” The works of creation are not seen in their proper design, connections and consequences, unless the work of redemption be considered and understood. The motive of any design or exertion shows the importance of what is proposed and performed for its accomplishment. But the means are of small importance compared with the end, which they are used to accomplish. Hence the creation of all things is not to be remembered, nor come into mind, when compared with redemption, which God had in view when he made all things. The excellence and importance of creation arise from the greater excellence and importance of redemption. How important then is the work of redemption, since, in reference to this work and as the means of its accomplishment, God created the multitudes of beings, that he has brought into existence!

2. God governs all things so as to subserve the redemption of his people. The work of God in governing all his creatures and all their actions is more wonderful and perplexing in the sight of men than the work of creation. The conduct of God towards the first parents of mankind has been very confounding

to their unholy descendants.—How surprising has been the divine conduct towards individuals, families and nations! What revolutions, convulsions, distresses and crimes, have afflicted the children of men in all ages! From the beginning God has been overturning, overturning and overturning, the schemes, pursuits and interests of all the nations and families of mankind. And still the nations of the earth are in constant commotion. Without divine instruction, who could ever discover, in these scenes of darkness and woe, the least design, order, wisdom, or goodness? Yet unless we deny the dominion and the agency of God in the dispensations of his providence, we must believe that all his dealings, with the nations and families of mankind, are the result of an eternal purpose, accord with the most perfect order, and are effected in infinite wisdom and goodness. If all these events subserve the work of redemption, a true knowledge of this work will spread light and beauty over all the scenes that pass before us in this dark vale of tears. When the seraphim beheld the glory of the Redeemer and of his kingdom, they cried—"holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." As the work of redemption is glorious, so it spreads a glory over all the designs and conduct of God in his providence; for all the dealings of his providence subserve the redemption of his people. To the church the Redeemer says, by Isaiah—"I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia

and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life." In his word God assures his people, that the most affecting and distressing events of his providence are ordered for their benefit. Indeed, we are taught that all things are so governed, as to promote and complete the redemption of his people. The wonders of divine providence, as viewed in themselves, are lost in view of redemption; which God is accomplishing by all his conduct towards the nations and families of mankind in all ages of the world.

3. God will finally dispose of all things, so as to produce a proper exhibition of the importance of redemption. When the judgment shall have passed, and the characters and conditions of all rational creatures shall be decided for eternity, it will then be seen that in all things the Redeemer has the pre-eminence. As the Redeemer of his people, he will then appear to be "all in all." He will be seen to be, through the redemption of his people, "the Alpha and Omega, the beginning and the ending, who is, and who was, and who is to come, the Almighty." The divine counsel and agency, in devising and effecting the work of redemption, will be the object of the attention and admiration of all rational creatures for ever. Redemption will appear to have been the great object, which God regarded and pursued in all the wonders of creation and providence; or rather, it will appear as the only work of God. All his designs and actions with all

their effects will be seen to be but parts of this greatest and best work. In his final disposal of all things, God will so exhibit this work, as to show that he created and governed the universe in reference to the redemption of his chosen people.

4. By the redemption of his people God designs to give the most perfect exhibition of his own perfections. He created all things by Jesus Christ, to the intent that now unto principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord; we are also informed that he saves his people, "that in the ages to come he might show the exceeding riches of his grace through Christ Jesus." It is also declared to be done "to the praise of the glory of his grace," and "to make known the riches of his glory." It is then evident that God will, by the redemption of his people, give the fullest and brightest exhibition of his character. By their redemption, in its design, connections and consequences, God will manifest both his greatness and goodness. He will manifest the greatness of his knowledge and wisdom in concerting the purpose of redemption. He will manifest the greatness of his power in creating, preserving and governing all things, so as to complete the purpose of his knowledge and wisdom. And his knowledge, wisdom and power will be seen to have been under the direction and influence of unbounded goodness and sovereign mercy, when his people shall be formed

into vessels of mercy and fitted for an exceeding and eternal weight of glory. In the redeemed people of God will be seen the brightest ornament of his unbounded perfections. Again,—

5. The redemption of his people affords the Supreme being the most perfect gratification of his infinite benevolence. When God formed the purpose of their redemption, he knew how much must be done and suffered for its accomplishment. He knew that his own character would be tried in the most thorough manner. He knew that the eternal and unbounded treasures of his knowledge, wisdom, power, goodness, justice and mercy must be freely opened and bestowed upon his people, for their complete redemption and eternal preservation and advancement in knowledge, holiness and happiness. And God was induced to form the plan of redemption, because his people would for ever require the increasing exercise and expression of his eternal and unbounded benevolence. In forming the design of redemption God exercised and gratified his perfect goodness. For the sake of his goodness he gave his Son to come into the world and to die on the cross, that he might atone for the sins of his people. For the sake of his goodness he promised and he bestows the Holy Spirit for their instruction and sanctification. For the sake of his goodness he will bring his people into the kingdom of glory. And then they will be prepared to receive and enjoy the ever-increasing expressions of his loving-kindness and tender mercies. Whatever God shall have done for his peo-

ple, each successive period of eternal duration will demand a renewed and enlarged expression of his unbounded goodness and mercy for their preservation and advancement in knowledge, holiness and happiness. God will never have occasion to turn from his redeemed people for the purpose of forming a new design and of preparing other objects for the gratification of his eternal and perfect goodness. The happiness of God consists in the fullest gratification of his benevolence. And since his people will afford an opportunity for this greatest and best of purposes, they will for ever remain the beloved objects of his highest delight and most perfect enjoyment. An object of no less importance than the fullest gratification and most perfect blessedness of the greatest, wisest and best of beings, who is the Creator, Preserver and Governor of all things, will be accomplished by the redemption of his people.



The revealed purposes of God, the foundation of Prayer.

WITHOUT the instructions of revelation, there is much natural evidence that God has formed some purposes respecting his own conduct and the creatures he has caused to exist. His knowledge, wisdom and goodness require us to believe that he intends to accomplish the most important and benevolent purposes, by the creation, preservation and government of his creatures. But though reason teaches this, we could never know by its light a-

lone, what purposes he has formed. We find ourselves in existence, and see around us such objects and events, as attract our attention and engage our feelings. From tradition and history we learn what has occurred in former years and in distant parts of the world. But the most perfect knowledge of past and of present events cannot remove the dark veil which is thrown over futurity. We could not have foreseen what occurred the last year among the nations and families of mankind; nor can we now determine what will occur, within a year from the present time, either to ourselves, or to any of our fellow-creatures. What opinion, then, or conjecture can we form respecting the events, which will exist on earth during the successive periods of futurity? We may believe that He who has created, will still preserve and govern the world. We may believe that his counsel shall stand; and that he will do all his pleasure. But we cannot know what he has counselled, nor what he will do, further than he has revealed his designs. It is to divine revelation we are indebted for the knowledge of what God has designed and of what he will yet accomplish, among the nations and families of the earth. In the Holy Scriptures He has revealed some of his most important purposes.

1. God has revealed his purpose to bind Satan a thousand years. In the Scriptures Satan is called the god of this world. The errors and delusions, the wickedness and misery, which have prevailed among mankind in all past ages, are to be ascribed, as means, to his subtle and

malicious influence. He tempted and destroyed the first parents of the human race. He provoked David to number Israel. He accused and afflicted Job. He stood at the right hand of Joshua, the high-priest, to resist him. He tempted the Lord Jesus Christ, when he was on earth. He led Judas to betray the Saviour. And when Satan desired to have Peter, that he might sift him as wheat, he moved him profanely to deny his Lord and Master. Satan also filled the heart of Annanias and Sapphira to lye unto God. Paul says, "He blinds the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." And he represents Satan, as working "with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness." Peter informs Christians—that their "adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." By John the Spirit says—"There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, *who deceiveth the whole world*: he was cast out into the earth and his angels were cast out with him." And he adds—"Woe to the inhabitants of the earth and of the sea! for the devil hath come down unto you, having great wrath, because he knoweth that he hath but a short time." From what is taught in the

Scriptures respecting Satan, it is evident that he has great influence in tempting, deceiving and destroying human beings. He has raged and fought with great violence against the Saviour and his people. But God designs that he shall be confined and prevented from deceiving the nations. For John says—"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years be fulfilled." The future confinement of Satan, who has, in all past ages, excited the children of men to wickedness and violence, is one of the important purposes, which God has revealed in the Holy Scriptures.

2. God has revealed his purpose to destroy every false system of religion. There is reason to believe that there has never existed any nation, which was wholly destitute of religious opinions and services. Yet, as all mankind, by nature, hate and reject the knowledge, service and worship of the living and true God, most nations have formed and established the most false and foolish opinions on religious subjects. And their religious practices have been no better than their opinions. The apostle declares that men, "professing themselves to be wise, became fools, and changed the glory of the incorruptible God into an image made like to cor-

ruptible man, and to birds and four footed beasts and creeping things." When it is considered that the children of Israel, after all the wonders they saw in Egypt and at the Red Sea, within forty days after God had appeared and given the law at Mount Sinai, and they promised to obey all his commands, made and worshipped the golden calf; it may well be supposed that there can be no opinions too absurd, and no practices too wicked for mankind to adopt and maintain under the profession of religion. Such nations, families and individuals, as have not been favored with the word and Spirit of God, have exceeded what could have been supposed, or can easily be believed, in the folly, cruelty, obscenity and impiety of their religious ceremonies. They have made and worshipped idols in the form of men, of birds, of beasts, of serpents and filthy monsters. Parents have burnt their children in the fire, as an offering to their idols. And in a similar manner many devotees of false worship have destroyed themselves. In all past ages and in almost all nations such has been the religion, which has prevailed among mankind. The religion of the greater part of the world is no better at the present time. At least one half of the millions, who now exist on earth, are heathens. And there are nearly as many Jews and Mahometans, who are professed and bitter enemies to Christianity, as there are nominal Christians. And they are in as bad a state as the heathen nations. In those parts of the world, in which the gospel is preached and professed, there

are some pretended atheists and many real deists. Among those who profess to believe the Scriptures, there are many, who deny the character and government of God, the character and mediation of Christ, and the character and influence of the Holy Spirit. If we take the light of divine truth for our guide, we shall be led to believe that such religious opinions and practices, as imply a rejection of the living and true God, and the Lord and Saviour Jesus Christ, are adopted by the greater part of the nations and families, where the gospel is preached. All the rest of the world lies in total darkness and wickedness. Nor would there be the smallest foundation to hope for any amendment in the religious condition of mankind, were we not favored with the revealed purposes of God. But he has declared that "he will destroy the face of the covering cast over all people, and the veil that is spread over all nations." When Satan shall be bound, that he no more deceive the nations, all fatal errors and delusions on religious subjects will cease. And from many declarations, which God has made, it appears that he intends to destroy from the earth every false system of religion.

3. God has revealed his purpose to destroy every anti-christian community. Mankind are formed into numerous communities, which are established and maintained for civil, religious, commercial, and literary purposes. But the civil communities, which exist among men, are the most important; and they comprehend, under various

divisions and governments, the whole human family. Almost all the civil establishments, that have ever existed in the world, have been hostile to the character and the government of the only living and true God. Fame, wealth, conquest and dominion have been the principal objects of civil rulers and their subjects. To gain these objects they have made the earth a field of blood, and filled the world with violence. They have, therefore, been in a state of enmity and rebellion against God and his holy kingdom. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder and cast away their cords from us." This is a correct description of the feelings, designs and exertions of almost all the civil communities that ever existed. And it would be difficult to determine how many of the civil communities, that now exist, are not guilty of such designs and practices, as amount to a public rejection of the supreme authority and government of the true God and the Lord Jesus Christ. It is certain that there are but few civil communities, that do, in their public transactions, either fear God, or keep his commands, or honor the King of Zion. And it is equally certain that most kingdoms and nations, with their civil rulers, do, in their civil, commercial and military concerns, injure and oppress their fellow-men and transgress the requirements and despise the authority of the Supreme being.—Every act of wickedness, wheth-

er it be committed by individuals, or by communities, is an offence against God, and excites his displeasure. If civil officers, magistrates and legislators, or if military commanders, when they are engaged in public affairs, profane the name of the Lord, or pollute the Sabbath, or swear falsely, or do injustice to individuals, or to communities, they sin against God. And so far as the individuals, that compose a civil community, approve and follow the sins of their rulers, they partake of their wickedness. Now it is certain that God does address nations in their public capacity, and requires that they repent of their offences, honor his Son and obey his commands. And he does as plainly threaten to punish and destroy nations, as individuals, for their sins. He does also promise to pardon and save penitent and obedient communities, as well as individuals. Though it be, in some degree, difficult to determine what constitutes such a character and conduct in a nation or people, as will prove their destruction; yet it is certain and plain that God will destroy every anti-christian community. He, who is King on the holy hill of Zion, has said, "I will declare the decree: the Lord hath said unto me—'Thou art my Son; this day have I begotten thee. Ask of me, and I shall give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.'" It is then said—"Be wise now, therefore, O ye kings: be instructed ye judges

of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son, lest he be angry and ye perish from the way, while his wrath is kindled but a little." Since this advice and warning are given to the kings and judges of the earth, in view of the Redeemer's exaltation, and of his complete destruction of heathen nations, we may justly conclude the address applies to nations, who are represented by their rulers, and not merely to civil rulers, as individuals. And the passage warrants the opinion, that such civil communities, as refuse to honor and obey the Lord Jesus Christ, who is the head over all things unto the church, God intends to destroy. This opinion is firmly supported by what God has said by the prophet Isaiah. By him God says to the church—"The nation and the kingdom, that will not serve thee, shall perish; yea, those nations shall be utterly wasted." Daniel predicted the same event in these words—"The God of heaven shall set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever." We know that God has already destroyed many kingdoms and nations for their sins. And from what he has said, we are assured that he intends to destroy every anti-christian community that exists on the earth. Such kingdoms, nations and states, as are anti-christian in their character, designs and conduct, will be wholly destroyed; unless they repent of their wickedness and

honor and obey the King of Zion. For God has revealed and published such a purpose by his holy prophets.

4. God has revealed his purpose to fill the whole earth with the knowledge of his glory. To effect this purpose the glory of the divine character, as it is revealed and displayed in the gospel, is to be known and loved through the world. The errors and delusions, the wickedness and violence, which have so long and so greatly prevailed, are to cease from the face of the earth. This important purpose God has revealed. And it is recorded in every portion of the Holy Scriptures. God said to Moses—"As truly as I live, all the earth shall be filled, with the glory of the Lord." By the Psalmist it is written—"All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee." He says of Christ—"He shall have dominion also from sea to sea, and from the river unto the ends of the earth. All kings shall fall down before him; all nations shall serve him." By Isaiah God says—"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." By Daniel it is written—"The kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him." By John we are informed, that when "the seventh angel sounded,

there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." We have mentioned but a small number of the predictions and declarations, that are found in the Scriptures, respecting the future enlargement and glory of the Redeemer's kingdom on earth. But from what we have mentioned, it is evident that God intends to fill the earth with knowledge, holiness and happiness.

There can be no good reason to deny or to doubt the complete accomplishment of the purposes, which God has formed and revealed in the Holy Scriptures. But it may be doubted, and even denied, that these divine purposes lay any proper foundation for prayer. It is easy, however, to show that such persons, as have been most eminent for piety and devotion, have, in many instances, founded their prayers on the purposes of God. David was excited and encouraged by the divine purposes, which were declared to him by Nathan, to pray unto God with great freedom and fervency. For in praying unto God, he said, "And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said. And let thy name be magnified for ever, saying—The Lord of Hosts is the God over Israel: and let the house of thy servant David be established before thee. For thou, O Lord of Hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house; *There-*

fore hath thy servant found in his heart to pray this prayer unto thee." It was the gracious purpose which God had formed and revealed, that laid the foundation for David's requests. And the accomplishment of the divine purpose was the sum of what David desired and asked of God. When Daniel understood what God had designed and what he had foretold by Jeremiah, respecting the restoration of Israel from the Babylonian captivity, he was greatly engaged in praying for the accomplishment of that important purpose. This is the account, which he gives in the ninth chapter of the Book, which bears his name. "In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans; in the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. *And I set my face unto the Lord God, to seek by prayer and supplications, fastings, and sackcloth and ashes."* The divine purpose was the foundation of Daniel's humble and successful supplications. It was, in full view of the divine purposes, that the Lord Jesus Christ, before his death on the cross, prayed that God would save all whom he had given to him in the covenant of redemption, and had determined to save in his eternal counsels. Besides, the people of God in all ages have prayed for the accomplishment of the purposes, which he has formed and has revealed by

his holy prophets. Yet it is sometimes supposed that there can be no good reasons for offering prayers to God that he would do what he has determined and will certainly perform. Indeed, some have supposed, that the doctrine of the divine purposes destroys every motive and encouragement for praying to God for any favors. Yet it appears from the conduct of David, Daniel, and the Lord Jesus Christ, that they founded their prayers on the holy, sovereign, and gracious purposes of the Supreme Being. And for their conduct in this respect they had, without any doubt, the wisest and best reasons. There is also abundant evidence that the people of God, at the present day, derive their greatest encouragement and confidence in their prayers from the purposes, which God has revealed, and which have been mentioned in this paper.

A. L.



TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

Should the following paper, in your opinion, be calculated to promote that laudable zeal, for a reformation in morals, which has of late made its appearance in different parts of our country, you are at liberty to make it public.

GOOD morals are so inseparably connected with the Christian religion, that no person, who is a friend to the latter, can be an enemy to the former. Nor, if we consider that vice is the parent of misery, and that "*the wages of sin is death,*" can we look with indifference upon the benevolent efforts, which some of the most respectable men in this and several other States in the Union, are now making to suppress

vice. Have not the friends of order too long remained inactive? "*The floods of ungodly men,*" it is true, "*have made them afraid.*" And they have long been lamenting the degeneracy of the times, and wishing most sincerely for a reformation; but it seems never to have occurred to them, that they must *wrestle for the blessing.* In the mean time, iniquity has been uniformly pursuing its purposes and gaining ground. "*When men slept the enemy came and sowed tares.*"

By those open acts of wickedness which are daily perpetrated among us with impunity, *the Holy One of Israel is provoked;* and our distressed country is now experiencing the effects of his righteous displeasure. Come then, men and brethren of all denominations, let us combine together, let us act in concert, let us make a united effort. "Vice is a cowardly thing, it will soon shrink before those that boldly oppose it." Let us make a bold attack upon a monster that is preying upon the vitals of society; a monster that has robbed many a man, who once had fair prospects of health, property, respectability and usefulness; a monster that is doing more mischief in this country than the pestilence and the sword both together; a monster that will never discontinue his ravages until the friends of good order come forward with one consent to arrest his progress. Shall we then remain at ease? Shall we say with the sluggard, *Yet a little sleep, a little slumber, a little folding the hands to sleep?* How many unhappy sufferers are calling for such relief as we have it in our power to afford! And shall we be unconcerned spectators of their distresses? Behold in yonder cottage an unfortunate mother; though bred in ease and prosperity, she is now destitute of almost every earthly comfort. Her eyes, that once sparkled with beauty, have lost their brightness; her countenance, that once was fair as the moon, is now dejected and forlorn. A victim of accumulated sorrow, she sits with her children around her, shivering with the cold. A few sticks, which they gathered in their arms while the storm was ap-

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preaching, is all the fuel they have provided. If any of them are indisposed, they have not the means of procuring those cordials which people in better circumstances are in the habit of using to alleviate their pains and recover their strength. Nor is the unhappy mother always able to supply her children's wants when they cry for bread. But this is not all. Yonder comes the father, whom Providence has placed as a guardian over this suffering family. But in vain do they look to him for supplies. Empty-handed he returns to his half-starved children. With a countenance like that of a demon of darkness, he alarms their fears, and aggravates their woes, by a torrent of profane and abusive language. Let none pronounce this mere painting, nor idle preaching. The truth is, there are many wretched mothers, who, with their offspring, know by sad experience, that such scenes, as have here been described, are *realities*.

Let men of refection and sobriety, then, ask themselves, if there is not something which they can do to alleviate the distresses of such unhappy sufferers. Is there no way to reclaim the authors of this mischief? Can they not be prevailed on to abandon those habits of intemperance and idleness from which it originates? If not, let us turn our attention to the rising generation. For them it is presumed something may be done. There is every reason to believe that our earnest solicitations and friendly remonstrances will save some at least from falling victims to those destructive vices, which have already reduced thousands to poverty, infamy and wretchedness. That the torrent of immorality, which threatens to deluge our country, may, by well-conducted and benevolent efforts, be checked, no one, it is presumed, will deny. That the evils which have come upon us are so inveterate as to exclude all hope of reformation, cannot yet be admitted. It will be soon enough to admit that mortifying conclusion, when every remedy, which human wisdom can devise, has been tried, and found ineffectual.

To bear a decided testimony a-

gainst the moral evils that are prevalent among us at the present day, it is proposed that all honest, sober men associate together, as they may thus accomplish incomparably more than they can in their individual capacity.

Should any objections be started against the above proposal, my only reply is,

Si quid novisti rectius istis
Candidus imperti ; si non, his utere
mecum.

"If you know of any better plan, be candid enough to mention it : if not, join me in this"

MALANCTHON.



Fourth Report of the Connecticut Bible Society.

To the Connecticut Bible Society, the Directing Committee respectfully submit the following Report :

To carry into effect the great objects of the society has employed the unremitting exertions of your committee.

In laying before you an account of their proceedings the past year, they have the satisfaction to state that those exertions have been attended with as great success as could be reasonably expected. Considering the infant state of the society, much has been done towards supplying the destitute with the word of eternal life. The objects of the society's beneficence in this state, so far as they have come to their knowledge of the committee or their agents, have been supplied ; and the word of salvation has also been sent to many of the destitute in other states. This precious gift has been received with gratitude—the hearts of many of God's children have been refreshed, and sinners, who have reason to hope, have been brought to a sense of their guilt and danger.

Of the bibles distributed in New-Connecticut, pleasing accounts have been received, not only of their grateful reception, but that in several instances they have apparently

been accompanied with the divine blessing. A missionary residing in that state makes the following remark—"In my last tour I found several persons who were supplied with bibles by Mr. Badger and myself to be under serious impressions, and therefore grateful for the precious gift." This must afford peculiar encouragement to those by whose liberality this inestimable treasure has been sent to them.

To supply the poor of this state is considered a primary object. But the benevolence of the society will not end here. It embraces the destitute in the wilderness as well as in the city; in the various and distant parts of our land, and in other lands so far as the funds of the society will admit.

Since the last meeting of the society there have been distributed 2341 bibles. Of these, 200 have been sent to the Oneida Bible Society for distribution; 200 to the Ohio Bible Society; 200 to the Bible Society in Orange County, state of New-York; 200 to the Vermont Bible Society; 300 to the Rhode Island and Missionary Society; 50 to the Genesee Missionary Society; and 387 to agents in this state.

The whole number distributed since the formation of the society is 7644.

Though great relief has been afforded to individuals, yet but little has been done toward supplying the wants of the numerous poor in the new settlements. Their constant and earnest request is for more bibles.

Your committee lament that the work of printing the holy scriptures, in the various languages of the East, should be retarded by the burning of the printing types and paper at Serampore.

God has wise designs in this event; one of which it is conceived may be to try the faith and patience of his children, and stimulate them to new exertions. Toward repairing this loss your committee have voted to remit to them 500 Dollars. This coming within the views and objects of the society, the committee not only felt themselves authorised, but under the strongest obligations to do,

By this gratuity, and the bibles which have been purchased in the course of the year, your funds are nearly exhausted, and further exertions are necessary to answer the benevolent designs of the institution. They are confident these exertions will be made by the friends of religion. The silver and gold are the Lord's; the hearts of all men are under his control. Christian benevolence will increase in proportion as it is seen that the objects of the society are extended, and their opportunities for doing good are multiplied.

The treasurer will lay before you a statement of the funds of the society. From this statement the society will see that many generous donations have been made to the institution: and in addition to these the committee feel it their duty gratefully to notice the services of the agents of the society in the state, and also of other persons, which have aided the funds of the society.

The committee congratulate the society and all the friends of Zion on the exertions which are made by the influence of bible and missionary societies in this and other countries to distribute the holy scriptures, to translate them into various languages, and accompany them with the ministry of reconciliation. The British and Foreign Bible Society have astonished the Christian world by their efforts in translating and distributing the bible. In the last year they expended more than 1460,00 Dollars. Since its formation which is about nine years, they have distributed more than 430,000 bibles and testaments. Their views are directed to every part of the world. That society has given birth to numerous auxiliary societies throughout Great-Britain and her dominions. Its benign influence has reached our country, and called up the attention of Christians to form similar societies. The flame of love to God and perishing souls has spread from one end of our land to the other; excited the warmest gratitude to God for the blessing of his word, and anxious desires that all may enjoy this inestimable gift.

More than twenty Bible Societies

are already instituted within the United States ; from several of these your secretary has received communications. Some of them in their infant state and without funds have requested aid. These have been furnished with bibles for gratuitous distribution, as the most eligible way in which they could be assisted, and the designs of your institution promoted.

While your committee desire to be grateful to God that the society have been able to do so much to promote his cause, it would rejoice their hearts could they have the means of doing much more. They have done as much as your funds have enabled them to do. They trust that Christian benevolence will enable the society to extend their views still further. *Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of*

God in him ? How much more forcibly must this apply when a brother needs the word of eternal life, the guide to heavenly glory ? If those who give to supply the bodily wants of their fellow men have the promise that it shall be given to them again, how much more may they expect who give to supply their souls with that spiritual food which is necessary to their eternal welfare ?

Do Christians desire and pray for the extension of the gospel and the glory of the church ? This is one of the means which God will use to hasten on this glory. And from the liberality of the Christian world to aid in this and similar ways, have we not reason to believe the glory of the church is at hand ? Surely the day dawns and the dark shadows of the night are rapidly fleeing away.

In the name of the directing Committee,

ANDREW YATES, Clerk.

OFFICERS OF THE SOCIETY.

His Excellency JOHN COTTON SMITH, President.

The Hon. JEDIDIAH HUNTINGTON, of N. London,
The Rev. SAMUEL NOTT, of Franklin,
The Rev. LYMAN BEECHER, of Litchfield,
The Rev. SAMUEL MERWIN, of New-Haven,

} Vice Presidents.

HENRY HUDSON, of Hartford, Secretary.

JOSEPH ROGERS, of Hartford, Treasurer.

His Hon. CHAUNCEY GOODRICH, of Hartford,
SAMUEL PITKIN, Esq. of East-Hartford,
The Rev. AMOS BASSETT, of Hebron,
Hon. THEODORE DWIGHT, of Hartford,
The Rev. HENRY A. ROWLAND, of Windsor,
The Rev. CALVIN CHAPIN, of Wethersfield,
The Rev. ANDREW YATES, of East-Hartford,
ICHABOD L. SKINNER, Esq. of Hartford,
The Rev. SAMUEL GOODRICH, of Berlin,

} Directing Committee.

Rev. ANDREW YATES, Clerk of the Directing Committee.

Rev. ABEL FLINT, Agent for purchasing and distributing Bibles.

ICHABOD L. SKINNER, Esq.
The Rev. CALVIN CHAPIN, and } Committee of Accounts.
HOB. THEODORE DWIGHT,

Agents have been appointed in most of the towns in the State of Connecticut for soliciting and receiving subscriptions and donations.

The Rev. Messrs. CALVIN CHAPIN, ANDREW YATES, SAMUEL GOODRICH, and ICHABOD L. SKINNER, Esq. are a Committee to correspond with those Agents, with powers to appoint Agents for the above purposes, as from time to time they may find necessary.

Payments of monies, are to be made to Mr. JOSEPH ROGERS, the Treasurer. Applications for Bibles, are to be made to the Rev. ABEL FLINT.

LIFE MEMBERS.

His Excel'cy John C. Smith, Sharon	Young Ladies Cent Society, Hartford
Hon. Jedidiah Huntington, N London	Ladies Cent Society, Fairfield
Ezekiel Williams, Esq. Wethersfield	John Hall, Esq. Ellington
Mrs. Ruth Patten, Hartford	Rev. Dan Huntington, Middletown
Mrs. Hannah Yates, East-Hartford	Henry Perkins, Esq. Lyme
Daniel Wadsworth, Esq. Hartford	Dea. Timothy Stillman, Wethersfield
John Williams, Esq. Wethersfield	Samuel Newton, Woodbridge
Thomas S. Williams, Esq. Hartford	Aaron Bradley, Hamden
Deacon Thomas Tileston, do.	Appleton Robbins, Granby
Isaac Bliss, do.	Elijah Mills, Windsor
Daniel Buck, do.	Nathaniel S. Parmelee, Goshen
Russel Bunce, do.	Charles Sherman, New-Haven
Barzillai Hudson, do.	Thaddeus Sherman, do.
Henry Hudson, do.	Mrs. Eunice Trumbull, Lebanon
George Goodwin, do.	Mrs. Abigail Ellsworth, Windsor
Ichabod L. Skinner, Esq. do.	Rev. Andrew Yates, East-Hartford
Edward Watkinson, do.	Elisha Hart, Esq. Saybrook
Joseph Rogers, do.	Elder Roswell Burrows, Groton
*Rev. George Colton, Bolton	Ladies Cent Society, North-Guilford
Mrs. Martha Colton, do.	James Frisbie, Bethlem
Mrs. Dinah Huntington, N. Canaan	Rev. Joshua Belden, Newington
*Mrs. Abigail Caswell, Kent	Dr. Solomon Everest, Canton
Miss Lucretia Woodbridge, Lyme	Amos Hosford, Esq. Berlin
Miss Jerusha Allen, Windham	Walter Mitchell, Esq. Hartford
Miss Elizabeth Seward, Norfolk	Mrs. Mehitabel Wadsworth, do.
James R. Woodbridge, Hartford	Hezekiah Belden, Esq. Newington
Rev. Azel Backus, Bethlem	Samuel Pitkin, Esq. East-Hartford
Hon. John Davenport, Stamford	Samuel Hubbard, Middletown
Joseph Battell, Esq. Norfolk	
Trustees Hale Donation, Coventry	
William Leffingwell, Esq. N. Haven	
Nehem'h Hubbard, Esq. Middletown	
Thomas Hubbard, Middletown	
Joseph Kingsbury, Ellington	
John R. Watkinson, Middletown	

Note. The foregoing names are all that were returned to the Treasurer of the Society previous to the 5th May, at which time the accounts were made up. Names of Subscribers and Donors since received, will be inserted in the next annual report,

* *Deceased.*

Society for the Promotion of Good Morals.

[On the 19th of May last, in pursuance of previous public notice, a number of respectable gentlemen from various parts of the State, met at the Court room, in Hartford. Considering the alarming increase of sundry immoralities which threaten the public happiness, they associated, as will be seen in the following Constitution.—We ardently wish success to the design; believing that no man, who is governed by the principles of patriotism or virtue, will deny his influence to suppress vices that are forbidden by the law of God, impair the civil state, destroy the souls of men, and reduce a multitude of families to abject wretchedness. Orthodox faith and good morals, are equally necessary for the supreme happiness of mankind.—We are happy in offering this Magazine as the vehicle of communication on so interesting a subject.]

Ed.

Constitution of the Connecticut Society for the Promotion of Good Morals.

THE preservation and improvement of morals, in a community, have ever formed an object of high moment in the estimation of wise and good men. For the accomplishment of this object, the subscribers have agreed to unite in an association, and to regulate their endeavors to attain it according to the following Constitution:

ART. I. This association shall be called and known by the name of the *Connecticut Society for the Promotion of Good Morals.*

ART. II. The object of the association shall be to promote good morals, and to discountenance vice universally; particularly, to discourage profaneness, gross breaches of the Sabbath, idleness, and intemperance; and especially to discourage intemperance.

ART. III. Any person, sustaining a fair moral character, shall, on sub-

scribing this Constitution become a member.

ART. IV. Fifteen members, present in any meeting regularly assembled shall constitute a quorum to do business.

ART. V. The stated meetings of the Society shall be semi-annual, on the Wednesday next following the meeting of the General Assembly; and at the city or place where said Assembly is holden, and in the court room, with the power of adjournment.

ART. VI. At the annual meeting of the Society in May, shall be elected a President, three Vice-Presidents, a Corresponding Secretary, and a Recording Secretary; and also, a committee consisting of seven persons to receive and communicate information, to arrange business for the consideration of the society at their several meetings, and to report, from time to time, the result of such measures as shall have been adopted.

ART. VII. It shall be the duty of the committee to meet semi-annually, at the court rooms in Hartford and New-Haven, at two o'clock P. M. on the day preceding each stated meeting of the society, and at such other times as shall be notified by the Chairman of the committee with the advice of any two members of the committee.

ART. VIII. The members of this society, residing within the limits of each ecclesiastical society in this state, shall meet on the first Monday in July next, and afterwards on the first Wednesday in April annually, and by adjournment from time to time, as they may think proper, and appoint a chairman and clerk; and it shall be their duty to devise and adopt such measures as they may judge most effectual for accomplishing the object of this association; to carry into effect such regulations as may be recommended by this association; and annually to report their proceedings to the society's committee.

ART. IX. At each semi-annual meeting, an address or sermon shall be delivered before the society by some person previously appointed for that purpose.

Officers of the Society for the Year ensuing.

JOHN TREADWELL, Esq. President.

HON. ZEPHANIAH SWIFT,

HON. JONATHAN INGERSOLL,

HON. TAPPING REEVE,

} Vice-Presidents.

CHARLES DENISON, Esq. Corresponding Secretary.

THOMAS DAY, Esq. Recording Secretary.

GEN. JEDIDIAH HUNTINGTON,

ROGER M. SHERMAN, Esq.

SYLVANUS BACKUS, Esq.

REV. CALVIN CHAPIN,

SYLVESTER GILBERT, Esq.

REV. LYMAN BEECHER,

MR. CHARLES SIGOURNEY,

} Committee.

☞ The Rev. Mr. BEECHER is appointed to deliver a sermon at the next semi-annual meeting.

Massachusetts Bible Society.

NUMEROUS as are the claims on the public charities, at this calamitous period, there is one too interesting to be overlooked—too urgent to be rejected. The want of Bibles among the poorer classes of people, in all parts of our country, especially in the new settlements, is so great as to call for the most serious attention. The exertions of the Bible Society of Massachusetts, while they have, in some degree, lessened the evil, have served to disclose its magnitude and extent, and to prove the necessity of still greater efforts for its removal. The frequent applications for Bibles from various parts of the Commonwealth and country, and accounts received from those places where they have been distributed, strikingly show the importance of this Christian charity. Missionaries and other agents, who have been concerned in the distribution of the books, have agreed in assuring us of the extreme want of them, and of the very grateful manner in which they have been received. In a single village many families have been found without a Bi-

ble. The proposal of a gratuitous supply has excited attention, and, in some instances, deeply affected the heart. Bibles have been solicited of a Missionary until he had none left, but the one from which he preached; and even that has been drawn from him by importunity and tears.

The poor of our own State have been the first objects of this charity; but those of other States have been sharers in it. By the Report of the Executive Committee, 1st June, 1812, it appears, that the Society, since its establishment in 1809, had distributed among the poor 3727 Bibles and Testaments, chiefly Bibles. The additional distribution of the present year will considerably augment the number, an account of which will be duly communicated to the public. In the mean time it is important to be known, that the supply of Bibles has not been proportioned to the necessities of the poor; that applications for them are still numerous; that those purchased for the present year have already been distributed; and that an addition to the funds is wanted at this time, to enable the Society more effectually to accomplish its own benevolent designs, and to meet the

wants and importunities of the destitute. With the knowledge of these facts, it is hoped, that the members of the Society will not suffer their zeal for the great object of the Institution to relax; that they will be punctual in their attendance at the approaching Annual Meeting, and in the payment of their subscriptions; and that those friends of piety and humanity, who have not yet contributed to this charity, will be present on that occasion, or avail themselves of such other opportunities as may occur, to help forward a work, that must be well pleasing to God—a work nearly resembling that of his own “ministering spirits, sent forth to minister for them who shall be heirs of salvation.”

The war, it is acknowledged, is bringing on the people various calamities, which require the mitigations of charity. Famine already threatens some of our new settlements, for whose relief, it is hoped, provision will be made. But even “a famine of bread,” is rendered more affecting and deplorable by “a famine of the word of the Lord.” The Bible teaches us, how to bear with patience, and to improve to advantage, either public or personal calamities; it administers solace to the afflicted, and hope to the desponding; it points to the path of present peace, as well as of future happiness; it is the safest guardian of Youth, and the best companion of Age; it shows us our duty and destination; it proposes the best aids, and the most impressive motives to virtue and goodness; it reveals the method and the conditions of pardon and redemption; it “contains the words of eternal life, and is able to make us wise to salvation through faith in Jesus Christ.” In imitation, then, of our blessed Lord, who “preached the gospel to the poor,” let us impart to them the Bible, to alleviate their present calamities, to soothe their present sorrows, to aid their present virtue, and to raise them to the blessed hope of life and immortality.

A TRUSTEE.

By direction of the Trustees of the Massa. Bible Society.
May, 1813.

Letter from Rev. Samuel Nott.

Franklin, May 1st 1813.

TO THE EDITOR OF THE CONNECTICUT MAGAZINE.

REV. AND DEAR SIR,

IN the letter you published in February, which I forwarded to you from my son, then at Calcutta, he said, ‘We shall write you again and many more of our friends by the next departure which will be in a few days.’

I received a letter from him the last of March, but as I was confined by sickness, it was not forwarded to you for publication. By the last mail I received another from him, which is particularly interesting, as it informs of their departure from Calcutta. I now transmit them both to you, to publish all, or in part, as you may think proper.

*I remain, dear Sir,
Your friend, &c.*

S. NOTT.

—
CALCUTTA, Sept. 21st 1812.

My dear and respected Parents,

I can now inform you that through divine goodness I am restored to perfect health, and have the prospect of its continuance.

When my fever left me I was extremely weak, but my restoration has been rapid, and I am now allowed again to be transacting the business of life. May God’s afflictive hand and restoring mercy, both be the means of quickening my dying soul. When I just began to recover, this thought was almost constantly on my mind; how much occasion I shall have to rejoice in this illness, if it be the means of encreasing godliness in my heart, and causing my life to be in the least more holy—I needed chastisement and now I find I need a helping God, that I may improve thereby. I hope God still continues your health, and the health of my dear brothers and sisters, and that our family are in the enjoyment of their usual blessings. If it be not

so, the Lord's will be done; and may that affliction which is but for a moment work out for us a far more exceeding and eternal weight of glory.

Mrs. Nott was slightly ill at the same time with myself, but is now in perfect health.

Sept. 26th.—Owing to business and a little indisposition, I have neglected finishing my letter till a very late hour, as the Caravan is to sail almost immediately.

We are expecting to sail for the Isle of France, where, as we suppose, brother Newell now is, in a week or ten days. Whether Providence will then send us to Madagascar, or open a more desirable door, we cannot tell. There are other places that we hope for—and pray for. But we desire to leave all in the hands of Him, that directeth the steps of man. God in great mercy has brought us here—it seems not his design to send us to America again now—he has raised us when we have been low, and in times of darkness has shed some light on our paths; and will he leave us now? I think sometimes I meet him here—hold sweet communion with him, and entrust to him all that concerns me, and believe that he will lead me in a path of usefulness to men and glory to his name. I hope indeed he has come up with me, and is to me a parent and friend—support, comfort and direction; though I know I grieve his Holy Spirit from day to day, and that my heart remains now, in a great measure, unsubdued of its selfishness and pride.

We have been very happily situated here, a little out from the city, and in a delightful situation. Our hosts are two pious young men, in business here, one of whom is a married man, having a family in England. We have all the comforts of life, and so far as living and lodging are concerned, are free of expense. But still we shall have expenses enough. My medical aid will not, perhaps be less than 60 or 70 dollars, and perhaps more. Mrs. Nott's and my passage will be 400 dollars. But Providence has wonderfully provided for us yet, and we will go on, willing to suffer what ever shall

come, if his favors are withheld, and to receive if he sees it best to bestow.

You may have heard before this of the change of our brother and sister Judson's sentiments on the subject of Baptism. This has been a painful thing to us all. I love him as well as ever, but fear we shall not labor together. The difference between us and him is so ostensible, in the formation of a Church, that it would be perhaps impossible to labor as one body, even though we were situated in places not far distant from each other.

Remember me and Mrs. Nott to all the family. We retain for you our duty and our love.

May God bless you and your family—the Church, and all our friends.

Your dutiful son,

SAMUEL NOTT, Jr.

*Hoogly river, 20 miles below
Calcutta, Nov. 25th, 1812.*

My dear and honored Father,

I have now taken my departure from Calcutta, in company with Mrs. Nott and Mr. Hall, and am expecting on account of circumstances to stop at Ceylon. We shall probably be at Madras a few days on our way. When I wrote you last I think I laid open to you our plan of attempting a mission to Bombay. This field has appeared to us more important than any other which we have contemplated: and from what we could learn, it seemed to us most probable that an attempt to stay there would succeed—particularly, as the new Governor at that presidency is spoken of, as a friend to the interests of religion. For though the Governments here have, and use the power, of sending away persons unauthorized by the Company to stay, yet many persons are still found here, who stay without molestation, though perfectly unauthorized. The Missionaries now in Bengal and Orissa are all of them, in the view of the Company's exclusive privilege, intruders: and yet they stay and go and labor where they please—and we hope should we attempt it we shall become *resident intruders* at Bombay. Not

F f

having been able to obtain a passage to Ceylon, we applied to the police for a pass to depart on board this ship and obtained it. On Saturday 14th, we put part of our baggage on board—on Tuesday paid our passage, and the afternoon of the same day we (myself and brother Hall) and brother Judson and Rice, were summoned to the police—and on Wednesday read the orders of Government against us. The Marine Board were to provide us a passage in the fleet then under despatch to England—and the police to send us away.—As all our arrangements were made for departing, as we had obtained our police pass, and the ship pass, we determined on Friday 20th, to come on board and wait the event, which we expected would be, to be taken out and carried down to the fleet lying at Saugor, 100 miles below. Saturday we spent dividing our baggage, so that at a moment's warning I might go, and send Mrs. Nott back to Calcutta, to wait my return, which by the leave of providence I intended to make to the Eastern world.

We have now been on board five days and are as yet unmolested and begin to hope that we shall continue so. The fleet we suppose will now sail so soon that we could not be sent for, and taken down in due season, though it is possible we may be reserved till the next fleet—But we hope better things. It has indeed been a time of *great trial*, and should the Lord deliver, great will be our reason to bless his name. One of our greatest regrets, in view of our circumstances, has been from the fear that the frequent frowns of God, upon our mission, would discourage many of our friends at home, and lead them to doubt the propriety of continuing their efforts. But we trust in God they will continue their zeal and labors, whatever be our fate, and be taught by disappointments to *pray* but not to *faint*. I mentioned the prospect of our stopping at Ceylon. This will not be with a fixed intention of staying there. We rather cannot now decide, whether we shall stay, or wait for a more favorable season of going to Bombay: We fear that the Gen-

eral Gov. will send such orders that the failure of an attempt there would now be absolutely certain. I may be able to write from Ceylon before the Harmony goes; if so, you will be able to know our future plans more fully. We do still trust the Lord will give us success, and that he is leading us through the way that he leads us, to try us and to prove us, and to fit us for laboring among the heathen.

Brothers Judson and Rice, the last we saw of them, were endeavoring to obtain a passage to the Isle of France; whether they succeeded, or will go to England, I do not know. I hope the former. Farewell for the present—you will hear from me again before this is sent.

Nov. 27th.—Below Diamond Harbour, and 60 miles from Calcutta. We remain safe yet in our own cabin: still we fear that we shall be stopped before we leave the river, yet we hardly know whether we are in danger or not. We left Calcutta regularly, and should not, therefore, meet with any interruptions. As yet we know nothing definite respecting our brethren, but fear they did not succeed in their attempt to leave for the Isle of France. It will be a week this evening since we came on board this ship. Pray for our faith and patience and profit, in all the circumstances where-in we are placed.

27th, P. M.—To our great sorrow we have just learnt that brothers J. and R. do not succeed in going to the Isle of France, as they hoped, and that their baggage has been sent on shore. We fear still for ourselves, and should not think it strange should we be stopped tomorrow morning.

28th.—I learnt late last evening, that our brethren still hoped to go to the Isle of France, as the vessel is to wait at Saugor till further orders. We have now passed Kedgerce and received the last mail on board. Nothing has as yet interfered to prevent our progress, and I now expect that nothing will. If so I shall have great reason to bless God for his kindness. We do hope that God will yet give us an entrance among the heathen, and that before long.

Remember me and Mrs. Nott, to all our friends. To yourself and our other parents, we bear the respect and affection of children.

I am, my dear father,

Your dutiful son,

SAMUEL NOTT.

28th, Saturday evening.

We are now past all the danger which we feared. We have passed Saugor Island, which lies at the mouth of the Hoogly, and we expect to-morrow to proceed to sea, when the pilot will leave and take my letter. Mrs. Nott begins to be sick by the motion of the vessel. Her health is very good, but I suppose she will now suffer a few uncomfortable days. We have a very comfortable and pleasant cabin. Mr. Hall is with us, separated by a canvass partition. As far as we can judge, if we are favored with good weather, we shall have a pleasant passage. We hope soon to have a home. If we do not go to Bombay, we shall either stay at Ceylon or go to some place where we can certainly stay.

29th.—The pilot leaves us to day. We are losing sight of land, and hope to see Madras in a week.

From your son,

S. NOTT.

The following further intelligence from India is taken from the Pano-fist of April.

LETTER FROM MRS. NEWELL.

The following letter was written by Mrs. Newell, the wife of one of the American Missionaries, to a lady in Boston, and dated at Calcutta in June 1812. Such parts of the letter as convey the same intelligence, as is contained in other letters, are omitted.

“THE last request of my dear Mrs. C. (when quitting the beloved land of my nativity,) and the sincere affection which I feel for her, are my principal inducements for ranking her among the number of my American correspondents.

“I have witnessed scenes this morning calculated to excite the most lively sensations of compassion

in the feeling mind. My heart, though so often a stranger to pity, has been pained within me. Weep, O my soul, over the forlorn state of the benighted heathen: and, O that the friends of Immanuel in my Christian country would shake off their criminal slothfulness, and arise for the help of the Lord against the mighty in lands where the prince of darkness has long been adored. The worship of the great god of the Hindoos has this day been celebrated. We were apprised yesterday at sunset of its near commencement, by the universal rejoicing of the natives, which lasted through the night. This morning we went in a budgerow* to see the worship. Between fifteen and twenty thousand worshippers were assembled. The idol Juggernaut was taken from his pagoda, or temple, and bathed in some water taken from the river Ganges, which they consider sacred, and then replaced in his former situation with shouts of joy and praise. *This* I did not see, the crowd was so great. After this the people repaired to the river side, where they bathed in the *sacred* waters, said their prayers, counted their fingers, poured the muddy water down their infants' throats, and performed many other superstitious ceremonies with the utmost solemnity, and with countenances indicative of the sincerity of their hearts. Many of the females were decked with garlands of flowers, nose jewels, large rings round their wrists, &c. Some deformed wretches and cripples attracted our attention, and excited our compassion. One man, bent almost to the ground, was supported by two of his companions, to the holy Ganges. There he doubtless anticipated to wash away the pollution of his heart, ignorant of the blood of Jesus, which does indeed cleanse from all sin. O that an abler pen than mine would delineate to my dear Mrs. C. this idol worship. Surely her pious heart would be filled with tender sympathy for these benighted Asiatics, and her prayers would become more constant, more fervent, for the introduction and spread of the blessed

* A kind of boat.

Gospel among them. Gladly would American believers leave the healthy civilized land of their birth, and spend their lives in preaching Jesus to the natives of sultry heathen India, did they but know how wretched, how ignorant, they are, and how greatly they need the Gospel. Do Christians *feel* the value of *that* Gospel which bringeth salvation?

"Let us leave the melancholy subject, and turn to one calculated to fill our minds with holy joy and devout thanksgivings to God! In this land of darkness, where the enemy of souls reigns triumphant, I see the blessedness, the superior excellency of the Christian religion. Yes, my friend, there is in heathen Asia a favored spot, where the darkness of heathenism is scattered, and the benign influences of the Holy Spirit are felt. Even here Jesus has a people formed for his praise, redeemed by his precious blood from eternal woe, and made heirs of bliss everlasting. *Bless the Lord, O our souls, and all that is within us, bless and praise his holy name.* Last Sabbath afternoon I shall ever remember with peculiar emotion. Mr. Ward, a missionary blessed and beloved of our God, preached in Bengalee to a large collection of Hindoos and Mahometans. The dear converted natives appeared to enjoy the precious season greatly. To hear them join in singing one of Zion's songs;—to see them kneel before the throne of almighty grace,—and listen with eagerness to the word of life, was sufficient to draw tears of joy from eyes which never wept before. After service each dear Christian Hindoo of both sexes came to us with looks expressive of their joy to see new Missionaries; and, offering us their hands, they seemed to bid us a hearty welcome. I said to myself, such a sight as *this* would eternally silence the scruples, and the criminal opposition to missions, of every real believer. While such persons would intercede for the success of Missionaries, and praise the Lord for what he has already done for these once degraded wretches, they would weep and repent in dust and ashes for their former criminality. O that every American

might be prevented by sovereign grace from opposing or discouraging those who feel willing to engage in this work, lest the blood of the heathen, at the last decisive day, should be required at their guilty hands.

"Last evening, while thousands were preparing for the impure and idolatrous worship of Juggernaut, the native Christians assembled at the missionary chapel for prayer. Their engagedness in prayer, though I could not understand a word they said, made a deep impression on my mind."

Extracts from the journal of Mrs. Newell transmitted to her mother by the Caravan. A journal from the time of leaving her native shores till the commencement of these extracts, was probably put on board the Francis; but the letters by this vessel have not yet arrived.

July 15, 1812. Spent the greater part of this day in my room alone. Mr. N. went to Calcutta this morning to carry letters to the captain of the ship Francis—Went with Mrs. Ward to one of the mission buildings in the garden, to see the rooms intended for us. There are four convenient pretty rooms with bathing apartments, which they have kindly offered us and our missionary company. In the afternoon called upon Mrs. M.*—The good woman, as usual, busily engaged in her school. How firm a constitution must she have, to occupy a station attended with so many cares. At four P. M. another message from government was received. Mr. N. and J. ordered to appear before the police again, to receive further commands. Mr. J. immediately took the Buggy [chaise] and set out for Calcutta. In the evening, went with Nancy,† and Mrs. W.'s family, to the car of Juggernaut, which stands in the road. A huge building five stories high—images painted all over it—two large horses with a charioteer made of wood in

* Mrs. Marshman, we presume.

† Mrs. Judson.

front—with many wheels drawn by the natives with large cables. From the car we walked through the *Bazar* [market] to the temple, where the great god of the Hindoos is now residing—A horrid object indeed! Not allowed to enter the temple; but could see him plainly—a log of wood painted red with large hideous eyes—Little images were kept for sale in the Bazar. We walked through an immense crowd of Hindoos home. Was confused with the noise and bustle of the place, and excessively wearied with my long walk.

16th. Called with Mrs. W. upon Mrs. Carapet, the Armenian. Mr. Carapet has gone with brother Kristno on a mission to Jessore—will be absent four weeks. Mrs. C. very ill; can only talk Hindostanee. Brother J. returned about sun-set—A letter from Mr. Newell. He states that a collection has been made for us among the friends of missions in Calcutta. Mr. Thomason presented 500 rupees already collected,

How dark and intricate are the ways of Providence! We are ordered by the Government to leave the British territories, and return to America immediately. Capt. H. will be ready to sail in three weeks. He has requested a clearance, but it has been absolutely refused him, unless we engage to leave India with him. Thus is our way hedged up—thus are all our prospects blasted. We cannot feel that we are called in providence to go to Birma. Every account we have from that savage, barbarous nation, confirms us in our opinion, that the way is not prepared for the spread of the Gospel there. The Viceroy would not hesitate to take away our lives for the smallest offence. The situation of a female is peculiarly hazardous. But where else can we go? Must we leave these heathen shores? Must we be the instruments of discouraging all the attempts of American Christians to give these nations the word of life? My spirit faints within me. These are trials great and unexpected.

9 o'clock. Just returned from family worship in the chapel. My

depressed spirits are a little revived. The good Dr. Marshman felt deeply interested for us, and has been interceding in our behalf—Not mine, O Lord, but thy will be done. I know that the gracious Redeemer will take care of his own cause, and provide for the wants of his little flock. How consoling this—I will trust him and doubt no more.

17th. I find that writing has become quite pleasant, now I am alone. My natural cheerfulness has returned, and I hope I shall never again make myself unhappy by anticipating future evils, and distrusting the care of my heavenly Father. I have been taking a solitary walk in the mission garden—a charming retreat from the bustle of the world. How happy would a walk with my dear absent mother, or dear brothers and sisters, make me! And yet as much as I long for their society, I am not willing to return to them. Yes, I am positively unwilling to go to America, unless I am confident that God has no work for me to do here. How far preferable to me would be an obscure corner of this pagan land, where the wretched idolaters would listen to the Gospel of Jesus, to all the glittering splendor of a civilized land!

18th. My dear Mr. N. returned last evening, fatigued in body and depressed in mind. There is now no alternative left but a return to America, or a settlement among some savage tribe, where our lives would be in constant danger. Lord, we are oppressed, graciously undertake for us. We know not which way to direct our steps. O that the Harmony would arrive. All these things are against us. Insurmountable obstacles attend us on every side. Pity us, O ye friends of Immanuel; pity our perplexed situation, and intercede with the prayer-hearing Redeemer for direction in the path of duty.—

A prayer-meeting in the mission chapel on our account—the dear Baptist brethren deeply interested for us. Fervent were their prayers that God would direct our steps! Four prayers offered—three hymns sang—one chapter read. The ex-

ercises were all calculated to comfort our hearts.

"I hear the distant sound of heaven voices. These miserable wretches are probably engaged in some act of idol-worship; perhaps in conveying the log of wood, which they call Juggernaut, to his former place of residence.—A conference in the chapel this evening. The bell calls us to breakfast at 8 in the morning. Immediately after, we have worship in the chapel. At half past one we dine—at 7 drink tea—go directly to the chapel again. Sabbath morning and evening service in English—afternoon in Bengalee. Monthly prayer-meeting, Monday morning. Weekly prayer-meeting, Tuesday evening. A lecture for the children, Wednesday evening. A conference, Saturday evening.

"20th. Mr. Judson preached yesterday morning; Mr. Ward in Bengalee, afternoon; Mr. Newell in the evening. Some good people from Calcutta present at worship—a large collection of hearers—all very attentive. Dr. Marshman returned to-day from Calcutta—Brought us some intelligence which has revived our spirits *a little*. Has had some conversation with Mr. Rickets, the secretary, about us. He said the Caravan should have leave to depart, if we would engage to leave the British territories, and that possibly we might have leave to go to the Isle of France or Madagascar. So, then, we shall not go to America in the Caravan, but wait the arrival of our dear brethren in the Harmony, and then conclude which way to direct our steps. The Lord is merciful and full of compassion.

"25th. Went early on Wednesday morning in the mission budge-row to Calcutta, in company with brother and sister Judson, Col. Moxen, Miss Hobson, and Mr. Newell. Spent the day and night at Dr. Carey's house. The air of this confined place does not agree with me—a severe head-ache kept me all day within doors. Wednesday morning, breakfasted with Capt. Heard at his house. I hope my dear mother and her friends will have an opportu-

nity of seeing and thanking him on his return for his kindness to us. Heard of Mr. Thomson's death of Madras. He had received positive orders from Government to return to England, chargeable with no other crime than that of preaching the Gospel. He has now gone to his everlasting home, and will trouble his opposers no more. Tired of the confusion and noise of Calcutta, I reached Serampore last evening—Found friends to welcome our return. Why these great favors? Mr. and Mrs. Robinson, Mr. and Mrs. More and family at the mission house. Mrs. R. the second wife of Mr. R. is about 15 years of age, country born; i. e. has an English father and native mother. Mr. and Mrs. M. a charming couple, are stationed at Patna—have come hither on account of their health.

"26th. Dr. Carey preached this morning; Dr. Marshman this afternoon.

27th. Moved last Friday to a retired, pretty room in the garden—Letters from the brethren at the Isle of France—Rejoiced to hear of their safe arrival there—Long to see them—They will undoubtedly be here in a few days—How welcome will their arrival be to us! Mr. Newell, Mr. Judson and Nancy [Mrs. Judson] went to Calcutta this morning. Another order from Government received last Saturday—and now our fate will be decided. I long to know the result—I do not intend to have one anxious feeling about our future destiny. I know that the cause of Zion is precious to the blessed Jesus, and that he will provide graciously for those who trust in him. I have spent the day alone.

"28th. I love dear Mrs. Ward more and more every day. She is remarkably obliging and kind to us. I go constantly to her for advice—she is ever ready to give it. Mr. Newell returned this afternoon from Calcutta. We have obtained liberty from the East India Company to go to the Isle of France. A vessel will sail for that place next Saturday, commanded by Captain Chimminant, a serious man. But he cannot accommodate us with a passage. No other vessel is expected to sail

at present. We hear that the English Governor favors missions—that a large field for usefulness is there opened—18,000 inhabitants ignorant of Jesus. Is not this the station that Providence has designed for us? A door is open wide—shall we not enter and begin the glorious work? This must be a subject for fervent prayer.

(To be concluded in our next.)



Extract of a Letter from Natchez.

The letter was written by a pious and judicious young man, who moved from Connecticut a short time since, to his friend in Hartford.

"Natchez, May 3, 1813.

"DEAR SIR,

"In the course of a few months the alteration in the morals of the people of this country has been astonishingly great. Where a Bible was hardly made use of, or a preacher heard, now an Institution is forming for the purpose of distributing Bibles, that some, among the great number that want, may obtain them. The reformation is very general throughout the lower country. In some villages, a number, more than equal to one half of all the souls, have made a public profession of religion, and appear sincere in the transaction. The city of Orleans has shared largely in the blessing. When I arrived at Orleans there was no preacher of any denomination on the Island, and a gentleman of that place told me that it was his opinion, that there was not a solitary Christian; now there are two preachers of pure morals, several respectable Societies of Christians, and a Bible Society, similar to that of Connecticut, in agitation. How great the change!!!! The Mississippi Bible Society is respectable, the Gov. of the Territory being appointed President, and the Secretary first Vice-President. It is hoped it will be carried into full operation, notwithstanding the oppression of the war, and it being a new thing. Many enquire what the object of

the Institution is---they never heard of any thing of the kind before.---The harvest in this country is great, but the laborers are few.—I learn the awakening is great in the Atacapas and Apalousas country, west of the Mississippi river.—In fact, it is more easy to say where it is, than where it is not...for it appears to be as extensive as the American settlements, but most powerful in the lower part of this Territory. It is not attended with tumult, like what has been in the southern United States. It is gentle, but powerful; some respectable characters are included in the list of converts."



Revivals.

We have pleasing accounts of revivals of religion, from sundry places in New England. In Amherst, Belchertown, and contiguous churches in Massachusetts, also in several towns of Litchfield County, in Connecticut.—The following is extracted from a letter of the Rev. Mr. Beecher, of Litchfield, to the Editor of this Magazine.

"The revival here is gradually progressing. There are about fifteen who have obtained hope, and many more who are inquiring anxiously what they shall do to be saved. The work is hitherto remarkably select; free from all appearance of enthusiasm or imagination, and I think as clear and genuine as I have ever witnessed.

"Affectionately yours,

"LYMAN BEECHER."

Litchfield, May 31, 1813.



ORDINATION.

Westfield, May 20th, 1813.

Yesterday the Hamden Association convened in this place, and ordained to the work of the Gospel ministry, with particular reference to his laboring as a Missionary, the Rev. HARVEY COE.

The Rev. Nathan Perkins D. D.

was present as a Representative of the Board of Trustees of the Connecticut Missionary Society.

The Rev. Joseph Lathrop D. D. was Moderator and Rev. Isaac Knapp Scribe.

The parts of the ordination solemnity were performed as follows :

Rev. Joel Baker made the introductory prayer. Rev. John Keep preached from Ps. 1. 2. Rev. Dr. Lathrop made the ordaining prayer. Rev. Dr. Perkins gave the charge. Rev. Timothy M. Cooley gave the right hand of fellowship, and Rev. Dr. Perkins made the concluding prayer.

Certified by

ISAAC KNAPP, *Scribe.*



OBITUARY.

DIED, at Woodbury, the Rev. NOAH BENEDICT, aged 75, Pastor of the Church in that town. Nassau, 1757.

At New-Haven, the 3d of May last, the Rt. Rev. ABRAHAM JARVIS, D. D. Bishop of the Episcopal Church of Connecticut, aged 75. Yale, 1761.

At Barkhamsted, the 25th May

last, Rev. OZIAS EELLS, aged 58, Pastor of the Church in that town. Yale, 1779.

At Walpole, (N. H.) Rev. THOMAS FESSENDEN, Pastor of the Church in that place, aged 74. Harv. 1758.

In Hebron, (N. H.) Rev. THOMAS PAGE, aged 63.

In Warren, (Mass.) Rev. WILLIAM KELLY, aged 68. Yale, 1767.

In New-York, Rev. JOHN RUSSELL, aged 24.

In Hartford, (Vt.) 22d May last, Rev. EDEN BURROUGHS, D. D. Pastor of the Church of Dartmouth College, and one of the Trustees of the Institution, aged 75 ; and, on Tuesday preceding, his wife, aged 68 ; both of the prevailing fever---and both after a life of very eminent piety and usefulness, in peace and Christian triumph.

At Caledonia, (N. Y.) on the 23d of March last, much lamented, Major NATHAN WILCOX, Esq. formerly of Killingworth, (Con.)

In Pomona, (Md.) Rev. GEORGE RALPH, aged 68.

In Leith, Dr. THOMAS ANDERSON, M. D. F. R. S. and Fellow of the Royal College of Surgeons at Edinburgh, aged 69.

Donations to the Missionary Society of Connecticut.

1813.

May 13. From a Friend to Missions, ... \$ 1 00
27. From Thomas W. Williams, a Friend of Missions, ... 1 00

\$ 2 00



Donation for Foreign Missions.

1813.

May 20. Received by Mr. P. W. GALLAUDET, by the hands of P. B. Gleason and Co. from the Ladies Cent Society of Norwalk, ... \$ 30 00

Remitted to J. Evarts, Esq. Treasurer of the Board.

ERRATA.

In the Magazine for February, page 70th, 2d col. 11th line from top, is the following omission, next after the word "Christ," "Where is your right for this oppression of your fellow-creatures?"

CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. V.]

JULY, 1812.

[No. 7.

*An Historical View of the First
Planters of New-England.*

No. X.

(Continued from p. 210.)

GOVERNOR BRADFORD.

THE infant colony of Plymouth, after the decease of their first Governor, the worthy Mr. Carver, in the spring of the year 1621, unanimously, elected Mr. William Bradford to be their chief Magistrate. The reflection often occurs to every attentive reader of history, that God, in his infinite wisdom, always provides illustrious characters, endued with all requisite qualifications, for the performance of the extraordinary services, which, in his holy providence, he designs to accomplish. This thought is forcibly illustrated in the characters of Julius Cæsar, Columbus, Luther, Washington, as well as in most of the eminent

actors in human affairs. In the character of the man whose life is now to be given, though his sphere of action was less extensive than that of most of the heroes of history, we discover, no less clearly, the special operations of Divine Providence, in providing those peculiar qualifications which were necessary to the discharge of the important duties which he was called to perform. And as every mind enlightened with revealed truth, will contemplate all human characters as acting in connection with the interests of the church of God, many of the fathers of New-England will be considered as occupying more important places, than many of the long-labored subjects of historic eulogy. The conquerors of the world have aided the interests of the Redeemer's kingdom by destroying its enemies, but its humble, faithful friends have ever stood as pillars in the temple of God.

Mr. Bradford may be said to

have been the most eminent instrument in the providence of God, of establishing and preserving the first colony of New-England, and the first church of the United States. He was a native of Yorkshire in England, born in the year 1588. In that part of England, the people were, at that time, exceedingly destitute of religious instruction, and the scriptures were scarcely known among them. Just emerging from the darkness of Romish imposture, the practical effects of the Reformation had scarcely begun to appear. Mr. Bradford descended from a respectable ancestry, who had long been employed in the business of husbandry. He enjoyed a competent inheritance from his parents, which, in consequence of their death, fell to him in his childhood. The care of his education devolved upon his grand-parents ; and, after their death upon his uncles. At an early age, a long and severe sickness had the effect of turning his mind to the truths of religion. At the age of twelve years, by a divine blessing on a careful reading of the scriptures, his mind became deeply impressed with the reality of divine things, and, under the faithful ministry of the pious Mr. Clifton, became, apparently, a subject of divine grace. At this time, he formed a connection with a number of pious people who were called Professors. These were Puritans, who found the ordinary forms of the religious establishment unsatisfying to an ardent piety, who held private meetings for religious worship and improve-

ment, but were the subjects of strong popular odium. Naturally of a studious turn, Mr. Bradford, in his youth, applied himself to a serious investigation of the order and practices of the religious establishment, carefully comparing its various ordinances with the word of God. From a deliberate and prayerful attention to this subject, he became convinced of his duty to separate from the established church, that he might perform the duties of religion, unembarrassed with ordinances of human invention. Having taken a deliberate resolution to this effect, he soon found that it met with the decided disapprobation of his friends, particularly of his uncles, from whom he received severe and angry reproaches.—To these he made the following temperate reply : “ Were I like to endanger my life, or consume my estate by any ungodly courses, your counsels to me were very seasonable. But you know that I have been diligent and provident in my calling, and desirous not only to augment what I have, but to enjoy it in your company ; to part from which, will be as great a cross as can befall me. Nevertheless, to keep a good conscience, and walk in such a way as God has prescribed in his word is a thing which I must prefer before you all, and above life itself. Wherefore, since it is for a good cause that I am like to suffer the disasters which you lay before me, you have no cause to be either angry with me, or sorry for me. Yea, I am willing, not only, to part with every thing dear to me in

this world for this cause, but I am thankful that God has given me an heart so to do, and will accept me so to suffer for him." He now saw that he was clearly addressed in the providence of God, *Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.—And I will bless thee—and thou shalt be a blessing.*

At the age of eighteen years, Mr. Bradford left the place of his nativity, and, connecting himself with the people of Mr. Robinson's congregation, was one of the first company who endured so many sufferings and disasters in getting to Holland, in the year 1607. He there served as an apprentice to a silk manufacturer, till he became of age. He then converted his estate in England into money, and continued in the same employment. Being, however, more fond of study than business, and improving every opportunity to increase his stock of science and general information, his employment was not attended with great success.—The facilities for obtaining extensive learning, in the city of Leyden, were many, and they were much improved by Mr. Bradford. He spoke the Dutch and French languages with ease, in the Latin and Greek, he was well skilled, but paid more particular attention to the Hebrew. He often observed, "I would see with my own eyes the ancient oracles of God, in their native beauty."

At the time of the projected removal of Mr. Robinson's congregation to America, Mr. Bradford engaged with ardour

in the important enterprise. He was one of the first company of emigrants, who arrived on the American coast in November, 1620. In the political compact which was formed on their arrival, Mr. Carver is the first subscriber, and Mr. Bradford is the second. At the time of the landing of the Planters at Plymouth, the wife of Mr. Bradford, to whom he was tenderly attached, fell from the vessel and was drowned in the harbour.—In the distressing sickness with which the plantation was afflicted, the first winter, Mr. Bradford was a sufferer. This disease was long and severe, and he was not recovered at the death of Mr. Carver, in April. He was then, however, by the unanimous suffrage of the people, elected their governor; and he retained their undiminished confidence till his death.

As he recovered his health, and began to contemplate the weight of cares devolving upon him, the innumerable difficulties with which he must contend, the arduous labors that were before him, the many dangers in which he must be involved; had he not possessed a constancy of mind equal to the greatest patriots, a wisdom and prudence seldom equalled, a resource in difficulties adequate to every emergency, a humble reliance on God, steady as his promises, he must have sunk under the overwhelming prospect. He was the chief magistrate of a feeble people surrounded with many enemies; he was the leader of a colony in an uninhabited wilderness without any prospect of support from the mother country; he was the

father of a family possessed of the most scanty supplies, by innumerable losses almost wholly dispirited. But he had that hope which casts anchor within the veil, a hold which never yet was broken.

In the early part of his administration, Gov. Bradford took effectual measures to secure the friendship of the natives, in the vicinity of the colony, and succeeded, in a remarkable manner, in securing their confidence.— Another measure of great importance to the colony, he undertook to accomplish, which required the exercise of all his skill and authority. The plantation was commenced on the principle of a community of property. The Governor soon perceived the evils of this state of things, and notwithstanding the strong attachments to such a course which was felt by many, and the insidious insinuations which must necessarily fall upon any one that would advocate a division of a common property, he firmly prosecuted the measure and effected a division to such an extent as was thought expedient. In the year 1627, a further distribution of the lands and the small property of the colony, was made among the planters.

For several years after the commencement of the settlement, the people suffered greatly for want of the necessaries of life. Gov. Bradford cheerfully submitted to an equal share of privations and labor, living, several times, some weeks in succession, without any bread; laboring, in the fields, at the build-ings, at the fortifications, taking part in the watchings which were

often maintained for a security against a surprise from insidious enemies. When any came to him to complain of their sufferings, the readiness which he manifested to be an equal sharer in all necessary privations, his dignified composure in the greatest dangers, his cheerful serenity in the darkest times, his uniform reliance on that God who had planted them in a land not sown, quieted, if they could not relieve every mind. And in these times of distress, all that could be effected by the most active exertions, by persevering labor or daring enterprise, by the most watchful prudence or sagacious forethought, was done by their worthy governor, to preserve the existence of the colony and to relieve the distresses of the people. Without his vigilance and exertions, it would seem that this infant colony, like several plantations which had been commenced at the southward, would have been broken up, and for a long period, all attempts for the settlement of New-England must have been discouraged. But he was prepared for the work appointed for him to perform.

The early character and circumstances of the Plymouth settlement were such, that it would seem no person could have been their enemy. They were weak and few, struggling with every difficulty, their prospects very unpromising, on a bleak and barren shore, surrounded with a multitude of savages, and eminently distinguished for the virtues of integrity, justice, and charity. But for the same reason that the faithful witnesses of old *had trials of cruel mockings,*

and were subjected to innumerable sufferings, these humble servants of God could not escape the insidious designs of malignant enemies. Many of their savage neighbors even viewed them with an eye of hostility, waiting a favorable opportunity to exterminate the colony. But these were not the most dangerous foes. The religious order of the church and colony of Plymouth were entirely different from the determined sentiments of the civil and ecclesiastical government of England. They were therefore constantly watched with a jealous eye.— Their small consequence in the estimation of the English hierarchy, seems to have been the great reason, under the favor of Heaven, that they were, to such a degree, left unmolested. Some vicious characters who came from the mother country, hoping to obtain a consequence in a new plantation which they could never reach in their native land, found themselves rejected by the church of Plymouth, and could obtain no encouragement from the government of the colony. Some of these returned to England and propagated with malignant zeal, the most malicious calumnies against the new plantation. To counteract the effect of these slanderous accusations, required all the skill, all the address and fidelity of the governor. The English government declared that Mr. Robinson professed in his Apology, that they accorded with the reformed churches on the continent. They were accused of substantial deviations from those principles. Gov. Bradford, in a very able memorial, clearly

showed that they agreed with the Reformed churches in the essential particulars of faith and practice, that they were not Brownists, and that they did not disown the Church of England as a church of Christ. These efforts of the governor, supported by the known purity of his character, proved successful.

In the first year of Gov. Bradford's administration, the Narraganset Indians, a very powerful tribe sent him a very angry message, threatening to make war upon the colony. The Governor sent them an answer, "If they loved war rather than peace they might begin when they would ; the colony had done them no wrong, and did not fear them, nor should they find them unprovided." By this well timed decision, the enemy were prevented from the execution of their hostile attempts.

In the year 1633, Mr. Edward Winslow was chosen the governor of the colony ; being solicited by Gov. Bradford to accept of the office. Mr. Winslow was also called to the same trust in 1636, and 1644. In 1634, Mr. Thomas Prince was elected to the same office. In all of those years, Mr. Bradford stands first among the Assistants. He held the office of governor, himself every other year, from 1621, to 1657, the year of his death. Such an instance of the steadiness of a popular annual election, in a new settlement, founded in principles of the purest equality, unsupported by any established usages, while it stands as a prodigy in popular governments, declares more for the character of the individual, than can be done by all the elo-

quence of history exhausted in eulogy.

In the latter period of the life of Gov. Bradford, we find an instance of disinterestedness, not exceeded in the character of Aristides, Cincinnatus, or Publicola. The Patent of the Colony was made out in his name, "To William Bradford, his Heirs, Associates, and Assigns." With such an authority, he possessed every opportunity which a selfish heart could desire. But when the freemen became numerous, and several new towns were established, the General Court desired Mr. Bradford to transfer the patent, with all its privileges, to them and their successors. With their request, he cheerfully complied, confirming the act with a legal instrument, without any consideration. Notwithstanding his disinterestedness, and his long employment in the public service, and though he spent the most of his paternal estate for the support of the colony, he was much prospered in his individual circumstances, and left a good estate to his posterity.

In the latter part of his life, Gov. Bradford devoted much of his time to study, in which he arrived to very profitable attainments. He left several historical pieces, which, judging from those parts which remain, must have been very valuable; but the most of them are unfortunately lost. His favorite study was Theology, in which he made great proficiency. He was well versed in the religious controversies of his time, and was an able advocate for truth.

In his Christian character, Mr. Bradford was no less dis-

tinguished than as a Magistrate and the founder of a prosperous colony. In early life, he became a subject of sanctifying grace. His religious sentiments were formed on mature reflection, and a careful examination of the holy scriptures as the only standard of truth. His opinions on gospel doctrines, and the order and discipline of the Christian church, were such as have been generally maintained by the New-England churches.—During the long destitute state of the Plymouth church, the wisdom and stedfastness of Gov. Bradford were eminently instrumental in preserving them from disorder, and from a departure from the truth. He often assisted in the duties of divine worship, in public, as well as in a more private manner, when deprived of the labors of a minister. He was a faithful observer of the private duties of the Christian character; constant in the services of religion; grave and humble in his deportment; yet cheerful and singularly uniform. No changes diverted him from the path of duty; no disappointments shook his confidence in God. His attainments in grace were eminent. For several months preceding his death, he was in a weak and declining state, from which he was convinced he should not recover. As he grew worse, contemplating, on a certain night, the character and truths of the Redeemer, his soul was filled with extatic joy, longing to be with Christ. He informed his friends, the next morning, that the good Spirit of God had given him the first fruits of his eternal glory. His work on earth was done, his

soul was allied to the church in heaven. The day following, May 9th, 1657, in the 69th year of his age, he slept with his fathers.

There is no character among the fathers of New-England, transmitted to us as more unexceptionable, than that of Gov. Bradford. For thirty-six years, he was the pillar of the Plymouth Colony. His patriotism was ardent and incorruptible, without haughtiness or self-interest. His wisdom was practical, enlightened by science and guided by accurate observation. His care embraced all objects within the compass of his duty, and his attention escaped none. His firmness was above the reach of casualty or craft. His demeanor always inspired confidence, and he could ever command the minds of men. The virtues of his private life were no less conspicuous than those of his public character. For these no less than for his public services he was always beloved. He possessed a perfect command of himself. We find no record of any hasty or rash measure in his conduct, or of any passionate speech to have fallen from him. As a Christian, he was meek and faithful, and now rests in the inheritance of the just.*

The illustrious coadjutors of Gov. Bradford, who united with him in laying the foundation of the Plymouth Colony, and supporting through the first age the work which they had reared, richly deserve the tribute of his-

* A Chain which was brought from England by Mr. Bradford, is still preserved and used at Plymouth.

toric memorial. Gov. Winslow was their faithful and successful agent in all foreign embassies; to the Indian tribes, and to the parent country. Gov. Prince was a judicious statesman, an upright magistrate, and a valuable historian. Capt. Standish was their undaunted hero, who led all their military expeditions, not less skilled in conduct than vigorous in action. Their worthy elder the Rev. Mr. Brewster, who, through modesty, declined the pastoral office, distinguished for his learning and piety, performed the ministerial duties for many years to great acceptance, ever enjoying the confidence and the attachment of the people, and rested from his labors in a good old age. Though it would be highly pleasing to have a nearer view of these eminent fathers, equally illustrious for vigor of mind, for Christian piety, and eminent usefulness, in our present historic sketch, they must be passed with the bare mention of their names, and the willing tribute of grateful remembrance.

GOVERNOR ENDICOT.

Mr. Endicot was a native of Dorsetshire in the west of England, born about the year 1595.* The Rev. Mr. White, the great promoter of the Massachusetts settlement, belonged to Dorchester the shire town of that county. From that town and its vicinity, came many of the principal planters of that colony. Mr. Endicot was one of the

* I have not been able to learn his age exactly.

original Patantees, who, in the year 1628, made a purchase from the Council of Plymouth, of that tract of country which now constitutes the principal part of the state of Massachusetts. In the summer of that year, the proprietors sent over Mr. Endicot with about an hundred planters to commence a settlement. He landed at Salem, and laid the foundation of the rising colony. Mr. Endicot had the sole management, and was constituted the governor of the new plantation. Situated in an extensive wilderness, with the care of such a number of adventurers wholly unused to the nature of a new country, vast was the burden which lay upon him. But his resolution, his perseverance, his zeal for the church of Christ, in the cause of which he was primarily engaged, were equal to every difficulty.

Various had been the projects for the settlement of New-England for the sake of gain. All these had failed.—The company which had now undertaken to accomplish the same object, had for their chief design the formation of a settlement on the principles of religion. They resolved on a noble effort for the erection of a Christian commonwealth ; in which, the churches should be established on the pure principles of gospel order, and the civil constitution be regulated by the great precepts of the word of God. To commence the operations of this arduous work, perhaps, no person could have been more fortunately selected than Gov. Endicot. He fully possessed the object of the pro-

prietors, for its accomplishment no one was more ardent than himself, while he fully realized the difficulties which must, necessarily, be encountered.—Though sanguine in his hopes, he ever knew his own weakness, he knew that he was engaged in the cause of God, and that all help must come from him. He had, indeed, a strong confidence that the divine Saviour would do great things for his church in this land, but he was ever mindful that it would be done in such a way that himself and not his instruments would have the praise.

By the great exertions of Mr. Endicot, by his influence and example, the company of planters, though they arrived late in the season, made a comfortable provision for their accommodation in the ensuing winter. It does not appear that they endured any severe sufferings, from privations or sickness. Divine worship was maintained for the first year by the care and efforts of Mr. Endicot, though the company were but partially supplied with gospel ministrations. In this time, the governor was careful to cultivate an intercourse with the infant settlement at Plymouth, and having become acquainted with their ecclesiastical order, he cordially approved of their system, and united with them in Christian fellowship. For much important information and assistance he was indebted to Gov. Bradford and the people of Plymouth.

In the summer of 1629, the new settlement received an accession of about three hundred planters from England. With

these came those two eminent divines, Mr. Higginson and Mr. Skelton. They met with a most cordial reception from Mr. Endicot, to whom they brought a commission of continuance in his government. Soon after the arrival of this second company, the governor and the ministers proceeded to the formation of a Christian church. This was done, in the month of August, with the most joyful solemnity.

The calamities of the ensuing winter and spring, in which the people suffered, in a severe season, the want of comfortable habitations, with a great scarcity of provisions, which brought on a most desolating sickness, required the exertion of all the wisdom and firmness of the governor. By his unremitted attention to the wants of the sufferers, by his constant vigilance to secure and promote the true interests of the colony, especially by his unshaken confidence in God, he preserved his people from sinking under accumulated evils, and inspired them with a humble reliance on Him *who was with the church in the wilderness*. In June, 1630, the vessels began to arrive with the numerous company of adventurers which established the Massachusetts colony. Mr. Winthrop now became the governor of the colony, having been appointed by the proprietors in England, and Mr. Endicot was one of the Assistants. He continued in the place of assistant for several years, and was one of the most active, vigilant, and influential magistrates in the colony. He was even at the head of the Salem settlement,

which, as it was the oldest, was one of the most respectable towns in the plantation.

In the year 1634, Mr. Endicot, in the capacity of a magistrate, caused the sign of the cross to be cut out of the king's colors, which were used as the public flag at Salem. He insisted that this was a relic of ancient superstition, that it was derived from the exploded institutions of popery, and ought to be discarded. He claimed not that it was an evil in itself, but as an appendage of Romish superstition which all good men in the nation, and, especially, the Puritans, were endeavoring to exterminate, it ought not to be a devise of the public ensign. He felt authorized to do this by the example of King Hezekiah, in destroying the brazen serpent which had been set up by Moses. The brazen serpent was in itself no evil. Yet, in the days of Hezekiah, it had been prostituted to the purposes of idolatry. He therefore wisely caused it to be destroyed. The greater part of the corruptions of popery had risen from the abuse of things, in themselves harmless. When we consider the danger which was then reasonably apprehended of the re-establishment of popery; when we consider the great influence of sensible objects on the minds of men, the intimate connection between the use of sensible objects and the sentiments with which such objects have been connected; when we consider the great difficulty which had been found to eradicate the attachment of the human mind from the pompous pageantry of popish superstition.

tion, for which all good men had labored for a century, we shall find sufficient reason to justify the conduct, and to admire the firmness of Mr. Endicott in this decisive measure. When Constantine erected the cross above the imperial banner, it was done from the best motives, and was attended with the most beneficial effects. But when the same sign had become an object of adoration and worship, instead of the blessed person whom it bore, Luther, Zuinglius, Calvin, Beza, Cranmer, with all the venerable witnesses of their time, contended for its removal from the place of worship. For the same reason that we revere their conduct, we shall justify that of Mr. Endicott. He was, however, publicly censured by the General Court for this transaction, and, for one year, excluded from the magistracy. But this was done for the most obvious reasons: that the government at home might take no offence against the colony. Still Mr. Endicott's opinion prevailed; the soldiers refused to serve under a standard having the figure of a cross, and by common consent it was universally laid aside.

In the year 1641, Mr. Endicott was elected deputy governor of the colony. He held the same office for the two following years. In 1644, he was chosen governor, Mr. Winthrop being the deputy. At the death of the venerable Gov. Winthrop, in 1649, Mr. Endicott was chosen governor, and was re-elected to the same office every year, except one, till his death in 1663. He was governor of the colony for sixteen years; a lon-

ger term than that office has been held by any other man. He also held the office of commander in chief of the militia, and Commissioner of the United Colonies. In 1636, he commanded an important expedition against the Pequod Indians. I am inclined to believe that no man has ever lived in Massachusetts who has held such a number of important offices, for so long a period, with such a degree of popularity, as Mr. Endicott. In the latter part of his life there were attempts by the British court to remove him from the chair of government. Few men could be found whose sentiments and characters were more averse to the arbitrary principles and the dissolute gaiety of the court of Charles II. than Mr. Endicott. Their wish that he might be removed from the chief magistracy, was duly signified to the colony. These efforts, however, were unsuccessful; the attachment and confidence of the people, which he had long possessed, continued to increase to the end of his life. For some of the latter years of his life he lived in Boston, where he died, greatly lamented, in March, 1665.

As a magistrate, Mr. Endicott was upright and inflexible. Against vice, and all innovations, inconsistent with the principles of the colony, he was resolute and severe. In all popular commotions he was independent and undaunted. He never lost sight of the great object for which the colony was planted; the advancement of the pure religion of Christ Jesus. Every deviation from original principles, every change

or relaxation, which he judged inconsistent with the great object, he opposed with unshaken perseverance. To any attempts to change the order of the churches, or introduce any relaxation of discipline ; to any proposal to change the fundamental laws of the colony, or reduce the tone of public morals, he gave no indulgence. His course was fixed when he first took the charge of the infant settlement, and he pursued it with undaunted step till the end of his days. His persevering resolution, in the important stations which he held, for thirty-seven years, had a powerful tendency to cement those admirable institutions which were devised by him and his great compatriots, of which their posterity now enjoy the inestimable benefits.

Mr. Endicot had a very great desire to see a Christian church in an entire conformity to the gospel standard. He appears to have had no prepossession for any particular church order, but such as the gospel furnishes. And he believed the principles of the New-England churches to be more conformable to that system, than any other that he had known. And though convinced that, by the purest zeal and the utmost exertions, this object could never be entirely realized in the present imperfect state of the church, he felt it to be the duty of all Christians to labor for the greatest approximation to the perfect rule.

As a Christian, Mr. Endicot was faithful and eminently laborious in the service of his

Lord. The honor of his name, and the interests of the Church, were objects, at all times, nearest his heart ; to the advancement of which his life and labors were eminently devoted. His natural ardor sometimes led him into indiscretions, but those who best knew him, knew that his zeal was a zeal for the Redeemer. He is justly considered the founder of that noble commonwealth ; and though the talents and virtues of Winthrop were necessary to complete the fabric, the first stones were laid by the faithful, indefatigable Endicot.

O.

[*To be continued.*]



FROM THE CHRISTIAN OBSERVER.

THE Sacrament of the Lord's Supper has frequently been made the subject of long and labored controversy and contention. There are also many very excellent treatises on the practical and experimental uses of this holy institution ; but most, if not all, of those valuable volumes, are perhaps rather too diffuse and elaborate for the generality of Christians.

I have often thought that a short sketch of what seems most essential respecting this divine ordinance, would be helpful to the devout communicant. With this view I have written the following brief outline ; and if you deem it sufficiently correct for the Christian Observer, its insertion may prove acceptable to many of your readers.

A SUMMARY VIEW OF THE
LORD'S SUPPER1st. *Its nature and design.*

The Lord Jesus Christ requires that Christians should in a solemn manner eat bread and drink wine in their religious assemblies, as a commemoration of his death—a token of their engagements to him—a pledge of the blessings of his covenant—and a sign of their mutual affection to each other.

This holy ordinance is not merely a memorial of the Redeemer in general, but is expressly designed as a visible representation of his death, particularly as it was a *sacrifice for sin*: the broken bread being a lively emblem of his broken body; and the wine poured out, of the shedding of his blood. We are led to consider the death of our Lord Jesus Christ as an atonement for sin by the very words of the institution of the Eucharist; for, of the bread, our Lord says, “This is my body, *which is given for you* ;” and of the wine, “This is my blood of the new covenant, which is shed for many for the *remission of sins*.” The wine is an emblem of the new covenant in the Redeemer's blood, by the shedding of which that covenant of grace was ratified and confirmed. The bread and wine are to be received by every member of the church, to represent their receiving and applying the blessings of redemption, or, in other words, receiving the Lord Jesus Christ, and by faith partaking of his body and blood for their spiritual nourishment. The Lord's Supper, therefore, may be consid-

ered as a sign and seal of the blessings of the covenant of grace to all who believe and repent.

2d. *What is professed by partaking of the Lord's Supper.*

We hereby publicly avow ourselves to be the disciples of a crucified Master. It is the express command of Christ: “Do this in remembrance of me.” In obeying this command, we profess gratefully to recollect what the Redeemer did and suffered for our sakes; and especially to bear in mind that Divine love, which is the spring of all he has accomplished, and the source of our safety, hope, and happiness. We own him not merely as a Teacher sent from God, to be our instructor and guide; but we confide in him, as our Almighty Friend and Saviour; rely upon his sacrifice; and commit ourselves to him, to be redeemed, sanctified, and saved. By attending the Lord's Supper, we publicly profess our faith in the efficacy of the Saviour's death to put away sin, our cordial approbation of that method of salvation which God hath appointed, and our thankful acceptance of the Divine mercy manifested through the Redeemer. We gratefully acknowledge our infinite obligations to God for the blessings of the new covenant, and express our hearty compliance with all its requirements—*i. e.* that we repent of sin, and believe in the Lord Jesus Christ; that we obey his Gospel; and devote ourselves to God, through the Mediator, to be his for ever; to be, to do, and to bear whatever God would have us. By partaking of the

Lord's Supper in a social manner with the members of Christ's church, we profess our sincere love to them as brethren, and our determination to perform all the duties of this relation.

3d. *By whom the Lord's Supper should be celebrated.*

Not by all those persons who merely admit that the Lord Jesus Christ is the Messiah ; but by those only who truly believe in him as their Saviour ; rely upon him for pardon, acceptance with God, sanctification, and eternal life ; sincerely repent of sin, and resolve to live suitably to their Christian profession. This will appear, not only from the nature of the ordinance itself, which is a declaration of mercy on God's part, and a profession of faith, love, and obedience on ours ; but from all those passages of Scripture which demand purity of heart and uprightness of conduct, which condemn hypocrites, and which describe the members of the church of Christ as holy persons.

It is further evident, that sincere believers only ought to celebrate the Lord's Supper, because the Apostle Paul enjoins on all communicants the duty of self-examination. The object of this scrutiny is to prove, or try, ourselves, our tempers and lives, by the rules of Scripture, previously to receiving the Supper of the Lord, in order to ascertain whether there be any thing in our disposition, character, or conduct, which is inconsistent with our Christian profession. This injunction seems to prove that sincere Christians are the only persons

who have a scriptural right to attend the Lord's Supper.

4th. *The advantages which arise from a devout attendance on this holy ordinance.*

It tends to confirm our faith in the doctrines of the Gospel, and is one of the instituted means of obtaining fresh supplies of Divine grace for our Christian warfare. It strengthens our obligations to a life of universal holiness and integrity : the most forcible motives to act worthy of our character and profession are here presented to our minds. It tends to excite the utmost abhorrence of sin, the greatest care in watching against it, and the warmest zeal in endeavoring to oppose it : for we have the most lively view of the evil of sin, and its awful consequences, in the sufferings and death which the Son of God endured to make atonement for it, and which this ordinance is intended to represent. It is adapted to promote the Christian's comfort and peace : for what can afford such joy and tranquillity to a mind burdened with a sense of guilt and sin, as the distinct exhibition here made of that blood which cleanseth from all sin, and of the abundant mercy of God to all penitent, believing souls ? In this ordinance we enjoy, in a peculiar manner, the presence of God and the Redeemer ; and have fellowship with the Father, and with his Son Jesus Christ, through the influences of the Holy Spirit. Here we gratefully receive the Lord Jesus Christ by faith, in all the endearing characters he sustains ; and we joyfully accept of the blessings he bestows

on true believers. The intimate relation of Christians to their Lord and Saviour, and their dependence on him, are represented in Scripture in the strongest possible language. They are said to be *in Christ*, and Christ *in them*; he is called their life: they are spoken of as being *one with Christ*; and their vital union to him as like that of the branch to the root; or of the members of the body to the head.—But there is another strong metaphor, used by our Lord himself, to denote the absolute and entire dependence of Christians on him, for the maintaining and perfecting of the divine life in the soul:—he represents himself as the food of believers, and describes them as feeding on his flesh and blood, and as living thereby. This cannot be understood of merely receiving the doctrines which the Redeemer taught. Divine instruction is indeed sometimes spoken of as the food of the mind, and compared to meat and drink; and teachers are said to feed their disciples: but there is no other instance to be found in which the teacher himself is called food, and his disciples are required to eat his flesh and drink his blood. By eating his flesh and drinking his blood, our Lord seems clearly to mean, believing the divine efficacy of his atonement; embracing and relying on it by faith; and accepting the glorious blessings which are the fruits of it, particularly the free mercy of God, the pardon of sin, and the influences of the Holy Spirit to renew, purify, and transform our souls into the Sav-

iour's image. The Apostle Paul evidently alludes to this, when he says, "Christ, our passover, was sacrificed for us; therefore let us keep the feast, not with the old leaven," &c. Here he represents believers as partaking of that sacrifice which the Lord Jesus Christ offered; as exercising a believing regard to the Lamb of God which taketh away the sin of the world, of whom the pascal lamb, which the Jews were required to eat, was a type. The celebration of the Lord's Supper may therefore be well considered in the light of a feast upon a sacrifice. The bread and wine which we take, are memorials of the body and blood of the Lord Jesus Christ.—The eating and drinking of these, are emblematic of our feeding by faith on the Redeemer, so as to derive spiritual nourishment from him for the life, vigor, and joy of our souls.

5th. *The preparation which is required of those who would properly and profitably attend the Sacrament of the Lord's Supper.*

To celebrate this holy ordinance in a manner which will be acceptable to God and beneficial to ourselves, it is not only necessary that our judgments be rightly informed, but that our wills be properly inclined, and our affections duly excited. It is necessary that we should exercise *repentance* towards God, and *faith* in our Lord Jesus Christ; *hope* in the mercy of God, through the Redeemer; and *love* to God, and to the Lord Jesus Christ, and to all our Christian brethren; hatred to all sin, united with a

sincere endeavor, in the strength of Divine grace, entirely to subdue every evil principle and passion ; and a determined resolution, by the grace of God, to live as becometh the profession of Christianity. These are indispensably requisite to holy communion at the Lord's table. It is also necessary to a *comfortable* attendance on this divine ordinance, that we should experience a devotional frame of mind, and have good grounds to hope that we are the genuine disciples of the Lord Jesus Christ. In proportion as the true spirit of devotion is wanting, and our fears prevail with respect to our true character in the sight of God, will our spiritual comfort in attending this ordinance be diminished.

With respect to the means to be used for a profitable attendance on the Lord's Supper, I would observe, that it requires not merely the same previous preparation which public worship in general requires—such as serious perusal of the Scriptures, meditation, watchfulness, and prayer ; but that those exercises should be conducted with a particular reference to this ordinance, to the objects which are there to be presented to our view, and about which the mind is to be devoutly employed.

There is one duty which is peculiarly proper to precede this solemnity, and which the Scriptures expressly recommend, namely, self-examination. The exhortation to the frequent practice of this duty is applicable to every Christian, and the work of self-inquiry should be the work of every day. But besides this, we should

fix on certain seasons to be appropriated to a more minute and extended survey. And what more proper time can be chosen than when we are about to approach the table of the Lord ? An accurate knowledge of our real character and condition is not to be obtained without frequent, serious, and impartial self-examination. As there is always a great danger of self-deception, so there is constant need of self-scrutiny. This inquiry should respect not merely the reality of our religion in general, but the particular state of our hearts in the sight of God. The examination should be directed to ascertain whether we are advancing in piety, or declining in our Christian course : we should inquire into what sins we have fallen, what duties we have omitted, to what temptations we are most exposed, and in what respects we most need to be on our guard, and to have our resolutions confirmed and our graces strengthened. We should also notice what we have most to complain of, what to rejoice in, what to deprecate, and what to desire. These inquiries are necessary to promote humiliation, thanksgiving, watchfulness, and prayer. They will furnish suitable subjects for meditation and devotion, and be a means of rendering the celebration of this holy ordinance instrumental in promoting the interests of vital religion in our souls.

G. B.

Memoir of Mrs. Clarina Elliott, who died at Washington, Connecticut, Feb. 5, 1811.

THE parentage of Mrs. Elliot was respectable.— Her father, John Griswold, Esq. of Lyme, had seven daughters, and two sons, one of whom, His Excellency Matthew Griswold, Esq. will long be remembered, among the venerable and pious Governors of this state.

As the result of a Christian education, the subject of these sketches was under habitual, religious impressions, from childhood ; though she did not obtain a comfortable hope till after having entered into the family state. At the age of twenty-two, she was married to Mr. Nathan Elliott, son of Doct. Elliott of Killingworth.*

In the year 1758, they removed to Kent, where they reared a large family ; and lived in an eminent sphere of usefulness, greatly respected by their acquaintance. Through the course of their life, family prayer was never omitted. If the children were absent, the parents did not fail to offer up the incense of morning and evening devotion. If the father was absent, as he occasionally was, being a public character, the worship of the family was conducted by the mother. Happy is the household that thus begin the day with God, and lie down to rest under his guardian care ! How pleasant are the labors, how sweet the repose of such a family !

* Of the same ancestry, it is understood, with the celebrated John Elliott of Roxbury, though the intermediate grades of kindred are not known to the writer.

Mrs. Elliott was distinguished by sweetness of natural temper, and solidity of judgment. Her intellectual powers were cultivated by considerable reading and much reflection. Her piety was steady, consistent and fervent. These traits of character gave to her countenance an air of serenity and gravity, that could not be noticed with indifference by any person of ordinary discernment. Her memory was singularly retentive ; she could, at any time, repeat a psalm or hymn by hearing it once read and sung. The fragments of time, that could be spared from the pressure of domestic concerns, and the immediate duties of religion, she often devoted to writing meditations in poetry, for which she had an original taste. A number of these papers, written with her own pen, in a fair hand, are now before me. One, on the giving of the moral law, begins thus :

“ Great was the trembling when
Jehovah came,
“ His will, from fiery Sinai to proclaim ;
“ All Israel’s tribes were summon’d to appear
“ The righteous precepts of his law to hear.

Another, on the blessedness of departed saints, thus :

“ These souls have done with pains and fears,
“ Tho’ once on tempests driven :
“ Their sighs, their groans, complaints and tears,
“ Are known no more in heaven.

“ They see a reconciled God,
“ With smiling face appear ;
“ Jesus who bought them with his blood
“ Now bids them welcome there.”

Another of these papers is an elegy on the death of her sister Mrs. Sarah Hillhouse : and another, a consolatory address to her aged brother Governor Griswold, on the death of his wife.

In this last, the Christian patriot is reminded that, having faithfully served God and his generation, the grave will shortly be his refuge from the labors and trials of life.

"No sinking states can then disturb
your breast,

"No public tumults there annoy
your rest."

These extracts from her manuscripts, are given, not as specimens of perfect poetry, but as indicating a mind, sanctified and elevated above the trifles of this little world, by true religion.

She was a Christian, not in name and profession merely, but in *heart*,—in *principle*. She loved the sabbath : she loved the house of God : she loved the children of God : she loved her minister, for the sake of his Master and his work.

Among the articles of advice which she prepared to leave as a legacy to her children, is this :

"Rev'rence and love God's holy
day,

"And to his house repair ;

"Attend to what his preachers say,

"And *fractise* what you hear.

"The greatest love you shew for
me,

"When I am laid in dust,

"Is that my counsels you obey,

"And make the Lord your trust."

The prayers and exemplary piety of such a mother might be expected to have an impor-

tant influence on her children. Such was the fact with hers, especially her daughters. When some of them, in early life, became impressed with solemn conviction of their lost estate, and deep solicitude for their souls, she was a *mother indeed*. She instructed them in the way of salvation : she retired with them once and again, for prayer : she saw the greater part of them made hopeful subjects of renewing grace. Her daily deportment was as blameless as her principles were correct. No bitter revilings, no tale of slander, no unbecoming levity, received encouragement from her example. She secured the esteem of her neighbors by deserving it.

During the long and distressing sickness of her husband, her affectionate and unremitted attention to him, impaired her own constitution. After his death, which was in April, 1798, she gradually sunk into a state of settled infirmity, and her faculties lost much of their original vigor. Several of her last years were principally spent with her two daughters in Washington, from whom she received every office of kindness due to so worthy a parent. Through this period, she was habitually calm and placid. Her intellectual powers, especially her memory, occasionally faltered on common subjects ; but her religious views were never obscure, and sometimes were remarkably bright. Her last scene exhibited a composure and dignity in death, instructive to survivors, and honorable to that Christian hope which was an anchor to her soul.

On the first sabbath of February, 1811, she had a paralytic attack : and, for a short time, was expected, immediately, to expire. Before evening, however, she perfectly recovered her reason and speech. She knew her dissolution to be at hand. In the most impressive manner she addressed those around her, especially a son who had just returned from the westward, after a considerable absence. Her thoughts were clear ; her language solemn and animated. But there was something in her countenance which spoke, more emphatically than language could speak, the serenity and triumph of her departing spirit. At intervals, through the following night, she was employed in singing hymns. Towards evening on Monday, the writer of this memoir called to make her a

second visit. She was in the same tranquil state of mind, though much distressed in body. No symptoms of immediate death appeared ; but it was her full persuasion that this was her last day on earth. On this point, however, she felt no solicitude : she even refused to express any choice, because she said : " God will order the time of my death ; and his time will be the best time." This last interview with her, made an impression on my mind, that can never be forgotten. It was closed with prayer. On taking leave she said " Give my love to Mrs. ———." Shortly after, her distress increased, and in a few minutes, her conflict was over ; she was released from a bed of pain, and that we trust was a complete and everlasting release from sorrow and sin.

At a Meeting of the General Association of Connecticut, holden at Sharon, the third Tuesday of June, A. D. 1812 : Present,

Rev. Messrs.

From

Isaac Porter,	{	Hartford North Association
Andrew Yates,		
Joshua L. Williams,	{	Hartford South
Newton Skinner,		
Timothy Dwight, D. D.	{	New Haven West
Abner Smith,		
Aaron Dutton,	{	New Haven East
Saul Clark,		
Abishai Alden,		New London
William Bonney,	{	Fairfield West
Sylvanus Haight,		
Jehu Clark,	{	Fairfield East
Daniel Crocker,		
Daniel Dow,	{	Windham Original
Erastus Learned,		

Daniel Parker,	}	Litchfield North
David L. Perry,		
Lyman Beecher,	}	Litchfield South
Bennet Tyler,		
Elijah Parsons,	}	Middlesex
Joel West,		
William L. Strong,	}	Tolland
Nathan Gillet,		
John P. Campbell,	}	From the General Assembly of the Presbyterian Church in the Uni- ted States.
Amzi Armstrong,		
George C. Potts,		
Rufus Anderson,	}	From the General Association of Massachusetts Proper.
Ethan Smith,		
Sylvester Dana,	}	From the General Association of New Hampshire.

The Rev. Andrew Yates was chosen Scribe ; the Rev. Elijah Parsons, Moderator ; and the Rev. Daniel Dow, assistant Scribe.

The certificates of delegation were read, and the Association was opened with prayer by the Moderator.

The Rev. Messrs. Yates, Dow, E. Smith, Anderson, and Potts were appointed a Committee of Overtures.

The Associational sermon was preached by the Rev. William L. Strong, from Isaiah lv. 11.

The Trustees of the Missionary Society of Connecticut made a report of their proceedings during the last year, which was accepted, and is as follows :

Report of the Trustees of the Missionary Society of Connecticut, to said Society, to be convened at Sharen, on the third Tuesday of June, A. D. 1812 :

REVEREND FATHERS AND BRETHREN,

THE Board of missionary trust, in compliance with the Constitution of the Society, which requires an annual report of their doings and of the state of your missions, respectfully submit the following :

The members and friends of this Society are under increased obligations of thanksgiving and praise to God, for the continuance of his gracious smiles upon the interests of the Institution. It must be a rich source of consolation and encouragement, to all who feel an interest in the prosperity of religion, to review the origin and growth of this Society, and to notice the numerous tokens of divine favor towards it. Guided by the spirit of wisdom, the venerable founders of the Missionary Society of Connecticut devised measures which were practical. They "despised not the day of small things ;" but, animated by that charity which prompts to action, they rejoiced to do the little that was in their power, by personal exertions at home, as well as by missionary labors abroad. Their successors have sought, uniformly, to devise practical measures, such as experience suggested, and have seen them crowned with abundant success. The growth and usefulness of this Society have surpassed the most sanguine expectations of its friends. The character which it sustains, among the people in the new settlements, commands respect for

its Missionaries every where ; and to HIM who hath the hearts of all men in his hands, would we gratefully ascribe praise, for his guidance of those who have been sent under your patronage to preach the gospel. They have conducted with fidelity and discretion. In all places your Missionaries have been received with joy by the pious ; they are generally respected ; and from the places they have visited, they return in possession of the esteem and affection of the people.

A particular statement of what was done under your auspices, for the spread and establishment of the gospel in the wilderness, in the course of the year 1811, is contained in our address on missions, published in January 1812. A copy of that address is herewith forwarded to each member of the Society.—From the extracts of journals, and of other communications contained in the address, it appears that the year past has been distinguished with tokens of divine favor towards our missions. Our Missionaries have not only met with a kind reception from the people, but in many places their labors have been signally blessed. The people, like Cornelius the centurion with his friends, were before prepared of the Lord, to hear the gospel at their mouth. Revivals of religion, extensive and numerous beyond any before witnessed in that country, have succeeded their ministrations. Numbers have been induced to abandon their vices and delusions, and to consecrate themselves unto the Lord. The wilderness is made to rejoice, and the solitary places break forth in songs of praise. They bless God for the gospel of his grace, and remember, with peculiar gratitude, the kindness and liberality of the people of this State, in sending this gospel to them. How delightful the thought, that those enriched in the wilderness by this charity, and their benefactors here, shall meet in Heaven in the presence and in the likeness of Jehovah their Redeemer. We have seen much of the blessed fruits of our charity, and shall continue to reap if we faint not.

It is a pleasing testimony of order and purity in which the people are built up, by the Missionaries whom you have sent them, that the holy scriptures are precious to them and greatly desired ; also that they furnish themselves with the stated ministry of the word according to their ability. Sensible of the value of the word of life, they are eager to possess it ; and feeling the importance of the regular administrations of a pastor, to comfort and edify the church,—to train up the rising generation by suitable instruction in the way they should go,—to protect them against errors and vice,—and to gather sinners unto the Saviour, they are anxious to enjoy these advantages, and use their efforts to obtain them. Such fruits afford the highest encouragement to continue and to enlarge our charity towards them. They excite pleasing anticipations of future scenes in those newly inhabited regions.

It will be noticed that although the funds of the Missionary Society are so reduced that only a small sum can be expended annually, to accomplish their object, yet a large number of Missionaries have been employed. This is one fruit of that happy arrangement which the people, in some places in the new countries, have made to support pastors for so much of the year as they are able, and to leave them for the employment of the Missionary Society for the remainder of the year. In this way, men well known and experienced, and who are near the fields of missions, may be employed to the best advantage. It must however be added, that with all these advantages, the missionary labors performed under the auspices of this Society, in the course of the year past, have been comparatively small. From the disbursements of the Treasurer it appears, that we have expended, in the last year, much less than the amount expended annually for several preceding years. Missionary labor, performed in the last year, has been proportionally less than heretofore. The earnest solicitations of the destitute for assistance, and the representations of our Missionaries, setting forth the necessity of an increase of labors, we have heard, but were obliged to pass them by

without affording relief, because we are not in possession of the means to do it. To see the sufferings of the needy, and be unable to relieve them, is distressful. The seasonable relief afforded by the Legislature of this State, in permitting contributions to be made annually, in the several Ecclesiastical Societies, for the term of three years, we would gratefully acknowledge. With high expectations do we anticipate the munificence of the charitable in these contributions, and the joy of gladdening the hearts of multitudes with the fruits of their liberality. The incalculable benefit which the new settlements have derived from this Institution, the gratitude which the inhabitants express for the charity exercised towards them by the good people of this State, the anxiety experienced in many places to be favored with aid, their solicitations, their danger from the advocates of error and vice, and above all, the rational prospect of promoting most effectually the interests of the Redeemer's kingdom,—these are considerations which are deeply felt by numbers. They are considerations which cannot fail to open the hearts and hands of many in this cause. The solicitations, the entreaties, the wants of the needy shall not plead in vain. On former occasions we have witnessed the liberality of the people. And they have continued to indicate, by private donations, their readiness to give for the spiritual benefit of their fellow men, many of whom are their former neighbors and relations, and for the promotion of Christ's kingdom.

The Rev. Ebenezer Porter, having been called to accept of employment in the church of God, in connection with the Theological Institution in Andover in Massachusetts, has resigned his seat in the Board of Trustees.

We live in a day in which the Christian world is peculiarly engaged to spread the gospel. The important events which have closed the eighteenth, and introduced the nineteenth centuries, the astonishing revolutions which have been effected both in pagan and mahomedan Asia, and the events favorable to the spread of the gospel in other parts of the earth, have excited the attention of Christians every where. The coincidence of these events, with the predictions respecting the end of the 1260 prophetic days, has caused the church to rejoice in the hope that the day of her redemption draweth nigh. In various ways the gospel is sent into different parts of the world. And the attention of the church, both in Europe and America, to the spread of the gospel is daily increasing. Missionary Societies, Bible Societies, associations for the charitable distribution of religious tracts, and other institutions whose object is to disseminate the blessings of grace, are continually forming in Christendom. The Isles which have waited for the salvation of God rejoice in his light. In these auspicious events we all feel a high interest. Faith, hope, and zeal are alive, while we pray that "the heathen may now be given to the Son for his inheritance, and the uttermost parts of the earth for his possession." How desirable to enlarge the field of operations of this Society, and to send faithful Missionaries over all the western world! Could we make every settlement resound with the glad tidings of salvation, could we reach a hand to the perishing savages of our continent, and lead them to the Saviour of sinners, what joy, what delight would it afford! May the time speedily arrive, when to these Gentiles we shall publish the salvation of God, and see them with us disciples of the same Lord and Master. We have reason to hope that he, who hath called up the attention of the church to the state of eastern indians, will not leave the western tribes without help. Their deliverance also is at hand.

The Trustees close this report imploring God's presence and blessing upon the Society. May the present meeting be attended with the unction of the Spirit, and its counsels most effectually promote the glory of God.

In the name of the Trustees,

ABEL FLINT, *Secretary.*

Hartford, May 13, 1812.

The following persons were elected Trustees of the Missionary Society of Connecticut, for one year from the first Wednesday of August next, *viz.* The Hon. John Treadwell, the Hon. Asher Miller, the Hon. Aaron Austin, the Hon. Jonathan Brace, Enoch Perkins, Esq. David Hale, Esq. the Rev. Messrs. Nathan Perkins, D. D. Samuel Nott, Calvin Chapin, Moses C. Welch, D. D. Andrew Yates, and Samuel Goodrich.

Andrew Kingsbury, Esq. was chosen Treasurer, and the Rev. Abel Flint, Auditor of the Missionary Society of Connecticut, for one year from the first Wednesday of August next.

The Account of the Treasurer of the General Association, as audited, was read and approved.

The Rev. Abel Flint was chosen Treasurer, and the Rev. Andrew Yates, Auditor of the General Association, for the year ensuing.

The Delegates to the several ecclesiastical bodies in connection with the General Association, *viz.* to the General Assembly of the Presbyterian Church, to the General Convention of Vermont, and to the General Associations of Massachusetts Proper and New Hampshire, made their reports which were accepted.

Voted, That the gentlemen chosen substitutes, in the place of the several Commissioners, delegated to the several ecclesiastical bodies, connected with this Association, be, hereafter, considered as Commissioners during the year following that in which they shall be chosen, without any new appointment, unless they shall have already taken their seats in said bodies, have resigned their office, been removed by death, or vacated it in some other manner.

The Rev. Messrs. Joseph W. Crossman, Roswell R. Swan, and Andrew Yates were chosen substitutes to the Rev. Messrs. Lyman Beecher, Abel M'Ewen, and William Robinson, Delegates to the General Assembly of the Presbyterian Church, to convene in Philadelphia, the third Thursday of May, 1813.

The Rev. Messrs. Henry A. Rowland and Diodate Brockway were chosen substitutes to the Rev. Messrs. Abel Flint and Daniel Dow, Delegates to the General Association of New Hampshire, to convene at Hollis, the third Tuesday of September next.

The Rev. Messrs. Royal Tyler and David L. Perry were chosen substitutes to the Rev. Messrs. Diodate Brockway and Noah Porter, Delegates to the General Association of Massachusetts Proper, to convene in June, 1813.

The Rev. Daniel Crocker was chosen substitute to the Rev. Jonathan Miller, Delegate to the General Convention of Vermont, to convene at Westminster the second Tuesday of September next.

Voted, That the Scribe annex to the names of the Delegates the time and place of annual meeting agreed on by the several ecclesiastical bodies respectively, to which these delegates are sent.

WEDNESDAY, June 17.

The Committee appointed "to correspond and act in concert with the General Assembly of the Presbyterian Church, and with any persons who may be appointed, or associated, for the purpose

of devising measures, which may have influence in preventing some of the numerous and threatening mischiefs, which are experienced throughout our country, by the excessive and intemperate use of spirituous liquors," reported by their Chairman.

The Rev. Messrs. Beecher, Dutton, Clark, Armstrong, E. Smith, and Crocker, were appointed a Committee, to take the above named report into consideration, and from its contents, together with such other information as they may receive, devise some practical measures to restrain the excessive and intemperate use of ardent spirits, which measures may be recommended to the friends of religion and morals, and to make report to this body.

The several district Associations, in compliance with the request of the General Association, "to ascertain the number of persons, within their respective limits, who are deaf and dumb,—of what age they are,—of which sex,—whether they were born so, or became so by disease,—and at what age they became so, and of what disease; and to make report at this session, designating in their reports the towns in which such persons live," exhibited their reports.

The Rev. Jehu Clark was appointed to examine those reports, and report to this body a summary of the same.

The Committee, appointed "to enquire into the proceedings of the Consociation of Tolland County on the 16th of April, 1811, &c." made a report which was accepted.*

The Rev. Messrs. Dwight, Beecher, and Anderson were appointed a Committee, to examine the preceding report, to draw up, for the consideration of this Association, such votes as may be proper to be passed by the Association on the authority of the statement contained in it, and to make report to this body.

Voted, That an enquiry respecting the state of religion, in the limits of the General Association, and of the several ecclesiastical bodies in its connection, be attended to at 3 o'clock P. M.; and that Messrs. Beecher, Tyler, Bonney, Campbell, and Dana be a Committee to take minutes respecting the state of religion, and prepare a summary account of the same.

The report of the Board of Commissioners for Foreign Missions was read, as follows :

The American Board of Commissioners for Foreign Missions respectfully submit, to the General Association of Connecticut, the following report.

THE first meeting of the Commissioners was held at Farmington, in Connecticut, September 5th, 1810. The doings of that meeting were immediately published, and copies of them were extensively dispersed for the information of the public. A copy of the same accompanies this report.

The executive business of the Board is, by constitution, principally committed to the Prudential Committee. At the second meeting of the

* This Report is contained in the printed Minutes of the Association, to which the readers of the Magazine are referred.

Commissioners, which was held at Worcester, in Massachusetts, Sept. 18, 1811, the Prudential Committee made a report which was accepted by the Board, and which presents a view of the measures which had been taken, for promoting the great design of the Board, and of the success of those measures. To that report, a copy of which accompanies this paper, we beg leave to refer the General Association, as containing an important part of the information which the Board have to communicate.

At this last meeting the Board judged it inexpedient to resign Messrs. Judson, Nott, Newell, and Hall, the four missionary brethren, particularly mentioned in the documents before referred to, to the direction of the London Missionary Society; but to take measures to employ those brethren in a mission to be directed by this Board, as soon as Divine Providence, shall open the door for it.

Agreeably to the opinion given in the report of the Prudential Committee, the Board directed their attention to the Birman empire, as presenting, in their view, the most eligible station for the establishment of an American mission in the East. Not knowing, however, what difficulties might occur in the way of establishing or executing a mission in that empire, it was voted, that the four missionaries should, as soon as convenient, be employed in Asia, either in the Birman empire, Surat, Prince of Wales Island, or elsewhere, as, in the judgment of the Prudential Committee, Providence shall direct.

For the purposes of the mission, it was voted to allow to each missionary, if married, one hundred and fifty pounds sterling, and, if unmarried, one hundred pounds sterling, as an annual salary—the same which is allowed to a missionary by the London Society; and as an outfit, a sum not exceeding one year's salary.

For a western mission, the Board judged, from the information of which they were possessed, that the Caghnawaga tribe of Indians offer the most favorable prospect. And it was voted, "That this Board will pay particular attention to the condition of the Caghnawaga tribe of Indians in Canada, and establish, as soon as practicable, a mission among them; and, to forward this design, that one hundred dollars be appropriated to aid the education of Eleazar Williams, a native of that tribe, and his preparation to enter on that mission; and that this hundred dollars be paid in the present year, and be committed to the management of the Rev. Dr. Joseph Lyman, and the Rev. Richard S. Storrs."

These measures were adopted in the confidence, under Providence, that the Christian public, in this country, would not be backward to supply the funds necessary for carrying them into effect.

At the same meeting, two other young gentlemen, members of the Divinity College, at Andover, viz. Messrs. James Richards and Edward Warner, offered themselves as candidates for the missionary service, and solicited to be taken under the patronage and direction of the American Board. Upon the ground of a formal recommendation from the Professors of the Divinity College, the Board very cheerfully accepted the proposal of the two young gentlemen, and took them under their patronage, on condition, that they complete their course at the seminary agreeably to its constitution.

This communication from the Board of Commissioners for Foreign Missions, is respectfully submitted to the General Association of Connecticut, and to the General Association of Massachusetts Proper, with an earnest request, that the exertions of those venerable bodies may be continued, and that their prayers may ascend in union with those of this Board to the Great Head of the church, that he would add his blessing to the humble endeavors of his servants, and open an effectual door for the spread of his gospel, until all the nations of the earth shall embrace his truth, and be made the partakers of his great salvation.

JOHN TREADWELL, *President.*

A true copy from the Minutes of the Board,

Attest, CALVIN CHAPIN, *Recording Secretary.*

The following persons were elected Commissioners for Foreign Missions, for the year ensuing, *viz.* The Hon. John Treadwell, the Hon. Jedidiah Huntington, the Rev. Timothy Dwight, D. D. and the Rev. Calvin Chapin.

The Association went into an enquiry respecting the state of religion within their limits, &c.

THURSDAY, June 18.

The Rev. Messrs. Beecher, Perry, and Parker were appointed a Committee, to devise means for the promotion of Foreign Missions, and to make report to the next General Association.

Voted, That of the money annually paid to the Treasurer of the General Association, by the several district Associations, so much as shall be necessary to defray the expense of printing the minutes be appropriated to that purpose; and that the residue be divided among the several delegates from the Association, in proportion to the distance from their several places of residence to the places of meeting of the ecclesiastical bodies to which they are delegated; unless such sum shall exceed the allowance heretofore made to Delegates.

The Rev. Messrs Alden, Dutton, and Perry were appointed a Committee to devise measures to defray the expenses of Delegates to the several ecclesiastical bodies in connection with this Association, and to report to the next the General Association.

A Letter from the Trustees of a proposed Seminary, chosen by a Convention formed by Orange and Coos Associations, in Vermont and New Hampshire, was read, as follows:

DEAR BRETHREN,

Bath, N. H. May 18, 1812.

Permit us to call your attention to an interesting and important subject.

A young man, from this vicinity, has for several years been a student at two theological seminaries in Europe. Being introduced to some gentlemen of benevolent feelings, who conceived that his native country might be benefitted by similar institutions, they offered to become donors to a considerable amount, on condition of obtaining the co-operation of approved characters in New-England. After receiving many letters on this subject, the individuals to whom they were addressed, invited the churches in the Orange and Coos Associations to meet in convention by their pastors and delegates to confer on the subject.

The Convention met at Piermont, N. H. on the first Tuesday of August past. It was there unanimously resolved that the establishing of an institution for the gratis education of young men, of promising abilities, for the gospel ministry, was a desirable and practical object. It was resolved to commit the management of the proposed seminary to twelve trustees, not more than eight of whom should be ordained ministers. Five of the trustees were then chosen, *viz.* Asa Burton, D. D. Stephen Fuller, David Sutherland, Charles Marsh and Joseph Foord. The other seven to be chosen by the Convention at some future meeting. Committees were appointed to draft a constitution, and a letter to the churches. The Convention adjourned to meet at Norwich in October following.

At the adjourned meeting, it was deemed advisable to postpone the adoption of a constitution for one year, during which time several committees were directed to digest and bring one to maturity. The Board of Trustees were likewise instructed to make a communication to the General Associations of Connecticut and Massachusetts, giving them informa-

tion respecting the proposed seminary, inviting their co-operation, and requesting a delegation from their Bodies at the next meeting of the Convention.

Pursuant to these instructions, we have stated to you the general object ; and we hereby invite you, by one or more delegates, to meet with the Convention, to assist at the adoption of a constitution, and to advise respecting any other measure which you may judge necessary to promote the general object in view. It meets on the third Wednesday of October next, at the house of Gen. Forbes, Windsor, Vermont.

It may be necessary, here to remark, that the proposed seminary cannot interfere with the concerns of any institution in New-England. Colleges educate those only who are able to support themselves. This is designed for those who are unable to defray the expenses of an education. The only seminary to which it can bear any resemblance, is the divinity College at Andover. Towards it the Trustees bear the most cordial good will, and sincerely bid it God speed. They are of opinion, however, that young men of genius and piety, might be qualified to become plain and useful preachers of the gospel, by a more brief process than the rules of that truly respectable institution require. In the new settlements on the frontier parts of our country, high literary acquirements are of very little use either to the preacher or his hearers ; and men of very superior refinement, would rarely be willing to endure the hardships, privations, and inconveniencies, incident to such situations.

When you reflect on the very numerous places in our northern and western regions that are entirely destitute of religious instruction, except that kind of it that causes to err ; how many vacancies remain unsupplied ;—how great the demand of our Missionary Societies, for missionaries, not only to be employed in our country, but among the heathen ;—when you consider there are many pious young men, of promising abilities in many parts of the country, who, whilst they are unable to raise themselves above the level of a common school education, would, if educated, make very useful men, we doubt not that you will do all you can to promote the object before us.

By order of the Trustees,

DAVID SUTHERLAND, *Secretary.*

Moderator of the General Association of Connecticut.

To be communicated.

The Rev. Jonathan Miller was appointed to preach the *Concio ad Clerum*, at the Commencement in New Haven, September next.

The Rev. Messrs. Andrew Yates, Moses C. Welsh, and Calvin Chapin were appointed a Committee, to consider the following Question, referred to this body, by New Haven West Association, *viz.* "What is the standing of a dismissed Minister, and to whom is he amenable?" and to report to the next General Association on the subject.

The Rev. Messrs. Elijah Parsons, Timothy Dwight, and Joseph Vaill were appointed a Committee, to consider the following Question referred to this body, by Litchfield South Association, *viz.* "Is it lawful for members of the Church to eat at common meals with an excommunicated person?" and to report to the next General Association on the subject.

Voted, That when a member of any district Association, or a candidate for the gospel ministry, wishes to connect himself with

any other ecclesiastical body, he shall first obtain a dismission from the Association to which he is amenable, in order to unite himself with that body.

The Rev. Jehu Clark reported a summary statement of the number, &c. of deaf and dumb persons, which report was accepted and ordered to be put on file. The number reported is 74.

The Committee, appointed "to examine the report respecting the proceedings of Tolland Consociation, &c., and to draw up, for the consideration of this Association such votes as may be proper to be passed by the Association, &c." reported sundry resolutions which were adopted by the Association, as follows :

Resolved, 1. That the Consociation of Tolland County was regularly formed, when they dismissed and deposed the late Rev. Abiel Abbot.

Resolved, 2. That the first Church in Coventry is a member of Tolland Consociation, and has been such from the formation of that body.

Resolved, 3. That the late Rev. Abiel Abbot was, of right, considered and treated as belonging and amenable to Tolland Consociation.

Resolved, 4. That in the late proceedings at Coventry, the Elders and Churches of Tolland County have, in the opinion of the General Association, borne a judicious, faithful, and highly commendable testimony to the truth as it is in Jesus.

Resolved, 5. That, according to the firm belief of this General Association, a denial of the deity of Jesus Christ is heresy.

Resolved, 6. That the exclusion from Christian communion, and from the ministerial office, for heresy, is neither an attempt to bind the conscience in matters of faith, nor a violation of Christian charity ; but an act, which that charity imperiously demands ; and an article of discipline, which the principles of agreement among the consociated Churches require them to perform.

Resolved, 7. That the General Association view, with much surprise and regret, the coming and the acts of the Council at Coventry, on the 5th day of June, 1811.

Resolved 8. That the mere want of "*satisfactory evidence, that a Consociation ever existed in Tolland County*" furnished no justifying reason to the Council of June 5th, for acting at all in the affairs of Mr. Abbot and his congregation ; both because the Council had no sufficient means in their power of determining this fact, and because the mere want of evidence cannot be a foundation for acting in any case, especially in a case of such importance.

Resolved, 9. That it is inconsistent with all principles of ecclesiastical order for Ministers and Churches, belonging to another body, and another State, to act, as an ecclesiastical Council, in the affairs of any consociated Church in this State, without a previous request, or, at least, consent, of the Consociation with which such Church is connected, formally declared.

Resolved, 10. That a profession of faith, made in the words of scripture, is no definite exhibition of the real faith of the professor : since all persons, who acknowledge the divine origin of the scriptures, would, although some of them are in their faith directly opposed to others, make the same profession in the same words.

Resolved, 11. That the decision of the Council, "that the relation between Mr. Abbot and the ecclesiastical Society, with which he was connected, was not annulled by the act of Tolland Consociation," was a decision which the Council was not authorized to make : since they had neither power nor right to examine the proceedings of the Consociation ; nor to sit as judges over that ecclesiastical judicatory ; and since, if they had had such right, these proceedings were not before them, nor was the Consociation either heard or represented.

Resolved, 12. That the circumstances under which the Council of June 5th was convened, and the nature of its result, constrain the General Association to consider its proceedings not only as unprecedented, but as disrespectful to the Churches of Connecticut,—as an invasion of evangelical order,—as an effort to justify heresy,—and as a public and solemn declaration, that there can be neither ministerial nor Christian fellowship between themselves and the consociated Churches and Pastors.

The Committee, appointed “to prepare a summary account of the state of religion, &c.” made a report which was accepted, as follows ;

The Committee, to whom it was referred to take minutes concerning the state of religion, beg leave to submit the following report.

Although the General Association find cause of humiliation, on account of the stupidity and lukewarmness which prevail in many of the churches ; and on account of the increasing prevalence of vice in some parts of the State ; yet we have reason to rejoice and be thankful, for the abundant evidence, that God has not forsaken us. Through his goodness the churches generally enjoy a state of tranquillity, and appear to be growing in evangelical knowledge, and walking in the faith and order of the gospel. No new errors have arisen the past year, and such as have heretofore existed, appear not to have increased. Additions to the churches have been considerable, though not so great as in some former years. In most places, a decent and respectful attention has been paid, to the institutions of religion. And while we have to lament, the breach which has been made upon the churches, by the death of some of our fathers and brethren, and the dismissal of others ; we rejoice, that most of the congregations are supplied with pastors, and especially that some which have for a long time been destitute are now furnished with the stated ministrations of gospel ordinances.

But we especially rejoice to learn that in several towns in the State, God is appearing in his glory to build up Zion. In Middletown, Berlin, Cornwall, Kent and Groton there have recently been copious effusions of the Holy Spirit. The people of God have enjoyed a season of refreshing from his presence, and many, who, but a short time since, were in the gall of bitterness and bond of iniquity, are now rejoicing in hope and giving evidence, that they have passed from death unto life. In New-Milford, New-Preston, South Farms, South Canaan, South Britain and Reading, revivals have also apparently commenced : and in many other places, particularly, throughout a considerable portion of Litchfield county, there are tokens for good. Christians appear to be waking from their slumbers. God’s people take pleasure in the stones, and favor the dust of Zion, which gives us strong reason to hope that the time, yea, the set time to favor her has come. Here and there one is hopefully brought into the kingdom of Christ, and others are anxiously enquiring what they must do to be saved. We desire to notice with peculiar thankfulness, these tokens of God’s returning presence in the churches, after a period of such general declension. “*Lo ! this is our God, we have waited for him and he will save us—this is the Lord, we have waited for him, we will be glad and rejoice in his salvation.*”

It is with great satisfaction that the General Association learn, that the subject of Foreign Missions has excited so much interest and received so liberal a patronage in this State. The missionary zeal which was kindled in Great Britain, has crossed the Atlantic, and the good people of this State are “awaking to the interests of Asia, and of five hundred millions of people buried in ignorance and sin.” And it would be unpardonable to overlook the tokens of God’s approbation of the missionary spirit, mani-

tested in the revival of religion at home, in proportion to the exertions which have been made to spread the gospel abroad. We joyfully hail these exertions as harbingers of that glorious day, when Christ shall have the heathen for his inheritance and the uttermost parts of the earth for his possession.

By the delegation from the General Assembly of the Presbyterian church, we are happy to learn that although vice, immorality and error abound in many places within their limits, yet union, harmony and peace prevail throughout their churches; that there is an increased attention to the institutions of religion; that infidelity, though not entirely banished, affects obscurity and concealment from the light of the gospel, and that in some places, especially within the Presbyteries of Geneva, Cayuga, Oneida, Columbia, Hudson, Jersey, New-Brunswick, Harmony and Miami, the special influences of the Spirit have been witnessed in more or less copious effusions.

From Massachusetts we receive the pleasing intelligence, that the interests of truth and evangelical religion are, on the whole, gaining ground; that those who love the Lord Jesus and who hope for salvation through the merits of his atonement, are becoming more and more united; that the spirit of missions extensively prevails and is connected with very salutary effects; and that God is pouring out his Spirit, and reviving his work in several places. We especially rejoice to hear of a great and good work lately begun in the College at Williamstown. More than half the students in that seminary, it is hoped, are now the subjects of true religion. The other students, with few exceptions, appear to be seriously impressed.

By the delegation from New-Hampshire, we learn that although in the Northern parts of that State and a considerable section of the Eastern, there are many towns which are not supplied with stated, regular preaching; and although alarming errors are propagated with zeal, yet in some parts of the State, the interests of religion wear a very favorable aspect. Many of the churches during the past year have been visited with effusions of divine grace and have been greatly enlarged.

On the whole, while we would lament the sins which prevail in this State, and through our land, and while we would humble ourselves under the mighty hand of God, in view of those recent marks of his displeasure in the pestilence, the fire and the earthquake; yet we would rejoice that in wrath he is remembering mercy. We rejoice that we live in a day when the Christian world is awaking from the sleep of ages, and when there are increasing tokens of the coming and kingdom of our Lord Jesus Christ. Let these considerations stimulate us to zeal in our Master's service; let us be steadfast, unmoveable, always abounding in the work of the Lord, knowing that our labor shall not be in vain in the Lord.

The Committee, appointed on the subject of the excessive and intemperate use of ardent spirits, reported the following recommendations and address, which were adopted by the Association:

The General Association of Connecticut, taking into consideration the undue consumption of ardent spirits in this State; the enormous sacrifice of property annually made in this way; the consequent alarming prevalence of intemperance; the deadly effect of this sin upon health and intellect, upon families and societies, upon our civil and religious institutions, and especially its influence to render ineffectual the means of grace and to bring upon the souls of men everlasting destruction, have considered it as their duty to submit to the churches and congregations under their care the following recommendations.

1. It is recommended to all the ministers in connection with this Associa-

tion, that by appropriate discourses on the subject, they endeavor to call up the attention of their people, and impress their minds with a sense of the evils of intemperance, and the importance of uniting their efforts to effect a reformation, or at least to prevent the accumulation of these evils.

2. And that example may give efficacy to precept, it is recommended to the district associations in this State, to abstain from the use of ardent spirits at their various ecclesiastical meetings.

3. To the members of our churches it is recommended that on this subject they avoid the very appearance of evil, and that they carefully abstain both from the unlawful vending of spirits, and from purchasing and drinking spirits where they are sold in contravention of the law; that they exercise over one another a careful vigilance, and administer faithfully, when necessary, brotherly admonition, and maintain in reference to this subject an efficient discipline; that it be understood also that civility does not require, and expediency does not permit the production of ardent spirits as a part of hospitable entertainment in social visits.

4. To parents and all heads of families, it is earnestly recommended, that they dispense with the ordinary use of ardent spirits in their families; that they early and often admonish those under their care of the evils of intemperance, of their danger of falling into the ways in which they are liable to be overcome, and that they restrain them as far as may be from places of temptation.

5. To Farmers, Mechanics and Manufacturers we recommend earnest and prudent exertion to diminish the quantity of ardent spirits consumed in their several employments, by the substitution of other palatable and nutritious drinks, and by giving an additional compensation, if necessary, to laborers who will dispense entirely with the use of ardent spirits.

6. To extend information and impress the public mind on this subject, it is further recommended, that special efforts be made to circulate pamphlets and tracts calculated to effect this purpose, particularly a sermon by the Rev. E. Porter, and a pamphlet on the same subject by Dr. Rush, of Philadelphia.

7. It is recommended that voluntary Associations be formed in the different towns and societies of the State, to aid the civil magistrates in the execution of the law, and to exert their influence according to their best discretion for the removal of this growing evil.

And that these practical measures, may not be rendered ineffectual, the Association do most earnestly entreat of their brethren in the ministry, of the members of our churches, and of all persons who lament and desire to check the progress of this evil, that they neither express nor indulge, the melancholy apprehension that nothing can be done on this subject; a prediction eminently calculated to paralyze exertion and become the disastrous cause of its own fulfilment. For what if the reformation of drunkards be hopeless, may we not stand between the living and the dead, and pray and labor with effect to stay the spreading plague? And what if some will perish after all that can be done, shall we make no efforts to save any from destruction, because we may not be able to turn away every one from the path of ruin?

But how are we assured that nothing can be done? Is it impossible for God to reform and save us? Has he made known his purpose to give us over to destruction? Has he been accustomed to withhold his blessing from humble efforts made to rescue men from the dominion of sin? Have not all past efforts for reformation commenced under circumstances of apparent discouragement, and all great achievements usually begun in little things? The kingdom of heaven was itself in the beginning as a grain of mustard seed, and the apostles, had they consulted appearances only, had never made an effort to enlighten the world.

Immense evils, we are persuaded, afflict communities, not because

they are incurable, but because they are tolerated ; and great good remains often unaccomplished, merely because it is not attempted.

If the evil, however, were trivial, or the means of its prevention arduous and uncertain, despondency would be less criminal. But it is a wasting consumption fastening upon the vitals of society ; a benumbing palsy extending to the extremities of the body ; a deep and rapid torrent, bearing the wreck of nations in its course, and undermining rapidly the foundations of our own. It is a case, therefore, of life and death ; and what we do must be done quickly ; for while we deliberate, our strength decays, and our foundations totter.

Let the attention of the public then be called up to this subject. Let ministers, and churches, and parents, and magistrates, and physicians, and all the friends of civil and religious order unite their counsels and their efforts, and make a faithful experiment ; and the word and the providence of God afford the most consoling prospect of success.

Our case is indeed an evil one, but it is not hopeless. Unbelief and sloth may ruin us, but the God of heaven, if we distrust not his mercy and tempt him not by neglecting our duty, will help us, we doubt not, to retrieve our condition, and to transmit to our children the precious inheritance received from our fathers.

The spirit of missions which is pervading the State, and the effusions of the Holy Spirit in revivals of religion, are blessed indications that God has not forgotten to be gracious.

With these encouragements to exertion, shall we stand idle ? Shall we bear the enormous tax of our vices ; more than sufficient to support the Gospel, the civil government of the State, and every school and literary institution ? Shall we witness around us the fall of individuals ; the misery of families ; the war upon health and intellect, upon our religious institutions and civil order, and upon the souls of men, without an effort to prevent the evil ? Who is himself secure of life in the midst of such contagion ? And what evidence have we that the plague will not break into our own families, and that our children may not be among the victims, who shall suffer the miseries of life and the pains of eternal death through our sloth and unbelief ?

Had a foreign army invaded our land, to plunder our property and take away our liberty, should we tamely bow to the yoke and give up without a struggle ? If a band of assassins were scattering poison and filling the land with widows and orphans, would they be suffered, without molestation, to extend from year to year the work of death ? If our streets swarmed with venomous reptiles and beasts of prey, would our children be bitten and torn in peices before our eyes, and no efforts be made to expel these deadly intruders ? But intemperance is that invading enemy preparing chains for us ; intemperance is that band of assassins scattering poison and death ; intemperance is that assemblage of reptiles and beasts of prey, destroying in our streets the lambs of the flock.

To conclude, if we make a united exertion and fail of the good intended, nothing will be lost by the exertion, we can but die, and it will be glorious to perish in such an effort. But if, as we confidently expect, it shall please the God of our fathers to give us the victory, we may secure to millions the blessings of the life that now is, and the ceaseless blessings of the life to come.

The Rev. Messrs. Lyman Beecher, Aaron Dutton, and Nathan Perkins, D. D. were appointed a Committee of correspondence on the subject of preventing the intemperate use of ardent spirits.

Voted, That 1000 copies of the report of practical measures, to restrain the intemperate use of ardent spirits, be printed in handbills.

Voted, That, in the opinion of this Association, the licensing of candidates for the ministry, by Committees of Associations, is inexpedient, on various accounts; and that it be recommended to the several Associations of this state, that they do not hereafter delegate this power to Committees.

The letter from the Convention formed by the Associations of Coos and Orange, requesting the appointment of a Delegate to the Convention, to confer on the subject of the contemplated Theological Seminary, was taken into consideration; Whereupon, the Rev. Timothy Dwight, D. D. was chosen Delegate to that Convention, to meet the third Wednesday of October next, at the house of Gen. Forbes in Windsor, Vermont; and the Rev. Lyman Beecher was chosen his substitute.

The Committee, appointed by the last General Association, "to enquire into the expediency of settling ministers for a limited time," made a report which was accepted as follows:

The Committee of the General Association, to whom was referred, for consideration, the expediency of settling ministers for a limited time, beg leave to report the following opinions, as the result of their enquiries concerning this subject.

1. That the practice of settling ministers for a limited time commenced, in this State, when it was customary for parishes to give their ministers a sum of money, under the name of a settlement; and that the design of this scheme was to prevent such, as might be dismissed, from finally appropriating, to themselves, a greater portion of such settlements, than the parishes might think equitable, and to remove obstacles to the dismission of those ministers who might be disagreeable to their parishioners.

2. That ministers, according to this scheme, have been usually settled upon these, or similar conditions; that whenever, at a period mutually agreed on, notice should be given, either by the minister or his parishioners, the party giving the notice should be at liberty to recede from the contract.

3. That this scheme of settling a minister places the dissolution of the contract between him and his parishioners chiefly in the power of the contracting parties, and, to a great extent, removes it from under the control of an ecclesiastical council.

4. That in consequence of this fact, the bands of ecclesiastical discipline will, (we think) be gradually loosened, and the solemn business of placing a minister over a congregation, and of committing them to his charge, be finally left in the hands of the contracting parties, in direct contradiction, as we apprehend, to the order of Christ's house.

5. That to young ministers a temptation will, in this manner, be often presented to seek for more advantageous livings, than those, into which they have been inducted, and for places, in which their ambition will be more gratified.

6. That this scheme will naturally prevent the affection and union, which ought mutually to exist between a minister and his people, by inducing them to consider him, and him to consider himself, rather as a sojourner among them, than as a settled minister.

7. That the instability thus introduced into the church, in so prominent a feature of its constitution, may, not unnaturally, be extended to every thing of an ecclesiastical nature, and may produce all the unhappy effects, which spring from a fluctuating state of things, in every form of human society.

8. That where ministers are advanced in life, they are by this scheme made liable, after a long course of the most faithful and useful labors, to be turned out into the world, without any means of future support, especially, as ministerial salaries, in this State, rarely amount to any thing more, than a bare living. A case, which contradicts every principle of religion, justice, and humanity.

9. That similar injustice will, at times, be practised with respect to younger ministers, in small circumstances, since, when compelled to remove, they will be unable to meet the expense, without extreme difficulty.

10. That a door is opened, in this manner, to contention, when otherwise it would not have been thought of.

A mind naturally discontented ; a personal pique, either against the minister, or any of his friends ; the desire of being at the head of a party ; or other similar causes will, in this case, awaken not unfrequently, serious controversies, where, on the other plan of settling ministers generally customary in this State, permanent peace might fairly be expected.

11. On ministers settled according to this scheme, the confidence of their parishioners will not easily rest, as it cannot but be known that they may remove upon a short warning : jealousy will ever be awake concerning this subject, and where such jealousy exists, the blessings usually derived from what is appropriately termed the influence of a good minister, (blessings which your Committee think of prime value,) will never be realized by the parishioners.

12. That the end, which was in the view of those, among whom this scheme commenced, has almost, or entirely ceased, since a settlement is very rarely given ; and this being ordinarily the only plea for the practice, the practice ought to cease with it.

13. To prevent this report from extending beyond a reasonable length, your Committee beg leave to observe generally, that churches and congregations will usually suffer more evils from this scheme of settling ministers, than ministers themselves ; they will be more liable to contentions, than on the ancient plan ; will be oftener, and for longer periods, deprived of the ordinances of the gospel ; will incur greater expense ; will be more easily blown about by every wind of doctrine ; will be more exposed to sectarian incursions and corruptions ; will be gradually alienated from the house of God and the observation of the Sabbath ; and will be in the utmost danger of being finally turned away from the path of life.—

With these considerations in view, your Committee beg leave to subjoin, that although extraordinary cases may possibly occur, in which an ecclesiastical council may justly think itself warranted to consent to the settlement of a minister for a limited time, they must be very rare ; and in all other cases, your Committee are of opinion, that this mode of settlement ought to be steadily discouraged by every friend of religion.

TIMOTHY DWIGHT, }
AARON DUTTON, } *Committee.*

The following persons were appointed to certify the regular standing of preachers travelling from this into other parts of the United States, *viz.* Rev. Messrs. Nathan Perkins, D. D. William Robinson, Benjamin Trumbull, D. D. John Elliot, Joseph Strong, D. D. Isaac Lewis, D. D. David Ely, D. D. Moses C. Welch, D. D. Samel J. Mills, Azel Backus, D. D. Frederic W. Hotchkiss, and Nathan Williams, D. D.

The following persons were chosen receivers of money in their several Associations, for the treasury of the General Association, *viz.* Rev. Messrs. Henry A. Rowland, William Robinson, Samuel Merwin, Timothy P. Gillet, Samuel Nott, Roswel R. Swan,

Elijah Waterman, Zebulon Ely, Charles Prentiss, Azel Backus, David D. Field, and Ephraim T. Woodruff.

List of unsettled ministers in the State, and of licentiates from the several Associations, *viz.* *Of unsettled ministers*, Rev. Messrs. David Avery, Mansfield; Simon Backus, Bridgeport; Jonathan Bartlett, Reading; Gershom Bulkley, Middletown; Samuel Camp, Ridgefield; Aaron Cleveland, Hartford; James Dana, D. D. New Haven; John Hyde, Franklin; Calvin Ingals Stafford; Gordon Johnson, Killingly; Walter King, Norwich; William Lockwood, Glastenbury; William F. Miller, Windsor; Samuel Munson, Huntington; John Noyes, Weston; Samuel Stebbins, Simsbury; Samuel Sturges, Danbury; Zephaniah Swift, Roxbury; John Taylor, Enfield; Daniel Waldo, Suffield; Simon Waterman, Plymouth; Elijah G. Welles, Sterling; Worthington Wright, Woodbury. *Of licensed candidates*, Messrs. Daniel Banks, Weston; William Belden, Weston; Jonathan Bird, Berlin; Asa Blair, Blanford; John Clark, Washington; Chester Colton, Hartford; John G. Dorrance, Brooklyn; Matthew B. Dutton, New Haven; Asahel Gaylord, Norfolk; Nathan Grosvenor, Sturbridge; Nathaniel Hewit, New London; Daniel Huntington, New London; Bela Kellogg, New Haven; Francis King, Vernon; Amasa Loomis, East Windsor; John Marsh, Wethersfield; Alfred Mitchel, Wethersfield; Asahel Nettleton, Killingworth; Henry Sherman, New Haven; Joseph Treat, New Milford; Hezekiah G. Ufford, Stratford.

The report of the Committee, appointed "to enquire respecting the Eastern Association of Windham County," was accepted as follows:

The Committee, appointed by the General Association of Connecticut at their session in June 1811, to enquire respecting the Eastern Association of Windham county, beg leave to report:

Having deliberately and minutely examined the subject committed to their consideration, they perceive that their opinions concerning it must be formed on the unquestionable, and in the present case, as they conceive the only admissible evidence of written documents to which they find access.

It appears to your Committee that said Eastern Association of Windham county, was legitimately constituted, that it does regularly exist, and is entitled to a representation in the General Association.

WILLIAM LYMAN,	} Committee.
JOSEPH STRONG,	
ABEL M'EWEN,	

Voted, That the next meeting of the General Association be at Watertown, at the house of the Rev. Uriel Gridley, the third Tuesday of June 1813, at 11 o'clock A. M.

After a prayer by the Rev. John P. Campbell, adjourned *sine die*.

ANDREW YATES, *Scribe*.

Letter from Dr. Carey to Dr. Rogers.

THE following letter was received within the course of a few days past, by the person to whom it was addressed from the Rev. Dr. CAREY, Missionary in Bengal and Professor in the College at Calcutta. Its publication needs no apology, as its important contents are of the most interesting kind to society in general, and to the religious world in particular. Instead of WARS, DESOLATIONS and BLOOD, how gratifying to have the mind relieved in a perusal of those victories obtained by THE CROSS. Liberty having been obtained for its publication, it is desirable that the circulation should become general.

A FRIEND TO MISSIONS.

CALCUTTA, Oct. 10, 1811.

Rev. Dr. Rogers, Philad'a.

MY DEAR BROTHER,

I HAVE but a few minutes to write in, which I must catch while I sit in college. The ship by which I send this has been here a long time, and now its departure is sudden.

I have written to Mr. Ralston, who has very kindly interested himself, in a way which calls for our gratitude, for the work in which we are engaged. I have given him an account of our progress in the work of translating and printing the word of God, which I suppose you will see. I am happy to say that the Lord has enabled us to persevere in the work, and even extend our labors far

beyond any thing that we at first expected, or even hoped for. I do not think it impossible now, that I may live to see the Bible translated and published in the greater part of the languages spoken in the East.

The Lord has been very gracious in raising up laborers in this work. There are about ten persons, formerly Idolaters or Mussulmans, who now preach the Gospel of our Redeemer, and seven others, native Portuguese or Armenians who are either called to the work of the ministry, or are now on trial for it. Two of our native brethren, Hindoos, are employed in Calcutta and its precincts, where they preach at twelve or fourteen different places every week, and have been the instruments of the conversion of many. Indeed I think they are the most useful persons now employed in the work of God at Calcutta, or in India. Calcutta is now a very different place from what it was, for the voice of prayer and praise is now to be heard in almost all parts of it. The number already baptized this year in Calcutta is fifty or more, and there is a prospect of six or seven being added to the church every month for some months to come. Persons who were formerly of the most profligate character, now walk so as to bring honor to the gospel.

I trust the Lord will enable us to extend missions to other countries in a very little time. We were enabled last year to begin one in Orissa, and this year to send Brothers Chamberlain and Peacock to Agra.

We have it in contemplation to send brother Cornish, a young man who has devoted himself to the work of God, to Amboyna, where I find there are several thousand Malays who are nominal Christians, but have now no one to care for their souls. We also intend to send brother Robinson to the island of Java.— Indeed these two brethren will in all probability soon sail for the place chosen for them. We shall then have six Missions in the East. Indeed we may almost say seven, for a YOUNG OFFICER IN THE ARMY, whom God has stirred up to labor in his work, is stationed in the Mahratta country, where he uses all his endeavors to spread the Gospel of our Redeemer. Thus the cause of Christ spreads, the little leaven diffuses itself through the mass, and the grain of mustard seed grows, and promises to become a tree.

Notwithstanding all our encouragement, the prospect is still very gloomy on every side. There are still several countries into which the gospel has yet made no entrance: Cabul, Cashmeera, Nepala, Bootan, Assam, Arakan, Siam, Tonquin, Cambodia, and Molacca, on the Continent; and only one Missionary in China; he is also scarcely in the country; besides the numerous and vast Islands in the Indian Seas. In these Islands we know not how many or what languages are spoken, and indeed we can scarcely enumerate all the Islands. There are many of them in which there are a good number of professing Christians, who, under the Dutch government in those Islands, took upon them the Christian

name. We also know that the Malay Language is spoken by the Malays, who are to be found in smaller or greater numbers in all the Islands and scarcely belong to any. The Bible is printed in that language, and they may perhaps eventually be the medium of spreading the Gospel through the other numerous nations which inhabit the Indian Archipelago.

I suppose our Brethren Lawson and Johns, with the Sisters, must ere this have left America, for this country. We are in daily expectation of their arrival, and hope it will not be long delayed. The renewal of the non-intercourse bill is a very distressing circumstance, as it greatly hinders that Christian intercourse which is so desirable, and tends so much to the mutual edification of Christians in different countries.

You seem to think the translation of the Bible into the languages of the American Indians an impracticable work; you are, it is true, on the spot, and can judge from circumstances; but I cannot bring myself to think it impracticable, and I have had a little experience in the work of translation; do make the trial yourself with an intelligent Indian, who understands English, or if your avocations will not permit you to engage therein personally, do use your influence with some one who has leisure. Only let a fair trial be made, but do not conclude it to be impracticable till, at least twenty attempts have been made and have failed. It must be done some time, and happy the man who shall be the instrument of beginning it.

Accept the assurances of my warm Christian love to you, and let me hear from you at every opportunity.

Yours affectionately,
WILLIAM CAREY.

Cork Bible Society.

THE Third Report of the Cork Bible Society, the Bishop of Cork president, contains the following affecting statement :

“ Your Committee cannot conclude their Report without taking notice of a circumstance connected with this institution, which they think particularly worthy of being recorded. In the month of April last, some poor Welsh sailors solicited from the Rev. Mr. Fleming the use of his meeting-house in Cook-street, for the purpose of having divine worship in their own language. Hearing that there was a Bible Society in this city, they agreed to contribute somewhat in aid of its funds, as a testimony of gratitude to the great Being who ‘guides the mariner through the trackless deep,’ and who had just conducted them in safety to their destined port. The fruit of their pious gratitude to Heaven, was a collection of one pound seventeen shillings, which was handed to the Secretary at the last annual meeting, and is taken into account.

“ This truly interesting circumstance seems a striking proof of the blessed effects to be expected from such a society. These poor mariners, belonging to a class of people so

seldom acquainted with any thing but vice, had reaped in their own souls the benefits of the bounty of the British and Foreign Bible Society, by means of which great numbers of copies of the Scriptures in the Welsh language had been distributed throughout their highly favored country.

“ At a distance from their native land, unknowing and unknown, behold the pleasing spectacle of these pious sailors, instead of squandering their hardly earned, but scanty means, in the profligacy and dissipation so usual amongst persons of their class, consulting how they might best promote the cause of God, and giving with a liberality, which must have called for self-denial in other respects, for the purpose of imparting religious instruction to total strangers—effects seldom witnessed, but where the heart as well as the understanding has felt the benign influence of Christianity ! Who, on reading such an instance of the genuine operation of religion, can withhold his admiration ? Who, in devout acknowledgment of the hand of the Father of mercies, from whom every good gift proceedeth, can avoid exclaiming, ‘ What hath God wrought !’

“ To the conductors of the British and Foreign Bible Society it will doubtless prove a high gratification to learn, in this little anecdote, that their work has been so blessed of God, and that their ‘ bread, though cast upon the waters, has been thus found after many days.’ To the wealthy inhabitants of this city and county

it sets a bright example, not however unaccompanied with a mild rebuke of the too general coldness of their zeal, and comparative indifference about the best interests of their fellow men, when so small a proportion of the affluent and great are found to contribute out of their abundance to this first of charities; and of even those who do lend pecuniary aid, so very few are induced to use the no less important means of personal influence and exertion, for the dissemination of the Holy Scriptures.

"May all who read the above occurrence, so interesting to the friends of the Bible, catch a spark of that sacred fire which warmed and expanded the hearts of those humble mariners! May we all obediently hear the voice of Him, who himself went about doing good, emphatically exhorting each individual amongst us, through their example, to a zealous imitation of this distinguished work of faith!"

The following are sentiments expressed at a Meeting of the Bedfordshire Auxiliary Bible Society, by Samuel Whitbread, Esq.

"I CANNOT express the great delight and satisfaction I feel that I have this day, for the first time in the course of my life, seen publicly realized the great maxims of the Gospel. I have for the first time heard acknowledged that great incontrovertible truth, without the recognition of which human wisdom is vain, that the Gospel of Christ is able to stand alone—

that it requires not the assistance of man to make it penetrate into the heart of man; and that from the propagation of Divine knowledge by Jesus Christ, down to the present day, it is the Gospel, and the Gospel alone, which is designed to speak to the heart, and thereby raise the soul to everlasting glory. Gentlemen, it would ill become me to say much after so much has been said; and so well said, by those who have preceded me, and whose peculiar province it is to propagate the great light which emerges from heaven, and to diffuse it among men; but I may say that I have peculiar satisfaction in witnessing the arrival of this day among you. It has been one great object of my life to direct men to that great precept of Holy Writ, "search the scriptures"—to discuss them for themselves: they were designed to be searched by every man for himself, that each might exercise his own judgment on the momentous truths therein contained. Gentlemen, I am speaking from the sincerity of my heart, from conviction, from experience of a life not short, not inactive, that in the Gospel is contained the compendium of all wisdom, as well as the everlasting source of immortal happiness; and that if a man be truly in heart a Christian, if he have courage to acknowledge himself such by word and by deed, if he will proceed to transact all his public and private concerns with the maxims of the Gospel in his hand, and engraved on his heart, the wisdom of the wisest who do not act on that system, will be confounded before him."

*Address of a Young Lady to her surviving Friends.**Cairo, June 15, A. D. 1812.*

REV. AND DEAR SIR,

I communicate to you, for publication, if you think proper, the following address of a young lady who died 22d of May last. She was a member of the Presbyterian church in this town. Her character appeared promising to be an ornament to the church. Her death is greatly lamented. Having been seized with the consumption, her health and strength gradually decayed, until she became sensible that she had but a short time to live. In almost every stage of her disorder, her mind appeared cheerful and serene. She had a strong desire to the very last, to do something for the glory of God. With this very desirable object in view, she composed the subsequent address desiring me to read it to those who might be present, when I should be called to attend her funeral. Listen to her voice as speaking from the dead.

RICHARD WILLIAMS.

Brethren, Sisters and Friends,

PROBABLY you are all some affected on this occasion, as the call is unto all "be ye also ready." But you with whom I was particularly acquainted, cannot have reached this place, without reflecting that I with whom you used to be conversant, shall speak with you no more for ever. Prompted by strong affections, I feel a desire to speak to you this once.—Dear friends, a few months ago you saw me in the bloom of youth, active, sprightly and healthful ; and, cheerful-

ness did not forsake me, during a number of months of illness. Death has now closed the scene. Look on me, O my friends, and see what death has done unto me ! I cannot see you. These eyes which have gazed on many of you with much delight, have lost their lustre. They are closed in death, and will never more be opened, to behold objects by the light of this world. These ears will listen to the sounds of your voices no more. This bosom can never more heave a sigh, for those of you left behind me, who are unprepared for the scene which I have just witnessed. This lump of clay will now be conveyed to the tomb, deposited in the earth, there to mingle with its mother dust. While life remained, this bosom throbbed with gratitude to the dear friends who exerted themselves in acts of kindness during my last illness. I now entreat them to improve this stroke of Divine Providence, to their own spiritual interest. Do, my friends, each one, ask yourself, am I ready to die ? Am I willing that my spirit should take its flight this moment into eternity ?

Those of you, who are still impenitent, are not ready ; and cannot be willing. Oh, how preposterous to live at ease, in such a dangerous situation.—Death may be sudden. Oh, let it not be unexpected. Remember, few linger, as I did. Some die without a moment's warning of their dissolution. Many are taken sick and senseless at the same time ; and, in that manner, are hurried into eternity. Oh, give no sleep to your eyes, nor slumber to your eyelids till

you have made your peace with God. As for those of you who already believe, your salvation is now nearer than when you first believed. You have every thing to encourage you to be diligent in duty, and fervent in spirit. I trust you will remember our dear Lord's words, "Watch, for you know not the hour that the son of man cometh."

May God Almighty have mercy upon this assembly, the Redeemer save you all by his merits, and the Holy Ghost sanctify and prepare you for heaven. Farewell.

HANNAH BREWSTER.

OBITUARY.

DIED, at Philadelphia, Rev. JOHN FREDERICK SCHMIDT, pastor of St. Michael's Congregation.

At Boston, (Mass.) on the 9th ult. Rev. JOSEPH S. BUCKMINSTER, aged 27, pastor of the church in Brattle Street. A sermon was delivered at his interment, by the Rev. President Kirkland, from Job xiv. 19. "*Thou destroyest the hope of Man.*" Harvard, 1800.

At New-Marlborough, (Mass.) after a short illness, the Rev. NATHANIEL TURNER, pastor of a church in that town.

At Canajohary, (N. Y.) Rev. JOHANN D. GROSS, D. D. He was, for several years, pastor of the Dutch reformed Church, in the city of N. York, and Professor of Moral Philosophy and Logic in Columbia College.

At Hartwell's Inn, on the green mountains, (Vt.) on the 10th ult. the Rev. JOSEPH BUCKMINSTER, D. D. the much beloved and worthy pastor of a church in Portsmouth (N. H.), and father of the Rev. J. S. Buckminster of Boston, who had died the preceding day. His remains were carried to Bennington, and there interred with every mark of

respect. He was on a journey to the Spring, for his health. Yale, 1770.

In England, JOHN HORN TOOKE, the celebrated Philologist, and Grammarian.

At Wilmington, (Del.) the Hon. GUNNING BEDFORD, Judge of the District Court of the District of Delaware, and one of the framers of the Constitution of the U. S.

In England, the Rt. Hon. SPENCER PERCIVAL, Prime Minister of Great Britain, aged 49. He was assassinated, in the lobby of the House of Commons, on the 12th of May. He was Attorney General of England from 1802, till he received the seals. He left a wife and 12 children, for whom Parliament have honorably and liberally provided by a grant of £ 50,000 sterling to his family, and £ 2000 per ann. to his widow.

At New Haven, on the 20th ult. after a short illness, Mr. MILLS DAY, senior Tutor in Yale College, aged 28. Yale, 1803.

At Bolton, June 27th, the Rev. GEORGE COLTON, aged 76, pastor of the church of Christ in that town. He has bequeathed his estate, at the decease of his widow, to the Missionary Society of Connecticut. Yale, 1756.

At the great falls of Passaic River, (N. J.) Mrs. SARAH, the wife of the Rev. HOOPER CUMMING of Newark.

Mr. Cumming had preached at Patterson, whither his wife had accompanied him. Curiosity led them to visit the falls, before their return, on the following morning. They ascended the precipice, and while viewing the majestic scene, Mr. Cumming's attention was diverted, for a moment, from his wife, who stood by his side. He turned to address her, when, to his unspeakable grief and astonishment, he perceived she had fallen from the giddy height, and was overwhelmed in the raging flood below. Her body has since been found and followed to the grave by a numerous concourse who bewailed her untimely death.

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*An Historical View of the First
Planters of New-England.*

NO. XI.

(Continued from p. 251.)

GOVERNOR WINTHROP.

NO man was ever more justly entitled to that noble appellation, Father of his country, than Gov. Winthrop. He was the Washington of his time. Like Washington, he possessed the undivided confidence of every class of people, and, like him, his talents for war and peace, his public and private virtues, always equalled the confidence and the expectations of his country.—Like Moses, he led a numerous people from a land of plenty to an unexplored wilderness, in times of difficulty and danger, he bore the burden of every expectation and every complaint, he gave them civil laws and directed them to the oracles of unerring truth for

their religion, he appeased popular commotions and appalled the machinations of enemies, and having surmounted the evils of the desert, and seen his people on the confines of plenty and peace, he was taken to the approbation of his God. With the great prophet of the Hebrews, guided by the light of heaven, no uninspired lawgiver is to be compared. But with Minos, Lycurgus, Numa, Solon, Alfred, and the famed founder of Petersburg, the New-England Winthrop would bear no disadvantageous comparison. In patriotism and personal virtues, he falls short of none of those revered sages. He lived indeed in a later age, and enjoyed the invaluable privileges derived from the illuminations of Christianity. But the political institutions, established by him and his illustrious coadjutors, will be the substratum of the most refined human society; when the precepts of the others will be considered as stupendous efforts of

the human mind, half enlightened; as the unavailing attempts of defective virtue to rescue mankind from the chaos of barbarism.

John Winthrop, descended from a long line of very reputable ancestors, was born at Grotton, in England, June 12, 1587. His father and grandfather were eminent in the knowledge and practice of the law. This son enjoyed the benefit of an early and careful education, with a view to the same profession. Such were his attainments in his profession, and such were the purity and gravity of his character, that at the age of eighteen, he was appointed a justice of the peace. He was very diligent in pursuing the duties of his profession, making it his great object to be qualified for practical usefulness. It was for this object, rather than the procurement of a maintenance in life, that his excellent father directed the course of his education to the law. Belonging to a family of affluence, of education and taste, Mr. Winthrop was early distinguished for an easy affability and politeness of manners, which rendered him no less beloved than his dignified deportment caused him to be respected.

The grandfather of Mr. Winthrop, who was an eminent lawyer, distinguished himself in the time of Henry VIII. as a warm advocate for the principles of the reformation. In these sentiments the family were educated. His grandson, the subject of the present essay, became deeply impressed, in early life, with the reality and importance of the gospel of sal-

vation. While a youth, he was made a subject, apparently, of that sanctifying grace of God, which was an essential qualification for those important services appointed for him in Divine Providence, which rendered him one of the most eminent instruments of his time in promoting the interests of the divine Redeemer. As his heart loved the gospel of Christ, he would gladly have devoted himself to the service of his Lord in the work of the ministry. But he was dissuaded by the solicitation of friends, and he determined to continue in the course of life prescribed by a judicious and affectionate father. The gospel, however, became his favorite study; and, by an attentive examination of its truths, he became gradually inclined to embrace the sentiments of the Puritans. This, however, he did, with a spirit of true moderation, with a temper of Christian charity, not ascribing perfection to any religious order, not disowning his Christian friends, or refusing communion after the manner of his fathers. He ever viewed the church of England as the venerable parent of the New-England churches, and to be revered as a church of Christ. Yet he deemed those churches, which he helped to rear in the American wilderness, more conformable to the gospel standard, than any others which he had known.

The meridian of his days, Mr. Winthrop spent in a peaceful retreat, in the endearments of domestic life, improving his paternal inheritance, equally useful and esteemed in the va-

rious duties of life to which he was called. Much of his time was employed in the pursuit of general science, and in the attainment of various kinds of practical knowledge, by which he became so eminently qualified for the illustrious services of his riper years. A mind naturally inquisitive, enjoying the leisure afforded by moderate affluence, with the privilege of numerous and respectable connections, could not fail to make the most valuable improvements.

When the plan was proposed by a number of pious and intelligent people to attempt the establishment of a Colony in America, on the principles of Christianity, Mr. Winthrop, cordially and deliberately, espoused the cause. On mature reflection, he resolved to renounce all the privileges and attachments of his country and his home, for the honor of his Lord, in the service of his church. The last effort was now to be made, for the establishment of a church on the uncorrupted principles of gospel order, for the erection of a Christian republic, in which, the equal rights of man should be enjoyed without limitation, in which, the experience of all preceding ages, without the shackles of established systems, should be improved for the attainment of the highest blessings of human society. For the accomplishment of such an object, or even for the purpose of making a fair experiment for its attainment, so interesting in the history of man, the Christian and the philanthropist could deem no privation of individual good too great a sacrifice. Such

a character was Winthrop. And in the uncertain hopes of the prospective churches and colonies of New-England, he embarked his all.

When it was determined by the company in England, who were incorporated for the settlement of the Massachusetts Colony, that the corporation and the charter should be transferred to America, Mr. Winthrop was unanimously chosen to be the governor of the infant colony. In the company were a number of persons of education and character, of family and estate, yet Mr. Winthrop was selected by a united voice for the highly responsible station to which he was called. In 1630, Mr. Winthrop, Mr. Dudley the deputy governor, and the most of the assistants, with their families, and a company of about fifteen hundred planters, sailed to America and established the Massachusetts Colony. The governors arrived at Salem in the ship *Arabella*, the twentieth of June. After long passages, all the ships arrived in safety.—The wisdom and moderation of the governor were soon put to the trial. The Colony was in a great measure destitute of law, the places of the proposed settlements were not ascertained, the site of their principal town was yet to be determined. In such an unsettled state, especially, when pressing circumstances require an immediate decision, such an endless variety of projects immediately arise, maintained with a pertinacity equalled only by their impracticability, as no mind but one of the firmest texture, no principle but the purest patriotism and an

unshaken reliance on the divine promises, can dare to encounter. Mr. Winthrop was at all times self-collected, listening with the most obliging condescension to every opinion which could claim any regard, acting with all the light he could obtain, from his own best judgment, pursuing, invariably, the path pointed out by his duty to the colony, and his duty to God.—By the great exertions of the governor and the principal persons of the colony, the people were tolerably provided with cottages by the approach of the ensuing winter.

The expenses incident to their new colony were much greater than had ever been anticipated by those who projected the settlement. As a great portion of the settlers possessed but little property, the expenses must be defrayed, principally, by the wealthy and the liberal. Mr. Winthrop possessed a landed interest in England worth six or seven hundred pounds a year. If we estimate money in reference to commodities three times more valuable at that time, than at the present, the annual income of his estate could not be less than eight thousand dollars. This estate he converted into money, and it was freely devoted to the service of the colony. In this service the greater part of it was consumed.

The first winter passed by the colony in the wilderness, was a scene of anxiety and distress, at this distance of time, not to be described. A most severe season, a desolating sickness, an expected famine filled every heart with dismay. The governor sought out the subjects of

suffering, and administered every relief which could be bestowed by a liberal hand, an unshaken mind, a feeling heart. When he was giving the last handful of meal in his barrel to one that came to beg a supply for his starving family, the ship *Lion*, laden with provisions, appeared in the harbour.

The colony being a Christian settlement, the governor had little less care of their religious services than of the civil administration. He was the principal leader in establishing and guiding the churches, as well as in the councils of the state. In the spring of 1631, Mr. Wilson, the minister of Boston, returned to England to bring his family. At his departure, he exhorted his people to continue stedfast in love and the duties of religion, and desired that the duties of public worship as well as religious counsel and exhortation, should be performed by the two governors, Mr. Winthrop and Mr. Dudley, and Mr. Newell the elder of the church.

Notwithstanding the intimate concern which Mr. Winthrop always took in the duties of religion, no man could better understand or would more faithfully observe the respective limits of duty, of a Christian and a magistrate. When Mr. Winthrop, as governor, had caused Mrs. Hutchinson and some of her adherents to be banished from the colony, that arch demagogue Henry Vane had such influence with some members of the church at Boston, as to procure a motion to summon Mr. Winthrop before the church for that transaction. Mr. Winthrop, with no less firmness

than condescension, informed the church that Christ had never subjected the civil magistrate to the ecclesiastical authority, that such measures must be injurious to the church and the state, that he could never give account to them, as a judicatory, for any of his conduct as a civil magistrate.

The difficulties which were excited in the colony by the unhappy errors of Roger Williams, and afterwards by the absurd sentiments of Mrs. Hutchinson and her adherents, called for all the wisdom, the moderation and the steadiness of the governor. These errors were not without some abettors who possessed much influence in the churches and colony. No ancient establishments existed to withstand the rage of innovation; few ecclesiastical or civil laws had been established; the magistrates had no advantage of a long exhibition of their virtues to inspire the people with veneration or confidence. The errors propagated by those enthusiasts were suited to excite the most irritable passions of the human mind, and perfectly calculated for the subversion of the churches and the colony. In almost any of the Grecian or Ionian Republics, causes far less powerful would have produced a revolution in their government, in any period of their history. The Roman Senate did not exhibit more firmness or address when the Plebians retired to the Sacred Mount, or when Coriolanus was at their gates, than was exercised by Gov. Winthrop and some of the magistrates, in these interesting scenes. He caused the most

dangerous disturbers of the peace to be removed from the colony, and cast a mantle of amnesty over others, that they might not discover their own deformity.

Though no man was more condescending in the ordinary intercourse of life, as a magistrate Mr. Winthrop ever pursued the path of duty with inflexible integrity. In 1634, on the application of the people of Newtown for leave to remove to the Connecticut, a large majority of the representatives and a minority of the magistrates were in favor of the removal, which the governor and a majority of the magistrates, at that time opposed. The question was now agitated for the first time, whether the magistrates should possess a negative voice on the house of representatives. The popular side at once enlisted, very strongly, the feelings of the greater part of the people. The firmness of the governor maintained the rights of the magistracy and preserved the state from anarchy. The same question was afterwards revived, but always in vain.—In one or two instances, violent tumults arose respecting the proceedings of the courts. The decisive interposition, and undaunted perseverance of the governor, always dissipated the danger.—Several instances are mentioned of persons of odious character, who were eminently exposed to popular violence. Though personally hostile to Mr. Winthrop, he would ever protect them from abuse, even at the hazard of his own safety, with the shield of authority.—Some per-

sons of high popular favor were sentenced to public punishment for their crimes. An affected sanctity, or pretended inspirations, or devotion to the public welfare, might strongly move the public feeling, but could never deter the governor from the execution of his duty.

A few years after the settlement of the colony, a general system of laws were formed, which have ever been the basis of the civil institutions of that noble commonwealth. These were prepared, in a great measure, by Mr. Winthrop. In short, no important measure was adopted by the colony during his life, which did not receive his careful consideration and concurrence.

The influence and usefulness of Mr. Winthrop were little less in the transactions of the churches, than in the civil concerns of the colony. The church at Boston, of which he was a member, was often disturbed by the most artful machinations of error and enthusiasm, to a degree, in some instances, which threatened permanent divisions if not ruin to the church. By his thorough knowledge of the scriptures, and an attentive consideration of the standing of visible churches of Christ, no less than by his extraordinary acquaintance with the human character, he was eminently qualified to detect error and allay the animosities of contention. For a talent to control the minds of men, when excited by popular fervor or enthusiastic zeal, perhaps, he has never been exceeded. When a continuance of debate must be evidently pernicious, with a singular felicity, he would turn the

attention of an assembly to some general view of the subject in which they could not disagree, while the weight of truth and the importance of a common interest, would insensibly bear away the mind from the petulance of party, and prepare the way for union and quietness. He would accurately discriminate between the devoted servants of error and those who were misled by the fascinations of delusion, and knew the treatment which their difference of character required. He was no less vigilant in anticipating the devices and preventing the effects of error, than successful in exposing its deformity. When the general Synod of the churches was appointed to be held at Cambridge, in August 1636, for the purpose of deciding on various religious opinions, many of which had been debated with much ardor, discerning men viewed the measure as a hopeless expedient, that must issue, as such assemblies often have, in the permanent establishment of irreconcilable parties. Why should this ecclesiastical council restore tranquillity to the churches rather than the council of Nice, the council of Constance, or the synod of Dort? There were many reasons. First because these were eminently the humble churches of Christ, who sought and enjoyed his protection. Of the others, a principal was the talents and extraordinary exertions of Gov. Winthrop. The importance of the occasion called forth his utmost efforts. After a session of three weeks, the synod came to a very happy conclusion, which issued in the general establishment of

the churches in that gospel order, in which, by divine favor, they have continued, substantially, to the present time.

For three years after the establishment of the colony, in 1630, Mr. Winthrop was annually chosen governor. The idea of the expediency of a rotation in office, then began to prevail in the colony, on account of which, several of the magistrates were called, necessarily, to the chair of government. Mr. Winthrop lived nineteen years after his arrival in the country, twelve of which he held the governor's place. For the other seven, the duties of the office were performed by five different persons. Mr. Winthrop was in office the three last years of his life, and at the time of his death. But whether in or out of office, he was ever considered, at home and abroad, the head of the colony. In times of danger, the colony always looked to him for counsel and for action, and he never disappointed their expectations.—His administration was distinguished for mildness.—Being censured by some of the magistrates for what they conceived to be an improper lenity and remissness, he gave the following explanation: "Mr. Winthrop answered, that his speeches and carriage had been in part mistaken, but withal professed that it was his judgment, that, in the infancy of plantations, justice should be administered with more lenity than in a settled state, because people were then more apt to transgress, partly of ignorance of new laws and orders, partly through oppression of business and other streights; but if it might be

made clear that it was an error, he would be ready to take up a stricter course."*

Philip of Macedon was not more ready to be told the truth, to hear advice, and to receive friendly reproof, than Governor Winthrop. Acting uniformly from his own best judgment, he ever sought all the light and assistance to which he had access. Whenever any offence was taken at any of his conduct, in a public or private capacity, he was always ready, by the most obliging explanations, to remove any misapprehensions, and to obviate any prejudice which might exist. In these attempts he never failed of success. In a few instances, his strong spirit, under uncommon provocations, led him to some hasty expressions, and some instances of conduct, which, on a careful review, he thought were not to be justified. Whenever this was the case, on a proper occasion, he would make explanations and acknowledgments, in which the Christian and the man seemed to triumph over every imperfection.

In his Christian character, Mr. Winthrop was eminently exemplary and faithful. The scriptures were the subject of his constant study and most careful meditation. His mind, unfettered by systems, sought light from the fountain, the path of duty from the unerring guide. He ever viewed passing events as constituent parts of the great scheme of Divine Providence, guided by unerring wisdom, directed to the best issue. These impressions regulated all his or-

* His own Journal.

dinary conduct. As connected with the American colony, he ever considered himself as embarked in the cause, and acting for the interest of the church of Christ. To this principle, every local or private interest was subordinate. The colony was his family, the American wilderness was his place of labor, the church on earth was his country, heaven was his home.—The private duties of the Christian life, were objects of Mr. Winthrop's constant attention. His liberality was almost unlimited. He would frequently send a servant with an artificial errand, to the families of the poor, at the time of meals, to learn their circumstances. If they were found needy, he would, in the tenderest manner, send a supply. Of the public worship and ordinances of God, he was an active and an effectual support. His exertions, no less than his example, were ever employed to lead his fellow-men to the place of worship, whither the people of God have always resorted with unmingled joy. It was his constant care to *walk within his house with a perfect heart*. His family, which, including domestics, was numerous, were taught the worship of God, and the truths and duties of the religion of his Son. Mr. Winthrop was distinguished for meekness and prayer. The humility and condescension of his demeanor, in all the changes of his life, were singularly conspicuous, and constituted one of the first qualifications for the arduous services which devolved upon him. This characteristic was eminently maintained by frequent and fervent prayer.

God was ever in his view, he ever rejoiced in his perfections, in duty he implored his aid, in perplexity he relied on him for guidance, in afflictions he adored his righteous wisdom.

As a patriot, Gov. Winthrop will bear any comparison that may be adduced. It has already been mentioned, that the most of his great estate was spent in the service of the colony. In consideration of the great diminution of his property in the public service, he received, at different times, considerable presents. In a speech at the opening of the General Court he spoke of these in the following manner. "That he had received gratuities from divers towns, which he accepted with much comfort and content; and he had likewise received civilities from particular persons, which he could not refuse without incivility in himself. Nevertheless, he took them with a trembling heart, in regard of God's word, and the conscience of his own infirmities; and therefore he desired them that they would not hereafter take it ill, if he refused such presents for the time to come."* He took a most comprehensive view of the true interests of New-England for the present and future times, and to the promotion of these, his utmost efforts were steadily directed. There is no appearance of any attempts to promote the interest of his own colony to the exclusion of the others. He viewed the whole as one connected community, united by a common interest, engaged in

* Magnalia.

the pursuit of a common object.—The dazzle of a temporary approbation of the people, except as connected with their real and permanent interests, was never the object of his pursuit. His patriotism, instead of elevating his own country on the ruin or injury of others, sought the establishment of a civil community, on the principles of justice and philanthropy, alike happy in itself and beneficial to the world.—Though possessed of a good constitution, his indefatigable labors and incessant cares wore out his life before he had completed the ordinary course. What more justly than this, could be called dying for his country. Like Moses, like Aristides, like Washington, Winthrop had his enemies; who suggested insinuations of misconduct in his public administration. The view of extraordinary virtue and uncommon public estimation, the cankered heart of malice can never endure. It always resorts to the same subject of complaint. *'Ye take too much upon you; such influence in the hand of an individual must be dangerous.'* Mr. Winthrop desired an investigation of his official conduct, and was acquitted with great honor. On that occasion he remarked, "It repenteth me not of my cost or labor bestowed in the service of this commonwealth, but do heartily bless the Lord our God, that he hath pleased to honor me so far as to call for any thing he hath bestowed upon me, for the service of his church and people here, the prosperity whereof and his gracious acceptance shall be an

abundant recompense to me."*

In the beginning of the year 1649, having for some time previous been afflicted with various infirmities, which he viewed as indications of his approaching dissolution, Gov. Winthrop fell sick with a fever. The church held a fast on the occasion, humbly pleading with God, that their illustrious pillar might still be spared. But God was about to teach them to make himself alone their refuge and guide. In his sickness, after some short conflicts, he enjoyed the animating light of the divine countenance, cheerfully conversing with his Christian friends *on the hope set before us*. With great affection and fervor he commended to the faithfulness of God, of which he had enjoyed great experience, the infant churches and colonies of New-England. To his children, standing around him, he gave his parting counsel and dying blessing. He then committed his soul to God, and fell asleep, March 26, 1649. He had nearly completed the sixty-second year of his age.

Mr. Winthrop had very severe domestic trials, in the loss of wives and children. To these afflictions he submitted with the magnanimity of a Christian. A beloved son of great hopes, was drowned soon after he came to this country. The character of the father is strikingly marked in the manner in which he mentions this afflictive event in his journal. "Friday July 2, (1630) my son, Henry Winthrop, was drowned at Salem." This is not stoical, but the language of a submissive Christian, who

* Hutchinson.

views the holy hand of Jehovah in every event.

Mr. Winthrop left four sons, all of whom arrived to good estates, and to an honorable eminence in usefulness and character. His eldest son, John Winthrop, was the distinguished governor of Connecticut, who procured the Charter of the State. A son of this last Gov. Winthrop was also governor of Connecticut. Professor Winthrop of Cambridge, who died in 1779, was one of the most learned men New-England has produced. Of the family of Gov. Winthrop, Dr. Elliot observes, "Several of his posterity have exhibited the image of their illustrious ancestor, and his family have been more eminent for their talents, learning and honors, than any other in New-England."* Gov. Winthrop's picture is preserved in the council chamber in Boston. A Journal, kept by him, from the time of his embarkation for America to the close of the year 1644, is preserved. It forms an octavo volume of 360 pages, and is the most valuable document of the early history of New-England that is extant.

GOVERNOR DUDLEY.

Mr. Thomas Dudley was generally considered the second character in the Massachusetts Colony. He was a son of Capt. Roger Dudley of the English army, born at Northampton in England, in the year 1576. By the death of his parents in his

childhood, he and an only sister were left to the care of the orphan's God, and of relatives. By the attention of faithful friends, he received a good education in literature and manners. By one of his connections, he was instructed in a good knowledge of the law. He early, however, inclined to the profession of his father. In 1597, he received a captain's commission from Queen Elizabeth, passed with his company to the Low Countries, and was at the siege of Amiens under Henry IV. of France. At the peace, which soon took place, he returned to England and settled near Northampton. By marriage, he came into the possession of a good estate. He now enjoyed the eminent ministry of Dodd, Hildersham, and some other distinguished puritan divines. By the divine blessing on these sacred ministrations, he soon became a conscientious Non-conformist, and, by the influences of divine grace, the fearless soldier soon sunk into the character of a humble follower of the Prince of peace. He was eminently distinguished for a uniform sobriety, an integrity of character, and a conscientious observer of the duties of religion. He was soon employed by the Earl of Northampton to extricate his estate from a great burden of debt which had been left upon it by his ancestors. This service Mr. Dudley performed with success, and continued in the employment and friendship of the Earl for a number of years.

When the proposed planters of New-England were about to sail for America, the company chose Mr. Winthrop governor,

* Biographical Dictionary of New-England.

and Mr. Dudley deputy governor. He was then fifty-four years of age; one of the oldest of the New-England planters. Mr. Dudley lived twenty-three years in this country, was always one of the magistrates, and, the most of the time, the deputy governor of the colony. In the years 1634, 40, and 45, he was governor. In 1644, the office of Major-General of the military forces of the colony was created and given to Mr. Dudley. As a military character, he was probably the first in the colony.

As a magistrate, Mr. Dudley was much distinguished for great firmness of character, pursuing with an undeviating step, the true interests of the colony, according to the original design of the plantation. He never lost sight of the object of their migration to the western wilderness, the establishment of a Christian commonwealth, and of churches in gospel purity, and to the attainment and preservation of this object, all his measures were steadily directed. Every departure from first principles, and every proposed innovation, however specious in theory, he resisted with an unyielding firmness. The allurements of vice and the pretences of error were equally insufficient to move his mind, or to change his course from the path of duty and truth. Temporary excitements of public feeling, had small influence on his opinions, and still less on his purposes of conduct. He was never so popular as some of the magistrates, but he always preserved the respect and veneration of the colony.

As a Christian, in public and

private life, Gov. Dudley ever manifested a steady zeal for truth. In this part of his character, he was no less uniform and temperate, than in the duties of the magistracy. He was a faithful advocate of the doctrines of grace, and their firm supporter against all the errors of his time. The doctrines and the order of the New-England churches, which he contributed much to establish, he believed to be conformable to the inspired standard, they were his comfort in life, his joy and hope at the end of his days.—In his private character, he was sober and devout, discovering in his whole demeanor a rational sense of immortality, and of his high obligations to the holy Saviour of sinners. His sense of divine things seemed to be the leading principle of his conduct.

Gov. Dudley was a very ardent friend to the interests of New-England. Its welfare and prosperity were the subject of his persevering labors, his constant solicitude, and his daily prayer to God. In his latter years, he had much concern, lest the colonies would decline from their original purity; and bore a most earnest testimony against any relaxation in public sentiment or morals.

In the year 1653, this venerable pillar of New-England, and one of its principal founders, was removed to be, we trust, *a pillar in the temple of God*. He died greatly lamented, in the seventy-seventh year of his age. *Be thou faithful unto death, and I will give thee a crown of life.*

O.

[To be continued.]

The Self-existence of the Lord Jesus Christ.

BY the self-existence of the Lord Jesus Christ, it is not meant that he *caused* his own existence. For this would imply, that he acted before he existed. But it is meant that he exists by the absolute necessity of his nature, just as God the Father exists. There is something in the divine nature, that is the reason, or foundation of the Father's existence, of Christ's existence, and of the Holy Spirit's existence. Each person in the ever blessed Trinity exists by the necessity of his own nature, independently of the will of the other persons. This, however, has been for a long time, warmly disputed. Many, who allow that Christ existed before he came into the world, deny his self-existence. Not only the Unitarians, but the Arians, all deny his self-existence; though some of them hesitate to call him a mere created person. But there is no conceivable medium between his being a created and uncreated being. If he be not a created, he must be uncreated and self-existent. If, then, we can make it appear, that he is not a created, or derived being, it will irresistibly follow, that he is self-existent. Now, that he was not a created, but a self-existent being will appear, if we consider,

1. That he was equal to the Father. He repeatedly said that, which the Jews supposed implied that he was equal to the Father. And undoubtedly they understood his real meaning. For he never undertook to rec-

tify their mistake, which we may presume he would have done, if he had not intended to assert his equality with the Father. When Christ healed the impotent man at the pool on the sabbath-day, he bade him—*Rise, take up his bed and walk.* This offended the Jews, who charged him with breaking the sabbath. Christ answered them, "*My Father worketh hitherto, and I work.*" Therefore the Jews sought the more to kill him, because he had not only broken the sabbath, but said also that God was his Father, *making himself equal with God.* In the tenth chapter of John, Jesus said, "*I and my Father are one.*" Then the Jews took up stones again to stone him. Jesus answered them. Many good works have I shewed you from my Father; for which of these works do ye stone me? The Jews answered him, saying, For a good work we stone thee not: but for blasphemy; and because that thou, being a man, makest thyself God." In consistency with these declarations of Christ, the apostle Paul says to the Philippians, "*Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God.*" There are many other passages of scripture, which plainly prove that Christ is equal to his Father. But we cannot conceive that he is equal to the Father, if he was a created, or derived being, who received his existence from God the Father. Allowing him to be superior to men and angels, and as much superior to them, as the highest angel is to the lowest human

creature, still he must be infinitely inferior to God the Father. For there is an assential and infinite difference between the Creator and any creature. who derived his existence from him, and is absolutely dependent on him for all that he is and all that he has. Let the character and excellencies of Christ be raised as high as any created character and excellencies can be raised ; still we plainly see that they fall infinitely below the character and excellencies of an uncreated, self-existent and independent being. If it be true, then, that Christ is equal to his Father, he must have never derived his existence from the Father, but have been absolutely self-existent, and totally independent upon any creating power.

2. Christ existed eternally, as well as independently, which proves his self-existence. Eternity and self-existence mutually imply each other. We cannot conceive of a self-existent being, who did not exist from eternity ; nor of an eternal being who was not self-existent. An eternal creature involves an absurdity. Now the scriptures plainly teach us that Christ was eternal. "In the beginning was the word and the word was *with* God, and the word was God. The same was *in the beginning with God.*" Here Christ is represented as always existing with God. If God was eternal, then Christ was eternal. The apostle Paul represents him as existing from eternity. "For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones,

or dominions, or principalities, or powers ; all things were created by him and for him : and he is before all things, and by him all things consist." To say that Christ is before all things is the same as to say that he is eternal ; for we cannot carry our ideas farther back than before the existence of all created objects. And to say that Christ created all things, is the same as to say, that he was before all things, that he was not himself created, but existed in and of himself from eternity. Accordingly all who allow that Christ was not a creature, allow that he never had a beginning of existence. Indeed every person must clearly see, that if Christ existed before all creation, he must be an eternal and consequently a self-existent person. For eternity necessarily implies self-existence. It is, therefore, just as certain that Christ existed necessarily and independently of the Father, as that he existed eternally with the Father. All who acknowledge that God exists, acknowledge he is self-existent, independent and underived. And if Christ has always existed with him, then there is the same evidence of the self-existence and independence of Christ, as of the Father's self-existence and independence. He is as truly the great *I am*, as the Father is, and may as justly and properly call himself so.

3. Christ has divine power, which is another incommunicable attribute of the Deity. We have just cited two passages of scripture, which expressly declare that Christ created all things, visible and invisible, intelligent and unintelligent, ani-

mate and inanimate. This is an enumeration, which includes the whole creation. No created power is, strictly speaking, divine power. It is the power of giving existence to what did not exist before. This power no creature ever did, or ever can possess, he cannot conceive it to be possible for God himself to give this power to any created being. God can give power to move, or new modify things that do exist. He has actually given this power to angels, to men, and even to inferior creatures. But a power to move, or to new modify things, that exist, is essentially different from creative power. God has given larger portions of this power to some men than others. Sampson was the strongest man in the world. God gave him power to carry away the gates of a city, to kill a thousand men, and to overturn a spacious temple. But with all this kind of power, he could not create the smallest atom. Angels undoubtedly excel men in strength as well as other things. But we have no reason to suppose that their power approaches, in the least degree, to *creative* power. We can conceive that God might make a creature, whose power should be sufficient to support and move the whole material system. But such a creature could no more produce a single atom, than the weakest man upon earth. Tho' God can give a certain kind of power to creatures; yet he cannot give them a power to *create*, which is properly and exclusively divine power. Hence we may justly conclude, that God did not give Christ *creative* power. But we

know that he had power to *create*, because he did actually create all things in the universe. This is a demonstration, that he had original, underived, self-existent power, and was truly God. If we could once suppose, that God could communicate creative power to Christ, we might as easily suppose that he could make as many *creators* as creatures, or as many Gods as men. But this would be to suppose, that there is no essential difference between a creature and a creator, which is in the highest degree absurd. Those, therefore, who believe, that Christ possessed creative power, and did create all things, before he came into the world, must believe, that he is truly a divine and self-existent person.

4. Christ had divine knowledge, which belongs only to a self-existent being. There is an essential difference between divine knowledge and *human* knowledge, or *angelic* knowledge, or any *derived* knowledge. Divine knowledge, which is an essential attribute of the Deity, is universal, and comprizes all things *possible*, as well as *actual*, and is not derived from any medium, but altogether *intuitive*. But human or angelic knowledge is *derived* and *limited*. It extends to things, which actually exist, and no further. We know nothing out of ourselves, but what we have either *seen*, or been informed of. And angels are as ignorant of futurity as we are. So are all created beings. But God knows all things, that have existed, and will exist, and might have existed. That is, he knows all possible things, and he knows them intuitively. This

is what is meant by his omniscience, which is an incommunicable attribute of his nature. He cannot, to speak with reverence, make an omniscient creature. He cannot make a creature capable of looking directly into his own heart, or into the heart of any of his fellow-creatures. It is his divine prerogative, to look into his own heart and into the hearts of all his intelligent creatures, before their thoughts and feelings are expressed by any external actions. He says—"I the Lord *search* the heart; I try the reins." This is properly divine knowledge; and this knowledge Christ possessed.—"Now when he was in Jerusalem at the passover on the feast-day, many believed on his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he *knew* all men, and needed not that any should testify of man: for he knew what was in man." He knew the heart of Judas as well *before*; as *after* he betrayed him. He knew what those thought, who were conversing with him, and often answered them more according to their thoughts, than according to their professions. He knew what his disciples had conversed about while walking in the way, though he was not visibly present with them. He knew how Peter would conduct, before he denied him. He knew how mankind would, in all future ages, treat his gospel and his followers, and has foretold all the principal events, which are to take place to the end of the world. Such knowledge is high and beyond the attainment of men, or angels, or any created

beings. It is omniscience, which could not be *communicated* to Christ, and which therefore clearly proves, that he was truly a divine, independent, self-existent person.

5. Christ possessed divine *wisdom* as well as divine knowledge. These, indeed, are necessarily connected. There cannot be perfect wisdom without perfect knowledge; nor perfect knowledge without perfect wisdom. Both these existed in Christ to the highest degree. Of Christ the apostle says, "In whom are hid all the treasures of wisdom and knowledge." Wisdom consists in forming the best possible designs, and in devising the best possible means of accomplishing them. And none but a being, who knows all things possible, can form the best possible designs. For if there be any thing possible unknown, there may be a mistake in forming a design. And all imperfect designs of creatures are owing to their imperfect knowledge. But Christ possessed from eternity *all the treasures of wisdom*, and therefore was capable of devising the great, the complicated and glorious scheme of redemption. The council of peace was between the Father and Son. All things were made *by* the Son and *for* Him. He was personally concerned in *devising*, as well as executing the plan of redemption. His wisdom therefore was underived and independent wisdom, which none but a divine, self-existent person could possess.

6. Christ possessed omnipresence, which belongs solely to a self-existent being. Christ

declared his omnipresence in the plainest terms, when he said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven." If Christ could be in heaven and on earth at the same time, he must be omnipresent, or present in all places at once. He told his disciples, "Where two or three are gathered together in my name, there am I the in midst of them." He told his apostles, in his last words to them, and through them he told all his ministers, "Lo, I am with you *always* even unto the end of the world." And the apostle John represents him as continually walking in the midst of the golden candlesticks, and holding the stars in his right hand, which denotes his universal presence with his churches and their ministers. It is, indeed, beyond a doubt, that Christ is omnipresent and fills all places with his essential presence. But this is an essential attribute of a self-existent being, because omnipresence could not be communicated to any derived, dependent, created nature. We can no more conceive that God could make Christ omnipresent, than he could make him self-existent and independent. But if Christ did not derive his omnipresence from the Father, then he must be in his own nature a divine and self-existent person.

7. Christ is immutable, which proves his self-existence. The apostle expressly declares in writing to the Hebrews—that Jesus Christ is the same yesterday to-day and for ever. Now we know that every created, or

derived being must be mutable; for he must depend on him, who gave him being to continue him in being, and in possession of all that belongs to his being. God himself cannot give any creature an independent and immutable existence. He cannot make a being, whom he cannot change, or even destroy. If Christ be immutable, then he must be self-existent, independent and absolutely divine.

8. Christ is perfect in goodness. The apostle, speaking of the love of Christ, says—"The love of Christ passeth knowledge;" that is, it exceeds the comprehension of all created beings. Love is the essence of all goodness. And incomprehensible love is incomprehensible goodness. And it is certain that Christ's goodness must be equal to his knowledge, which is boundless. Thus it appears that Christ is a self-existent and independent person. He is as really, essentially and independently God, as God the Father. He and his Father are one, in respect to self-existence, independence, and every divine perfection. Christ is no more dependent upon the Father for his existence, than the Father is dependent upon him for his existence. He is in the Father and the Father in him.

Though the self-existence of the Lord Jesus Christ appears to be very evident from the preceding observations, yet objections are sometimes offered against this leading and essential doctrine of divine revelation. Two or three of these objections it may be proper briefly to notice. It is sometimes objected that the Lord Jesus

Christ often acknowledges the superiority of the Father. He said his Father was greater than he. He said that his Father *sent* him into the world; that his Father gave him commands; and that he obeyed his Father in the whole course of his conduct. Now all this was consistent with his self-existence, because he was united in his mediatorial character with the man Christ Jesus.

It is sometimes objected that Christ called God his Father, and himself the Son of God; and that this implies that he was not equal with God, but derived his existence from his Father. Notwithstanding all the difficulty, which has existed on this subject, the truth is easily perceived from a little attention to one passage in the bible. When Mary enquired of the angel, who was sent to inform her respecting the birth of the Saviour, "The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall over shadow thee; *therefore also that holy thing, which shall be born of thee, shall be called the Son of God.*" God was the Father of Christ, and he is called the Son of God in respect to his human nature. The above declaration of the angel is sufficient to afford conviction and satisfaction on this subject to every doubting and perplexed enquirer after the truth.

It is also objected that all Christ's extraordinary powers were derived from God, which supposes his inferiority. It is granted, that if his extraordinary powers were derived, he must have been inferior to the

Father. But we have shewn that they could not be derived, because God could not communicate them. There appears then to be no force in the common objections that are made against the self-existence of Jesus Christ. The doctrine of his superior divinity is essential to the system of divine truth, and is the brightest excellence of the glorious gospel.



*A Dissertation on Matthew
xxiii. 36.*

Verily, I say unto you, All these things shall come upon this generation.

WE have as much evidence of the rectitude, as we have of the existence of God. If God exists, he must be absolutely perfect. If he speak, he must speak according to truth. If he act, he must act according to rectitude. But yet we find many difficult things both in the word and providence of God. Some parts of the divine conduct are dark and mysterious. And some parts of divine inspiration are obscure and hard to be understood. But the word of God serves to explain itself. For the same truths are asserted and the same facts are related in different places of scripture in different expressions; and therefore by comparing these different places and expression together, we may generally ascertain their true meaning. This being the case, we have great encouragement to examine the Bible with diligence and impartiality; and

endeavor to explain and understand the more dark and obscure passages of scripture. Of this sort is the passage, which we propose to consider in the present dissertation. It is so connected with the preceding words, as to become greatly involved in darkness and obscurity. The connection is this—“Wherefore, behold, I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues and persecute from city to city; *that* upon you may come all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily, I say unto you, *All these things* shall come upon this generation.” Luke expresses the same thing in terms still stronger: “*That* the blood of all the prophets, which was shed from the foundation of the world may be required of this generation; from the blood of Abel unto the blood of Zacharias, who perished between the altar and the temple: verily, I say unto you, It shall be *required* of this generation.”

The question is—How could the blood, that is the punishment due to all preceding generations be required of this? If this generation had sinned, they deserved to be punished. If this generation had sinned as much and no more than any former generation, they deserved to be punished as much and no more than any former generation. If this generation

had sinned as much as all former generations put together, and no more; then they deserved to be punished as much as all former generations put together, and no more. This is plain and intelligible. And had this only been asserted in the text, the passage would have been plain and easy to understand. ▽

But how this generation should deserve to be punished for the sins of any former generation is hard to conceive.—And if they did not deserve to be punished for the sins of any former generations; it is hard to tell why the punishment, due to former generations, should be required of them, or even suffered to come upon them. The text, however, seems to imply, that this generation should be actually punished for the sins of former generations; or at least, that the natural evils, which former generations had deserved, should eventually come upon this. By this time, perhaps, every one sees that there is a difficulty in the passage before us. To clear up this difficulty is the object of the present dissertation. And in order to come to a clear and full solution of the point before us, I shall proceed slowly, step by step, and lay down a number of plain and undeniable propositions.

1. It is not right that God should punish one generation for the sins of another. This is next to self-evident. But if it need any illustration, it may be easily given. We are certain, that it is not right, that a present generation should be punished for the sins of a future.

What possible guilt can a present generation derive from the sins of a future ? Supposing God now knows all the sins, which the generations after this shall commit. And supposing he knows now, that their sins will be enormously great, and surpass the sins of all former generations. Can the clear knowledge of the aggravated guilt of the next generation justify God, in punishing us for their sins ? How can their guilt become ours ? And how can we deserve to be punished for what we never did, and never knew any thing about ?

Let us now reverse the case. How can we deserve to be punished for the sins of the next generation *before* us any more than for the next generation *after* us ? Though we have committed as many and as great sins, and indeed the same in kind, as the generation before us ; yet their sins are not our sins, any more than our sins are their sins. And of consequence, we no more deserve to be punished for *their* sins, than they deserved to be punished for *ours*. It is true, we may approve of the sins of the generation before us, of which we have heard, though we cannot approve of the sins of the generation after us, of which we have not heard ; yet our approbation of the sins of the generation before us is *our* sin, and not theirs. Hence it is evident, that it cannot be right, for God to punish one generation for the sins of another, unless sins can be transferred from one generation to another. But this cannot be done, without changing one generation into another.

2. It would have been right for God to have punished all generations for their *own* sins. Sin deserves to be punished. And as all generations from Adam to Christ had sinned ; so it would have been right, if God had punished all generations from Adam to Christ for their own sins. God, as Creator and moral governor of the world, has always had a right to punish every generation from age to age, for their own sins. And of this no generation could have had the least ground to complain.

3. It would have been right, if God had passed by the sins of all generations. Though God may punish the sins of men according to their desert in this world, yet he is not obliged in justice to do it. This world is chiefly designed as a state of probation, and not as a state of rewards and punishments. God has appointed a future day, in which to judge, and a future state, in which to reward and punish mankind. And he is not obliged to judge any thing before that day, nor to punish any person before that state. Accordingly we find that God has not, in fact, punished either persons or generations, according to their deserts, in this world. Some very wicked men have lived and died in outward peace and prosperity. And some very corrupt generations have come upon, and gone off from the stage of life, with impunity. Hence Solomon was led “ to consider and declare this, that the righteous and the wise and their works are in the hand of God ; no man knoweth either love or hatred by all that

is before them. All things come alike to all : there is one event to the righteous and the wicked ; to the good and the clean and to the unclean ; to him that sacrificeth and to him that sacrificeth not : as is the good, so is the sinner ; and he that sweareth as he that feareth an oath." God sometimes passes by *greater* and punishes *smaller* sinners in this life. So that we cannot distinguish great sinners from small, either by their punishment or impunity. This our Lord assures us in the reply he made to " some, who told him of the Galileans, whose blood Pilate had mingled with their sacrifices.—Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ? I tell you, nay : but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem ? I tell you, nay : but, except ye repent, ye shall all likewise perish." Scripture, and reason, and universal observation unite to prove, that God might have passed by the sins of all generations. He has never been bound in justice to punish men, in this world, according to their deserts. He might have let all generations from Adam to Christ pass with impunity. And he might have let that and all generations since, pass with impunity. He has a right to wait, till the day of Judgment, before he punishes any person, or people on earth.

4. It is right, that God should punish one generation and not

another. If he has a right to punish all generations, or to spare all generations ; then he has a right to spare one generation and punish another. And this we know he has often done. He has always acted as an absolute sovereign in sparing and punishing particular generations. There had been several generations of mankind before the flood. But God destroyed only the last, and spared the rest. Every generation from Adam to Noah were wicked, and deserved to be destroyed ; but yet God waited till the last generation, before he involved them in a general destruction. The last generation deserved ruin, when God directed Noah to build the ark ; but yet God waited 120 years before he poured out the vials of his wrath upon them. The Egyptians for several generations were one of the most corrupt nations in the world ; but yet God delayed to punish them until the days of Moses. Several generations of the Amorites were gone off the stage, in the space of four hundred years ; but yet they were not ripe for ruin, until that long period. That generation of Israel, which came out of Egypt, deserved to be destroyed with the Egyptians ; but yet God waited forty years, before he destroyed them. The ten tribes of Israel deserved to be destroyed, when they revolted from God and turned unto idols ; but yet God waited ages, before he sifted them through the earth, as corn is sifted in a sieve. Judah had merited ruin at the same time ; but yet God spared them, and only afterwards carried them into capti-

vity, instead of a final dispersion and ruin. Thus God has a right to punish one generation and not another.

5. When God does spare one generation and punish another, he has some good reason both for sparing and for punishing. Though God might, in justice, punish every generation, and though in goodness, he might spare every generation; yet in wisdom he must spare some generations and punish others. God spares or punishes in this world, in order to answer the designs which he has to answer in this world. Sometimes these ends will be best answered by sparing; and sometimes by punishing. It was necessary Judah should be spared till Shiloh come. And it was necessary that the ten tribes should be cut off before. It is necessary that God should make the inhabitants of the earth know that he is the LORD. And this he can do effectually by punishing them. For we are told, "The Lord is known by the judgments which he executeth." And he says himself, that he punished Pharaoh and his kingdom, that his name might be declared throughout all the earth. It is necessary that God should display his goodness, mercy and forbearance, as well as his justice and sovereignty. And hence his designs can be answered by sparing the inhabitants of the earth, and delaying deserved punishments. Whether God spares or punishes, therefore, he always has some good reason for his conduct. If he spares, he spares to answer some valuable purpose in this world. And if he

punishes, he punishes to answer some valuable purpose in this world. All his providential dealings have respect to the designs, which he is carrying into effect in this world. And he never punishes any generation, only when there are good reasons for it, in order to bring about some good design of his providence.

6. The sins of one generation may be a good reason, why God should punish the sins of another. We have just observed that God does not punish any generation merely because they deserve it; but because it has become necessary to punish them, in order to answer some valuable, providential design. After God has exercised his patience and forbearance, for several generations, it often becomes necessary to make his wrath and power known in punishing, in order to check and restrain the wickedness of the world. Thus it was before the flood. God spared the sins of one generation after another, till the earth was filled with violence. Hence the long course of wickedness, in which former generations had lived, rendered it necessary, that the generation of Noah should be punished, even though that were no more corrupt than some of those, who had gone before them. Every generation from Adam was corrupt, and deserved to be destroyed; but yet the world had not filled up the measure of their iniquities, till the days of Noah. So that it was not time to destroy the world till then. All the sins of all the generations before formed a reason why God should

punish that generation of Noah, rather than any other. So the Amorites had been preparing themselves for destruction four hundred years before it came. All the sins of all the generations before the last, served to fill up that measure of sin, which was the reason of God's cutting them off. Had all the preceding generations been virtuous, and had that generation in the time of Moses been as corrupt as they then were, yet they would not have been ripe for ruin. The sins of preceding generations always come into the account and form a reason for God's destroying a certain particular generation. God told the Jews that this was a rule of his providence, in the second commandment. In this commandment he says—"I, the Lord thy God, am a jealous God, visiting the iniquity of the *fathers* upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love and keep my commandments." Here God assures his people that the sins of foregoing generations would be a reason for his punishing the sins of succeeding generations. God also required his people, when visited with national calamities, to confess their own sins, and the sins of their *fathers* as the procuring cause of his desolating judgments. He threatened them in this form in the 26th of Leviticus—"If ye will not hearken unto me, and will not do all these commandments, ye shall perish among the heathen, and the land of your enemies shall eat you up. And they, that are

left of you, shall pine away in their iniquity in your enemies' land; and also in the iniquities of their *fathers* shall they pine away with them." But yet God immediately promises—"If they confess their iniquity, and the iniquity of their *fathers*, he will remember and save them." Agreeably with this we find God mentions the sins of those, who had gone before, as a reason for punishing the sins of those who come after. He mentions the sins of Jereboam and his generation, as a reason for punishing succeeding generations of Israel. He mentions the sins of Manasseh as a reason for sending Judah into captivity. "Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the Lord would not pardon." And agreeably to this rule of Divine Providence, good men under the Old Testament, when they confessed public and national sins, confessed the sins of their fathers of former generations. Nehemiah did. He said to God, "Howbeit, thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly: neither have our kings, our princes, our priests, nor our *fathers* kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them." Daniel did the same; for he says in his address to God; "O Lord, to us belongeth con-

fusion of face, to our kings, to our princes, and to our *fathers*, because we have sinned." These good men viewed the sins of many reigns and generations, as having influence upon God, in punishing succeeding generations for their sins. And it is abundantly evident from the whole course of Divine Providence from the beginning of the world to Christ's day, that God considered the sins of foregoing generations, as a good reason for punishing following generations for their own sins. This was such a reason, as without it, he would not have punished those particular generations, which he did actually punish. I now add,

7. That this is Christ's meaning, in the text we have under consideration ; " Verily, I say unto you, all these things shall come upon this generation :—" Or, " All these things shall be *required* of this generation."— This generation might have passed with impunity, had not the sins of preceding generations made it necessary, at length, to pour out the full vials of wrath upon this generation, which had filled up the measure of their fathers ; and carried sin to such a height, that it was time for God to check and restrain it, by bearing awful testimony against it, by his wasting judgments.— And God's passing by, in a measure at least, the sins of so many generations, as from Adam to Christ, was a reason why his judgments should be so severe, that there had not been the like from the beginning of the world to that time, and never should be the like afterwards. And we find by profane history, that the

destruction of Jerusalem, by the Romans, was the most terrible that was ever brought upon that nation, and perhaps upon any other. That generation had filled up the measure of their iniquities by crucifying the Lord of glory, and rejecting the messages of salvation by the apostles, and embruing their hands in the blood of these messengers of the Lord of hosts. Their own sins, therefore, were very great and aggravated, considered separately from all preceding generations of mankind, so that on their own account, they deserved the severest tokens of God's displeasure. But yet had not God delayed the due punishment of former generations, he might have *spared* this. The reason, or at least, one principal reason, why God did punish them was because of his having spared the sins of so many foregoing sinful generations. And in this sense, the sins of all preceding generations should be required of this generation. So that, though they were punished for their own sins, yet the sins of former generations were an occasion or reason of their being punished at all, and so severely.

REMARKS.

1. From what has been said, we learn that God's conduct in punishing men does not contradict the precept he has given them with respect to punishing offenders. The precept is this, Deut. xxiv. 16. " The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers ; every man shall be put to death for his own sins." Now,

if what has been said be true, God did not contradict this precept, when he opened the earth, and destroyed Korah, Dathan and Abiram with their wives, and their sons, and little children. The sins of some of these persons was the occasion, that led God to punish the others in such a manner and at such a time ; yet they were punished for their own sins. When God destroyed the old world, Sodom, the Amorites and the Jews after Christ's day, they were not destroyed for the sins of former generations ; though the sins of former generations afforded good reasons, why God should punish those that were destroyed for their own offences.

2. We have no more evidence that God punishes us for Adam's sin, than the Jews had, that he punished them for their father's sin. Of this they had no evidence from reason. Nor had they any evidence from scripture ; nor from Divine Providence. And we have no evidence from any of these sources that God punishes us for the sin of Adam. Of this we have no evidence from reason, scripture nor providence—Adam's sin has been the reason of our becoming sinners. But this is no punishment, Adam's sin may be a reason for our being punished for our own sins. So children may be punished for their own sins on account of the sins of their parents. But God never punishes one person for another person's offences.

3. It is dangerous for one generation to approve and follow the sins of the generation, or generations, who have gone before them and left the world.

This was the sin of the Jews in Christ's day. He charges them with proving that they were the children of their fathers of former generations, by approving and following their wickedness. And for this he threatens them in such an awful manner. God follows the same rule now, that he always has followed. He makes the sins of a former generation a reason for punishing a preceding one. And he means to make it so in future. Babylon is to be destroyed, because the blood of the prophets, and of the saints, and of *all that were slain* upon the earth, shall be found in her hands. If one generation will follow another in their wickedness, it will be necessary for God to arise and show himself by his judgments. This he has done in his conduct towards the nations and families of mankind. Hence it is dangerous for us to follow the vices of those who have gone before us.

4. Saints are the salt of the earth. They are the preservers of a corrupt generation. They have always been so. Noah preserved our race. Abraham preserved his posterity. This God often declared. He had respect to Abraham his friend. Job preserved his friends. Hezekiah left off judgments. David procured deliverance for his people. God speaks of Noah, Job and David as the strongest bulwarks of his people. For when he was about to punish them, he mentions those as the last restraints ; and yet these as not sufficient.

Finally—The wicked are the troublers of the earth. They injure others besides themselves.

They have no right to say it does not concern others how they conduct. For others are deeply concerned. Wicked parents may bring judgments upon their children. Wicked rulers may bring judgments upon their subjects. And wicked ministers may bring judgments upon their people—Wicked generations increase the measure of their sins, until God arises in vengeance to plead his own cause. It does therefore become all sinners to repent of their sins, for the sake of others as well as for their own sake.

Religious Intelligence.

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FOREIGN.
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Abstract of the Report of the Directors of the London Missionary Society, May 9, 1811,—Taken from the Christian Observer.

OTAHEITE.

IN the Report of the last year the Directors informed the society that the greater part of the missionaries had thought it necessary to retire from Otaheite, in consequence of a war which had broken out between Pomarre and a considerable party of his subjects ; that four of the single brethren had, however, continued at Otaheite, and that all the rest had been conveyed to Huaheine, a neighbouring island, where they were received and treated with kindness.

This was in Nov. 1808.—Those who remained with the king were soon obliged to remove to Eimeo ; and on the defeat of Pomarre, in an action

with the insurgents, the houses of the missionaries were burnt, their gardens and plantations demolished, their cattle seized, and all the society's property, which had not been removed by the missionaries, was carried away.

The missionaries thus express their feelings on the occasion—“ We unanimously agreed, that the state of the island is such that there is no prospect of safety or usefulness. Should even the disaffected chiefs prove our friends, we dread the thought of living under a government where nothing is to be expected but constant quarrels and confusion.” The consideration of these things, together with the little success, that had hitherto attended the labors of many years at Otaheite, fully determined their minds as to removing.

The missionaries interested themselves greatly to promote an accommodation between Pomarre and the powerful chiefs who opposed him ; but there appears to have existed such a deeply rooted animosity between them that all attempts at conciliation proved abortive.

The reception which the missionaries met with at Huaheine was of such a friendly nature, as to encourage them to resume their missionary labors. Messrs. Henry and Davies made a tour of the island, and preached at every convenient opportunity.

After they had resided about four months at this island, three of the four missionaries that were at Eimeo arrived. They reported that the state of affairs at Otaheite was as bad as ever ; that Pomarre had been defeated

in several attempts to subdue the insurgents; that the whole island was in their possession, and that Pomarre, with Mr. Nott, the only remaining missionary, had removed to Eimeo. The missionaries at the same time received a letter from Pomarre, requesting them to return to Otaheite, when the war should be over. But there being, in their opinion, no prospect of such an event, on a consideration of all the circumstances which had occurred, it was agreed that the missionaries should embrace the first opportunity of removing to Port Jackson.

In October, 1809, two vessels arrived at Huaheine, and the missionaries having agreed for a passage to Port Jackson, they sailed from Huaheine, excepting Mr. Hayward and Mr. Nott, who resolved to remain for the present at that island.

The voyage of the missionaries was tedious and dangerous. At the Feejee islands Mr. Warner left them, and obtained a free passage to India, in an American vessel; and the remaining missionaries arrived at Sydney Cove, in new South Wales, on the 17th February, 1810.

The missionaries were kindly received at Port Jackson. Governor Macquarrie promised them the privilege of settlers, and recommended that some of them should undertake the instruction of youth. Soon after this the Rev. Mr. Marsden arrived in the colony, from England, and renewed those active and benevolent exertions, on behalf of the missionaries and the society, to which he had

been accustomed. By his means the married brethren particularly, were agreeably accommodated, and the single men were put into a way of supporting themselves in useful and respectable situations.

The Directors indulge a hope, that the removal of the missionaries to New South Wales, will be productive of much moral and religious benefit to that colony, especially as it respects the instruction of youth; and that by their instrumentality, many of the rising generation may be trained up in the good ways of God.

Notwithstanding the unsuccessful issue of the mission to Otaheite, the Directors do not consider their efforts as entirely lost. The seed of divine truth has been copiously sown, especially among the younger part of the inhabitants; and other happy and honored instruments may hereafter reap a joyful harvest. Of the progress in civilization, made by various individuals among the natives, the society has had an opportunity of judging from the letter addressed to them by the chief at present deposed, and this ought not to be considered as a solitary instance. The desire of knowledge which has been excited, cannot lie dormant; their thirst for improvement will naturally attach them to the persons of those who produced it, and will prepare the way either for their return, or for the arrival of others.

Mr. Marsden is of opinion that the Otaheitan mission may be renewed with a probability of ultimate success, if a vessel of 150 or 200 tons were sent out

from England, with a suitable investment for Port Jackson and the islands of the South Sea ; and which, by trading among them, and procuring their produce, would soon cover the whole expense of the equipment, and provide for the support of the mission, while it would secure the means of intercourse with the missionaries. The greater part of the missionaries now at Port Jackson have signified, by letters to the Directors, their readiness to resume the mission, if this plan can be adopted either by the society or by individuals, and a suitable opportunity should be presented by the restoration of tranquillity at Otaheite.

SOUTH AFRICA.

The Directors report, that the work of God among the Hottentots, at the different missionary stations, continues to be carried on, and to encrease in a very encouraging manner. Dr. Vanderkemp states, that the public services of religion at Bethelsdorp are well attended, and that the power of Divine Grace has been displayed in several instances. The number of persons generally resident there, and considered as belonging to the institution, amounted to 979, including men, women, and children. The increase during the year 1809, was 269, of whom forty-two had been born at Bethelsdorp during that period.

The progress of civilization has been considerable. The knitting-school is continued, and prospers beyond expectation. Several useful articles are produced, which are acceptable to the military in the neighbor-

hood, and by the profits of which, about thirty of the children have derived their daily subsistence. Mats and baskets are also made in considerable quantities, and readily sold at Fort Frederick and other parts of the country. The manufacture of salt has likewise met with much encouragement, and the salt is fetched from Bethelsdorp by the farmers, or carried to different places around, where it is bartered for wheat and other necessaries. Soap-boiling, sawing, and wood-cutting for waggons, are also carried on with diligence, and become a source of support ; the people also obtain no small advantage by their journeys to Cape Town with the farmers. The good effect of Christian instruction, in thus rendering the most indolent and idle of mankind industrious and useful members of civil society, and raising them so much above the abject state in which the missionaries found them, is peculiarly pleasing, and affords much encouragement to proceed with vigor in attempts to evangelize even the most uncivilized of the human race.

The favorable harvest of 1808, has operated as a powerful stimulus to the agricultural diligence. Some fountains have been discovered in the neighborhood, sufficient for domestic purposes. These circumstances have tended to render Bethelsdorp more satisfactory as a stated settlement.

The Directors mention the safe arrival of the missionaries Wimmer and Pacalt at Bethelsdorp, where they were most gladly received. Soon after

their arrival, an arrangement was made, with reference to the intended mission to Madagascar. Messrs. Pacalt, Ulbricht, and Verhoogd, determined to accompany Dr. Vanderkemp thither; while Messrs. Read, Wimmer, and Smit consented to remain at Bethelsdorp.

The missionaries made some excursions into the interior of the colony. Dr. Verderkemp visited Stuurman's Krall, &c. and preached many sermons to the people. Mr. Read took a journey into the country of the Caffres, accompanied by the native preacher Cupido, and six others; they were generally received in a very hospitable manner, and the Caffres expressed a strong desire for instruction.

2. Among the *Namaquas*, till lately little known to Europeans, the two brethren Christian and Abraham Albrecht, have labored with success for several years. The latter was removed by death in the month of July, 1810. The society have lost in him a faithful and useful laborer. His afflicted widow continues among the *Namaquas*, where she had been usefully employed in the instruction of the natives in the arts of knitting and sewing.

Mr. Christian Albrecht, finding that a place called the *Warm Bath* was best situated to become his stated residence, determined to abide there, intending, when the number of the missionaries should be increased, to make, from that centre, preaching excursions to the surrounding tribes.

The brethren had the pleasure of baptizing nine of the *Namaquas*, and afterwards of

administering the ordinance of the Lord's Supper to them, and to others who had been baptized before. Thus a foundation has been laid in this remote wilderness, of a Christian church.

There is a prospect of being able greatly to extend the *Namaqua* mission, if a sufficient number of laborers can be procured. A chief, named Kagap, accompanied by his sons and others, expressed a wish that the missionaries would go with them to instruct their people; they also assured them that another nation, called *Field-shoe-wearers*, and another, residing at *Karaghill* wished to hear the gospel.

Mr. Albrecht states, that upwards of 1200 persons, including men, women, and children, are under missionary instruction, of whom about 300 reside at Warm Bath; the rest live at the distance of from half a day to three days journey; about 200 attend the service every Lord's day.

The missionaries have made a trial to grow cotton, and they find it answers very well, produces a fine sort; and promises to be of great advantage to the settlement.

The Directors are about to add six missionaries to those already employed in Africa, which, they trust, will greatly strengthen and extend the work in that country.

3. The station at *Orange River* appears still to prosper. The attendance of the people at the place of worship was regular, and so numerous, that although it will hold 360 persons, exclusive of children, it was insufficient for their accommoda-

tion, especially on the Lord's day, when many were obliged to sit without.

Mr. Janz, the missionary, had in a short time baptized nine adults and seventeen children.

The situation of Mr. Janz was rendered peculiarly trying, by the painful apprehension entertained, at one time, of a hostile attack from the Caffres in their neighborhood. In consequence of the imminent danger, Mr. Anderson, who was at the Cape, presented a respectful memorial to the Governor of the colony, Lord Caledon, requesting protection and other privileges. His Lordship was pleased to return a very favorable answer to the application, and furnished them with implements of husbandry and medicines.

Mr. Anderson expresses a very strong desire to extend to the Briquas, a numerous people not very distant from the Great River, the blessings of the gospel. He begs that two missionaries may be sent out for this purpose. "Our station," he says, "is more than 300 miles distant from the utmost bounds of the colony, (that is, from Zak River) and we are separated from all intercourse; but the Briquas are only five days' journey from us. I intend on my return to begin learning the Briqua language."

The missionaries mention with much thankfulness a present of Dutch Bibles and Testaments from the British and Foreign Bible Society. They were truly welcome, and many more are still wanted.

Upon the whole, the African missions appear to the Directors to increase in their magni-

tude and importance. The support and enlargement of these missions have become a source of very considerable expense; but the Directors are persuaded, that the generosity of British Christians will enable them to increase the number of laborers, as far as prudence may warrant.

ASIA.

1. The Directors have not been called to report a more painful event than the death of Mr. Des Granges, at *Vizagapatam*. After a residence of five years in India, he had, with much labor, acquired the language of the country, in which he had begun to preach, and into which he had translated the Gospels of Matthew, Mark and Luke. To comply with the request of the remaining missionary, Mr. Gordon, and to strengthen this promising station at Vizagapatam, the directors have sent to India, Messrs. Spratt, May, and Thompson.

2 *Bellary* is a new station, which is occupied by Mr. Hands, who was originally intended for Seringapatam, but by the advice of friends in India, has settled at Bellary. Here he is blessed with the enjoyment of good health; and from the respectful treatment which he receives from the civil and military authorities there, he is favored with opportunities for the regular performance of divine service among the Europeans every Lord's-day. He is diligently employed in learning the language of the country, which is spoken from the borders of the Mahratta to the bottom of the Mysore. The

language approaches nearer to the Telinga than any other. The Brahmins are comparatively few in that quarter, and seem to have less influence there than in many other places. Some of them have visited him in a very friendly manner.— There are a good many country born, or half-cast people resident there, some of whom attend his ministry, and he has reason to hope that his labors have been blessed among them. Some gentlemen are very desirous of establishing a school for the instruction of the poor children. Mr. Hands earnestly requests that more missionaries may be sent out to his assistance, and with this request it will be the happiness of the Directors to be enabled to comply.

3. During the last year, Mr. Loveless has continued to send from *Madras* accounts of his returning health. He is unwearied in his exertions to promote the cause of Christ in that important station, at the Orphan Asylum, and in his new chapel in the Black Town, which is now finished, and supported by the liberality of his constant hearers.

4. The entrance of Messrs. Pritchett and Brain, into the *Burman* empire, was scarcely announced, before intelligence was received of the death of Mr. Brain. They had been received at Rangoon with fraternal affection by Messrs. Chater and Carey, the Baptist missionaries, and lodged under the same roof. A great part of the city had been burnt down, but by the good providence of God, their habitation, which was at

a small distance, had been preserved. "The country," says Mr. Pritchett, "about Rangoon is very pleasant, abounding with woods and groves, but the whole is in a wild state. The only effects to be perceived of human industry are the numberless praas or temples, and images of Gaudma, which meet the eye in every direction." The laws of the country are described as very sanguinary. A man had been executed in a terrible manner only for using a gilt chattra (a kind of parasol,) which is considered as a treasonable action in the common people. Two other men were executed with him for having accepted a bribe to screen him from punishment.

Mr. Pritchett will, it is hoped, in due time, proceed to Ava, the capital of the country, where, by acquiring the knowledge of the language, in the speediest and most advantageous manner, he will be better qualified to effect the great object of his mission by translating the sacred Scriptures, and preaching the unsearchable riches of Christ to the perishing heathen.

5. The last accounts from Mr. Ringletaube were dated from *Oodagherry in Travancore*, where he is now gone to reside. Owing to a complication of distressing events, in consequence of the war in Travancore, he had been detained a considerable time inactive. He, however, continued to carry on divine service at Palamcotta in both languages, and to apply himself to the study of the Tamul. Peace having been at length restored, he had resu-

med his itinerant labors. He specifies six places as his principal stations, where he is assisted by native catechists. His journal contains an account of his having baptized between two and three hundred, and that there were many more candidates for baptism. At some of these stations he had built and opened places of worship, and in others ground and timber had been purchased for the purpose.

At Auticada, he writes, that on the 7th of October, after preaching to a considerable number under a mango tree, he baptized an old man from Covivilly of ninety-seven years of age, whom he called the Patriarch Jacob, who, leaning on two of his sons, shed tears of joy for their conversion as well as his own, as they were baptized at the same time with himself. But a more interesting figure, if possible, in this groupe, was a schoolmaster crippled in both legs by a fall from a tree, who had been brought ten miles upon men's shoulders to hear the word. 'Since,' said he, 'I lost the use of my legs, I have nothing but heaven in view.' After preaching on the latter part of the second chapter of the first Epistle of Peter, adds our brother, "I took occasion to exhort the people to be obedient to their masters, and particularly to the magistrates, and to waive all views of temporal advantage by professing Christianity, and not to imagine they would be exempt from the cross, or discharged from the obligation of their relative duties."

6. In the last annual Report, the Directors noticed the lively

interest which the deplorable condition of the native Cingalese had excited in the breasts of some benevolent persons filling situations of great respectability in the island. By the arrival in this country of the Hon. Sir Alexander Johnston, chief justice of Ceylon, they have been favored with an opportunity of conferring with him on this important subject. Impressed with a generous concern for the amelioration of the condition of the natives, Sir Alexander Johnston was earnestly desirous of obtaining Christian teachers to superintend the schools which had formerly been established, and was of opinion that if our missionaries were directed to leave the coast towns, which are inhabited chiefly by Europeans, and to reside more in the interior among the natives, the fostering hand of government would not be withheld, but would, in all probability, co-operate in forwarding the benevolent views of the society for the instruction of those whom Providence has placed under their care. As this gentleman was on the eve of returning to Ceylon, the Directors have written to their three missionaries, Messrs. Palm, Erhardt, and Read to this effect, that they should embrace the opportunity which now offers of prosecuting the work of their mission, by going to such parts of the interior as the Governor and Council may be pleased to appoint; so that by a residence among the people, they may be able more speedily to acquire the language, that by the instruction, particularly of the children, in the pure

principles of the doctrine of Christ, a foundation might be laid for raising Christian churches among the native Cingalese.

7. By the journal of Mr. Morrison, the missionary to China, it appears that he continues to apply himself with assiduity and success at Canton, and occasionally at Macao, to the study of the language of China. From the grammar and dictionary which he has with immense labor composed, the most valuable assistance will be derived by any missionaries who may hereafter be sent to that empire, as well as by others of our countrymen, who may be induced to study the language. By Mr. Morrison's superior facility in writing the character, and conversing with the natives, he has already been enabled to render important services to the public, of which a suitable sense appears to be entertained, and which are likely to be advantageous towards the support of this expensive mission.

WEST INDIES, &c.

Evangelized as a portion of America is, multitudes of its inhabitants remain in the grossest darkness. Endeavors to enlighten the Indians in North America, appear to be the appropriate province of our Anglo-American brethren, who in the United States, have associated themselves in missionary societies for that purpose. It is to the poor Africans in a state of slavery, that this society has for several years past directed their principal attention, and, blessed be God, not without success.

1. Since the death of Mr. Post, who had been the honored instrument of introducing the gospel into *Demarara*, several other valuable friends have been raised up to promote the same good work. It appears that the white inhabitants are, in general, favorable to the object of the mission, especially those residing on the eastern coast, who are best acquainted with it, having had an opportunity of hearing for themselves and whose negroes have also attended. Some of these are proprietors, and others respectable managers. One gentleman, of considerable influence, and of very respectable character, who has several estates under his care, is very friendly. There are others, who at first opposed the mission, but on seeing the good effects produced by the Gospel in the conduct of their own slaves, or on those of the neighboring estates, have applied to Mr. Wray, desiring him to instruct their negroes, saying, that his ministry had proved a great blessing to the people, and to all concerned; and that they would soon have no need of drivers, for the slaves would be obedient without them.

Mr. Wray continues his labors "in season and out of season," even beyond his strength. The intervals of three public services on the Lord's-day, have often been filled up with the necessary and laborious work of catechizing, and evenings of other days are employed in similar services. On this subject he says, "I feel at present very weak and unwell; catechizing the negroes who cannot read is

very laborious ; it requires patience, strength, and a great deal of time to teach five or six hundred persons : but I hope God will strengthen me to persevere in the work." And he mentions it as his decided opinion, that catechizing is the principal method that is likely to be useful to them—without which, they cannot understand what is delivered in a sermon.

Through the medium of a friend at Stabrook, who promises to be a great blessing to the missionary cause at Demarara, he had been introduced to Mahaica, a village on the coast, twenty-five miles from town, in the vicinity of several estates, from which great numbers of people appear willing to attend the preaching. The gentlemen residing here, expressed a great desire to have a missionary to instruct them ; are very anxious to build a place of worship, and have already subscribed 1000*l.* towards it.

In one of his communications he remarks—"Several of the negroes have learned to read, and from reading, as well as from memory, some of them are become good catechists, and begin to assist me. One of them told me, that 113 had come to him to be instructed ; and I am sometimes astonished to find how correctly they learn the catechism from one another. About 200 attend public worship regularly, several of whom, having learned the tunes, can conduct the singing without the assistance of white people ; and many begin to pray with great fluency, and it is remarkable, that they pray much in Scripture language."

VOL. V. NO. 8.

2. Mr. Adam still continues his missionary labors at *Trinidad*, with increasing prospects of usefulness among the slaves. Some delay has taken place in the erection of the chapel at Port of Spain mentioned in the last Report : the subscriptions however have increased to 750*l.* exclusive of 100*l.* voted by the Directors ; and a committee of gentlemen has been appointed to carry the design into effect. In the mean time, divine worship is regularly carried on in a room hired for the purpose, where from 150 to 200 persons attend, some of whom are slaves. In the course of the year he has repeatedly visited several estates on the coast. A gentleman of considerable influence appears particularly favorable to the design of the mission ; he has invited him to his own estate to preach to his slaves, and appears to be anxious that they as well as others should enjoy the means of salvation : he has also obtained permission from the governor for Mr. Adam to act as he might think best for spreading the Gospel in the remote parts of the island. Several of the proprietors having expressed a wish to have their people instructed, he has access to eight estates, containing about two thousand five hundred negroes. This encouraging prospect has induced him to request that another missionary may be sent to his assistance. As many of the slaves, it appears, understand only French or Spanish, he has begun to apply himself to attain these languages. He has commenced a lecture once a fortnight to

Q q

children, which promises considerable usefulness, as seventy or eighty of them constantly attend. He has likewise begun the instruction of the negroes, for which purpose they meet twice a week. *

3. Mr. Elliot still continues to labor in *Tobago*, not only at Scarborough, the principal town, but in various parts of the Island, among both the whites and the negroes. In a letter lately received, he states, that appearances of success are more favorable than they were some time since.

NORTH AMERICA.

Mr. Pidgeon spent the greatest part of the last year at Prince Edward Island, where, it appears, his labors have been acceptable. He speaks of this situation as being well calculated for missionary exertions. The people are numerous, and glad to hear.

An application has been made to the Directors by a number of persons, chiefly British, who settled about the year 1784, in the district of Johnstown, in Upper Canada, near Lake Ontario, and whose principal residence bears the name of Elizabeth Town; they have been enabled to surmount the difficulties which settlers in a wilderness generally encounter, but continue destitute of any

* Since the above Report was made, the missions both in Demarara and Trinidad have been suspended by the persecuting edicts of the governors of these places. The Government at home, however, have, much to their credit, interfered, and the missionaries are once more at liberty to proceed with their valuable labors.

stated religious ordinances.— They have made an application for assistance to this society. The Directors have accordingly selected a missionary, who is about to sail for Canada.

THE JEWS.

The second part of the Essays addressed to the Jews, written at the request of the Directors, by the Rev. Greville Ewing, has been published, copies of which have been distributed; and the Society enjoys the satisfaction of having produced, in that work, an admirable mean of introducing the Jewish people to a clear and compendious acquaintance with the Christian dispensation, whenever their attention shall be seriously awakened to that momentous subject.

DOMESTIC.

The following is an Address of the Genesee Missionary Society.—This Society is incorporated by the State of New-York.

THAT it is the duty of those who are favored with the gospel to diffuse its light among the destitute, is now generally acknowledged. And the great body of Christians throughout the world are engaged in this benevolent work. But in this part of our country little has yet been done, less probably than in any other part of equal extent and ability. Considerable exertions have indeed been made by the people in many places to support the institutions of the gospel in their own

congregations. But the destitute settlements about us, we have in a great measure neglected. For this neglect we cannot, it is apprehended, generally plead as a sufficient excuse, our want of ability. There is an ability, at least in many of our religious societies, to do something for the support of missionary institutions. The truth of this assertion is proved, by what has been done in several societies, which are far from being the most able. A considerable number of our religious societies are, it is believed, able to do at least as much as a great proportion of those in the older settlements, who, by their liberal contributions, have aided in propagating the gospel in this part of the country, and in laying the foundation for those religious privileges which we now enjoy.

To what cause then shall we attribute our neglect? Is it a fear that, by making exertions to supply those who are destitute, our ability to support the institutions of the gospel among ourselves will be diminished? Facts, as well as the declarations of the word of God, forbid us to indulge such a fear. It has probably never yet been known that any people have lost their ability to support the gospel among themselves, by contributing to diffuse its light among others. This ability is from the Lord; and he will not deprive us of it on account of our endeavoring, in this work of Christian charity, to honor him with our substance.

Besides those who belong to religious societies where the gospel is established, there are

benevolent persons in most of the destitute new settlements, who would consider it a privilege to contribute to its support; but have no opportunity of doing it with a prospect of success in the places where they reside. Such persons may, by contributing to the support of missions in this part of the country, aid, in having the preaching of the gospel brought to their own neighborhood.

While Christians in the maritime and more wealthy parts of our country are contributing liberally for the diffusion of gospel light among the heathen, the part assigned to us at present appears to be, the propagation of the gospel in the new settlements in our own region. This work, it is apprehended, belongs to us rather than to those who live more remote. The wants of the new settlements in our own neighborhood are better known to us than to them; and we possess, in some respects, better advantages to afford relief. For this purpose it is not necessary that the time of missionaries should be lost and expense incurred by their traveling several hundred miles before they can arrive at the field of labor. The field is before us, and missionaries may enter immediately upon it. Thus a missionary society in this part of the country can, it is believed, employ their means more economically, and in some respects, to better advantage, than societies more remote.

It is besides unreasonable for us to expect that missions in this part of the country should continue to be, as they have been heretofore, supported

mostly by societies at a distance. They have already sufficient scope for their beneficence, in supporting missions in other new settlement, and among the heathen. And the way in which we can assist them most effectually in this good work, is by exerting ourselves to support missions in our new settlements; that those societies, being freed from the expense attending these, may be able to apply a greater proportion, of their contributions to the support of foreign missions.

To many of the new settlements in this part of the country charitable assistance is absolutely necessary. Without this, they cannot enjoy the privileges of public worship, and the preaching of the gospel. Most of them are unhappily formed without any arrangements and preparations for the enjoyment of religious privileges: and, in too many of this description, there is a want both of disposition and ability to support the gospel. This want of disposition will probably continue and increase as long as they continue in their present destitute state.

It is also proper to observe, that many of the inhabitants of the settlements lately made and now making, especially the rising generation, have been brought up in new settlements destitute of the gospel. Such have commonly less attachment to religious institutions than those who have been in the habit of attending them. Persons of this description have already made considerable progress towards heathenism; and, unless means are used to check this

progress, we have reason to fear that it will continue till the gospel is entirely forgotten. For, the darkness of heathenism or false religion always advances as the light of the gospel recedes. The new settlements can be preserved from heathen darkness in no other way than by the preaching of the gospel. And we have no reason to expect that the gospel will be generally preached among them unless it be by the exertions of missionary societies.

We have much encouragement to make these exertions. Thus the gospel will come to them in a manner peculiarly inviting. It is a well known fact, that missionaries are commonly received with gratitude and their preaching attended, by most who are able to attend. Experience fully proves, that the way of propagating the gospel by missionaries is peculiarly adapted to the condition of the new settlements. The effect of missionary labors in such places is almost always an increased attention to the gospel, and a growing disposition to have it established among themselves. Such labors have been, and still continue to be attended with the blessing of heaven. It is an important fact, and one which ought generally to be known that the establishment of the gospel in a great proportion of those places in this part of the country where it is established, has evidently been effected by means of missionary exertions.

Such exertions do not, (as has been insinuated by some who it is presumed are desti-

tute of correct information.) induce those who are favored with them to neglect making exertions to support the institutions of the gospel among themselves ; but their tendency is to increase both the disposition and ability to support such institutions.

While the new settlements around us so much need our help, and there are such encouraging prospects of success, are we doing well to neglect them ? Is it not time for us to commence this charitable work ? Have we not already neglected it too long ? Is it not too evident that our alms have not yet come up with our prayers as a memorial before God ? Have we not reason to fear that we withhold more than is meet, and thus bring poverty on ourselves and on our churches ?

This part of our country has enjoyed remarkably the favors of heaven. Through the smiles of Providence, it has progressed rapidly in population and in wealth. At an early period, these settlements were favored with the labors of pious and faithful missionaries. And these labors were in many places, greatly blessed. Churches were planted : ministers of the gospel were settled. And the number of churches and ministers is still increasing. The vine which was here planted has been favored with the watchful care and cultivation of the Almighty. It has grown : it is yet growing, and spreading abroad its branches. But it has not yet, except in a few instances, brought forth the fruits of Christian liberality. Is it not time that it should bring forth fruit ? Does

not the Lord reasonably expect that he should now receive the fruit of his vineyard ? Is it not time for us to render unto him, in Christian charity, a portion of our substance ? Can we expect the continuance of his favors if we persist in withholding from him that which is his due, and which he requires at our hands ?

Let it be remembered, that to contribute of our earthly substance for the propagation of the gospel is not only an act of worship which our Maker requires, not only doing good to our fellow men, but it is doing good to our own souls. " For whatsoever a man soweth, that shall he also reap."

Let us then embrace the opportunity which we now have, of giving our substance to diffuse the light of the gospel. Let us acknowledge not only in words, but in acts of charity, that we are not our own ; that our earthly possessions, as well as our bodies and spirits, are the Lord's. And let us help forward this glorious work by our best exertions, and fervent prayers.

Let the rich give liberally. Let them put a portion of their substance into bags which wax not old ; and, by the charitable use of their wealth, lay up treasure in heaven. For what they give unto the Lord, he will repay them again.

And let not those who are in less affluent circumstances consider themselves as excluded from the privilege of giving unto the Lord. All who are not themselves objects of charity are allowed, are even required to give. It is their duty to labor

that they "may have to give to him that needeth." And let those who, after all their exertions, can give but little, consider that a little thus given may be a means of great good.

And, if it would not be taking too much upon ourselves, we would respectfully suggest, that ministers of the gospel and others who have influence, may be instrumental of much good, by using their influence to excite others to this work of Christian beneficence. By exciting a missionary spirit among the people, they will be instrumental in promoting the best good, not only of those who are objects of their charity, but of their own people. For what is the missionary spirit but the very spirit of the gospel; the spirit of love, and of faith, and of a sound mind?

Those who love their country and are disposed to use their influence in preventing the prevalence of vice, and ignorance, and wretchedness, and in promoting decency and good order in the new settlements, are desired to consider whether these valuable objects can be promoted in any other way so effectually, as by the influence of the gospel; and whether this influence can be experienced in any considerable degree without the exertions of missionaries. And if convinced of the utility and necessity of such exertions, they will, it is hoped, contribute for their support.

Let those who profess to seek first the kingdom of God, and to consider their worldly substance and themselves as sacredly devoted to the interests of this kingdom, contribute freely.

And let them not imagine that they do this sufficiently, by contributing to support the institutions of the gospel in their own religious societies. God requires that a portion be devoted to *charitable* uses. And the most important object to which it can thus be devoted, is promoting the good of his kingdom and the salvation of mankind.

By contributing to furnish the inhabitants of the new settlements with the means of salvation, we may offer a sacrifice acceptable and well pleasing to God, and be instrumental in effecting good which will endure forever. By being instrumental in establishing the gospel in these settlements, we shall promote not only the everlasting good of those who are the immediate objects of our beneficence, but of generations yet unborn. May we not indulge the pleasing hope, that we may thus be honored as instruments in the hand of God of preserving this fair portion of our country as a peculiar possession for the Redeemer? No body of Christians, perhaps, since the first settlement of our country, ever had a more favourable opportunity of being useful in promoting the cause of religion and laying a foundation for great and permanent good, than those who now inhabit these western regions. Should the same blessing attend future missionary exertions which has attended those heretofore made, we may be instrumental in filling this part of our country with the knowledge of the Lord. And we cannot perceive why we may not indulge the cheering hope that our success will

be proportioned, in some measure to our faithful exertions. We know and joyfully acknowledge, that "all things are of God." But we are assured that he graciously regards the prayers and the alms of his people; and that the time for him to arise and have mercy on Zion is come, when his servants take pleasure in her stones and favor the dust thereof.

Let us therefore with earnestness, and without unnecessary delay, improve the favorable opportunity. Thus we may hope to be favored with a more full and blessed enjoyment of the gospel in its spiritual and quickening efficacy among ourselves. For it is worthy of particular notice, that in almost every place where the missionary spirit has prevailed, there the Spirit of God in his saving influences has been poured out; and thus they who water have been watered also themselves.

Let us then engage and persevere in this blessed work, remembering that our labor will not be in vain in the Lord.



To the Christian Public within the limits of the North Association of Hartford County.

WHEREAS the North Association of Hartford county, at their session in Enfield, on the first Tuesday in June, A. D. 1812, judged it expedient that a Society Auxiliary to the Board of Commissioners for Foreign Missions be formed, and appointed the Rev. Messrs. Nathan Perkins, D. D. Andrew Yates, Henry A. Rowland,

Noah Porter, and Nehemiah Prudden, The Hon. John Treadwell, Esq., the Rev. John Taylor, Samuel Pitkin, Esq., Maj. Martin Ellsworth, and deacon Jonathan B. Balch a Committee to form a Constitution for the same, and to take such measures as they shall judge expedient to carry it into effect; said Committee met according to this appointment in Hartford, on the last Tuesday in June instant, at the house of the Rev. Nathan Strong, and proceeded to form a Constitution which is herewith transmitted.

The Committee congratulate the friends of Zion on the efforts made in this and other Christian countries, to spread the gospel, and to translate the Holy Scriptures into the numerous and extensive languages of the East. They are of the opinion that there is, at this day, a peculiar indication of Providence to press upon pious people their obligation to lend their assistance to promote this good work. Compassion for perishing millions of our race in heathen darkness—gratitude to him who purchased us with his blood—a deep sense of the value of the human soul—and an anxious desire to diffuse the gospel of peace, and the name of the divine Saviour, by whom alone salvation is attainable, will, it is apprehended, animate all good people. Under these impressions, the Committee address this Circular to the Christian public within the limits of the North Association of Hartford county, and feel a full persuasion that they will not be backward in contributing to promote

such a benevolent and Christian design.

In pursuance to this design the Committee have prepared the paper herewith transmitted, to be subscribed by all persons disposed to promote the benevolent object in view, and to become members of the Society. And they solicit the aid of the Pastors of the churches, and the assistance of others in procuring subscribers.

Persons who become members of the proposed Society are requested to attend a mee-

ting for the purpose of organizing, which meeting will be holden in the State house in Hartford, on the third Wednesday in October next, at 10 o'clock A. M. when a sermon will be delivered on the occasion in the Brick Meetinghouse, by the Rev. Dr. Perkins.

In the name of the above named Committee,

HENRY A. ROWLAND, } *Scribes.*
ANDREW YATES, }
Hartford, June 30th, 1812.

The Address and Constitution will appear in our next Number.



Donations to the Missionary Society of Connecticut.

1812.

May 11.	From David H. Williston, collected in new settlements,	- - - - -	\$ 17 25
	From Rev. Alvin Ayer, do. do.	- - - - -	13 43
14.	From Hampton Cent Society,	- - - - -	1 67
18.	From Eleazer Wells, of Hartford, a Donation,	- - - - -	1 00
26.	From Benjamin Beecher, of Cheshire, a Donation,	- - - - -	20 00
June 26.	From a widow woman, of Norfolk,	- - - - -	1 00
			\$ 54 35

From the Religious Tract Society 1000 Religious Tracts.

CONNECTICUT
EVANGELICAL MAGAZINE;
AND
RELIGIOUS INTELLIGENCER.

VOL. V.]

SEPTEMBER, 1812.

[NO. 9.]

*An Historical View of the First
Planters of New-England.*

NO. XII.

(Continued from p. 291.)

GOVERNOR HAYNES.

JOHN HAYNES, the first Governor of the colony of Connecticut, was one of the most eminent of the venerable fathers of New-England. As a wise statesman, as a faithful patriot, as an amiable man, he was highly respected and beloved. It is our misfortune that the early writers have not given so large an account of this venerable patriot, as of some others of his time. Sufficient however remains, to teach us his uncommon worth, and to show the mercy of Heaven in removing him from a situation of independent retirement in his native country, to encounter the fatigues and perils of the American wilderness, to become a

principal founder of the civil and ecclesiastical institutions of our country.

Mr. Haynes came to New-England, in company with a considerable number of planters, many of whom were persons of note, in the year 1633. Their arrival at Boston, in September of that year, is thus noticed by Governor Winthrop: "The Griffin, a ship of 300 tons, arrived, having been eight weeks from the downs; she brought about 200 passengers. In this ship, came Mr. Cotton, Mr. Hooker, and Mr. Stone, ministers, and Mr. Haynes (a gentleman of great estate,) Mr. Goffe, and many other men of good estates." Mr. Haynes was, at that time, I conclude, about forty-five years of age.—He was from the county of Essex in England, where he possessed an estate called Copford Hall, valued at a thousand pounds sterling a year. Soon after his arrival in New-England, he settled at Newtown with

Mr. Hooker. His distinguished abilities and extensive information soon excited the attention of the colony, while his amiable manners endeared him to all his acquaintance. In 1634, the spring after his arrival, at the general election of the colony, he was chosen one of the assistants. The able and dignified manner with which he discharged the duties of a magistrate, was so acceptable to the colony, that, in the year following, 1635, he was elected governor. Concerning his public administration, the following mention is made in an ancient writing: "To him is New-England many ways beholden; had he done no more but still a storm of dissension, which broke forth in the beginning of his government, he had done enough to endear our hearts unto him, and to account that day happy when he took the reins of government into his hands."

In the spring of the year 1637, Mr. Haynes removed with his family to Connecticut, and lived at Hartford. The friendship between him and Mr. Hooker, warmed by a constant discovery of each other's virtues, strengthened by common dangers and common cares in rearing the infant colony, nothing but death could dissolve. For two or three years after the first settlement of the towns on Connecticut river, they considered themselves as belonging to the jurisdiction of Massachusetts. At the first general election in Connecticut, in 1639, Mr. Haynes was chosen governor. The constitution of the colony, at that time, required that the

office of governor should not be held by any one person two successive years. Mr. Haynes was chosen to the office, whenever he was eligible, that is, every second year, from that time to his death, in 1654.

He was, more than any other man, the father of the colony. He ever possessed the highest confidence of the people, and the whole tenor of his public and private life convinced them that their confidence had never been misplaced. He was a man of affable manners, of dignified deportment, of a most amiable disposition, and of unfeigned piety. The honor of his Redeemer, and the prosperity of his kingdom, was the first object of his desire.

Though called to act in a less extensive sphere than Justinian, Sully, and Pitt, the happiness of his people under his administration, and the permanency of those institutions which he contributed primarily to establish, are a testimony to his talents and virtues, which entitle him to a rank among the best of statesmen. History does not inform us, precisely, to whom, among the fathers of Connecticut, we are chiefly indebted for our constitution and our fundamental laws. From what appears, however, Gov. Haynes was the principal. During his residence in Massachusetts, he was considered the only man, who, in talents and influence, could equal Gov. Winthrop.—Of course, he was thought the most proper person to stand at the head of the sister colony.

As a patriot, the character of Gov. Haynes is conspicuous.—At his emigration for America,

he left his children in his native country, to whom, at his decease, he transmitted his paternal inheritance. He brought, however, a large property to New-England, a great part of which was consumed for the support of the infant colony.— Having never left his native land for the purpose of amassing wealth, but to enjoy the uncorrupted religion of his Saviour, and to assist in rearing churches for his praise ; his disinterestedness was ever a most distinguished feature of his character. During his short residence in Massachusetts, he afforded that colony important services. At his induction to the office of governor, he informed the legislature that he should receive none of the accustomed emoluments of office.— On his removal to Connecticut, he found the colony immediately involved in a most dangerous Indian war. The war, though successful, left the people in unexpected embarrassments, which were soon succeeded by a severe scarcity. The few that were rich, cheerfully devoted their property to the public necessity, and saved the infant plantation. The Governor, first in influence, was first in personal exertions, and in unreserved devotion to the public welfare. The colony, for many years, was small ; they were placed in the interior of the country ; surrounded with many savage tribes, whose friendship was always doubtful ; yet, by the wisdom, the liberality, and the unwearied exertions of their illustrious Christian patriots, under the favor of that God who had led them to the wilderness,

they were preserved, they were prospered, and increased. Mr. Haynes possessed a most ardent desire for the prosperity of the colonies and churches of New-England, and for the advancement of that object, he could not make too great a sacrifice.

As a man, Mr. Haynes possessed a most amiable character, and was greatly beloved. *Blessed are the peace-makers.* Such, eminently, was he, and that blessing he now enjoys. The settlements and churches of Connecticut, for a number of years after their commencement, enjoyed great quietness and harmony. This is the more to be noticed as all new settlements are necessarily exposed to a great variety of difficulties, and to innumerable unforeseen occurrences, calculated to disturb the public tranquillity. By the example, the vigilance, and the constant exertions of the governor, with the cordial co-operation of his illustrious coadjutors, these evils were in a great measure avoided.

To all the eminent virtues of Gov. Haynes, he added the humble, faithful piety of a Christian. He was a man of pure morals, of incorruptible integrity, of ardent love to Christ and his earthly kingdom, without that tincture of extravagance which appeared in the characters of many eminent Christians of his time. With the easy manners of polished life, and the dignified deportment of the magistrate, he united the characteristic meekness of a humble follower of Immanuel. To the spiritual interests of his own soul, to the religious instruction and government of his family, he

was peculiarly attentive. The public worship of God, his holy sabbath, and the ordinances of his church, while they were the great comfort of his pilgrimage in the American wilderness, commanded his constant exertions for their support. To the many rites of human invention, which incumbered the religious services of the English establishment, he could not submit.—The simple form of the New-England churches he approved, as agreeable to the divine pattern; and, in anticipation of their future increase, he greatly rejoiced. His efforts and his prayers that the churches might continue uncorrupted, that they might not forget their first love, nor decline from their original purity, were ardent and unceasing to the end of his days. In the beginning of the year 1654, this venerable servant of Christ was dismissed from his labors and entered into his rest. Blessed are the dead that die in the Lord,—that they may rest from their labors; and their works do follow them.

GOVERNOR HOPKINS.

MR. EDWARD HOPKINS, descended from a reputable ancestry, was born at Shrewsbury, in England, in the year 1600.—After enjoying the benefit of a good education in his childhood, he received a mercantile education in the city of London. He then became a merchant in that city, and was employed, principally, in the trade to Turkey. While in this employment, he became associated with certain pious Non-conformists, with whom he contracted an intimate

acquaintance and cordial friendship. As he loved the religion of the gospel, he became strongly attached to those ministers of Christ, who loved and taught his religion in its native purity. As the Christian colonies of New England were now rising to view, as many persons of reputable character and eminent piety, unwilling to submit to the burdensome ceremonies prescribed by the church of England and now enforced by the arm of persecution, were resolving to seek an asylum on these western shores, and unite their efforts with those who had braved the first dangers of the wilderness, to establish a branch of the visible church of the Redeemer according to his own precepts, Mr. Hopkins could not contemplate the noble design without the deepest interest and solicitude. Finding that many persons, both of the clergy and laity, whose characters he venerated, whose virtues he tenderly loved, were engaged in this great enterprise, his spirit could no longer resist the sacred impulse. Renouncing the delicacies of affluent life, renouncing the prospects of gain in which he had been nurtured from his childhood, he engaged with the sincerest ardor for the service of the infant colonies, and for the pagan natives of the American wilderness; hoping, in the favor of the holy Redeemer, that this desert might rejoice in *the excellency of Carmel and Sharon*;—see *the glory of the Lord, and the excellency of our God*.

Mr. Hopkins left his native country, in company with Mr. Eaton, Mr. Davenport, and

others, and arrived at Boston in June, 1637. The arrival of so valuable a company greatly animated the people of the infant colonies. It was about a year before this company fixed upon a place for their residence. Mr. Hopkins, however, determined to unite with the Connecticut colony, and early in the year 1638, removed from his temporary residence in Massachusetts, and settled with his family in Hartford. He soon received that respect from the colony, to which, for his worth, he was justly entitled. The people could not be insensible that after mature deliberation Mr. Hopkins had selected their colony as the place to spend the remainder of his valuable life. At the first General Election, in 1639, Mr. Hopkins was chosen one of the magistrates. —In the following year, Mr. Haynes being constitutionally disqualified, Mr. Hopkins was appointed governor. Excepting the year 1642, in which Mr. Wyllys was governor, Mr. Hopkins held the place every second year, while he continued in the country. Mr. Haynes and Mr. Hopkins generally held the offices of governor and deputy governor, which were annually exchanged.

Mr. Hopkins brought a large property into the country, which he employed in the most beneficial manner for the interest of the infant colony. In the commencement of new settlements, he would frequently purchase a place and begin a valuable improvement. Without such efforts from wealthy and public-spirited individuals, with the prospect of but a distant and

uncertain return, in the feeble and embarrassed state of the colony, any enlargement of their borders could hardly have been attempted. In relinquishing the employments of commerce, Mr. Hopkins renounced the pursuit of gain as a chief object; to the service of Christ in the American churches he devoted his services and his wealth, and he never changed his purpose.

As a magistrate, Mr. Hopkins was greatly beloved. His manners were pleasing, his deportment was marked with that engaging gravity which always accompanies a rational and habitual fear of God. It was his constant endeavor to regulate all his official duties by the rules of the divine law, and to conform the civil institutions of the colony, as far as possible, to the revealed precepts of God. He believed the true Christian character to be the first requisite qualification of a good magistrate, and was unwearied in his efforts to infuse that principle into the fundamental institutions of the colony. —By his extensive knowledge of business, by his large acquaintance abroad, improving a strong and well cultivated mind, Mr. Hopkins was eminently serviceable to the colony in the management of their foreign connections and external interests. In the discharge of these important services, his disinterestedness, his assiduity, and perseverance, were equalled only by his fidelity. When the Union of the four colonies was effected, in 1643, an event so important to the common welfare, Mr. Hopkins was one of the commis-

sioners from Connecticut. To the same office he was generally appointed in the succeeding years.

In the Christian character, few can be found more deserving of imitation than Gov. Hopkins. He loved the New-England churches, the order in which they were established, the gospel truths which they confessed, and the discipline which they sought to maintain. To the private duties of the Christian life he was constantly attentive. It was his usual practice to rise very early in morning, and spend some time in secret devotion. After which, he read and expounded the scriptures and prayed with his family. He was much distinguished for uncommon fervor in prayer, and, at times, seemed almost on the verge of the heavenly state. The private meetings of Christians, of the nature of religious conferences he often attended, and afforded his cheerful assistance for their improvement.—The piety of this excellent servant of Christ was equally conspicuous in the duty of Christian charity. As God had favored him with the ability, so did he possess the disposition, always to remember the poor. In addition to the deeds of charity performed by his own hands, he often committed considerable sums to the disposal of friends, with an injunction to *do good unto all men, especially unto them who are of the household of faith.*—Notwithstanding his great public liberalities, and his abounding charity, his estate did not become exhausted.

Mr. Hopkins was afflicted

with very severe trials. His constitution was feeble and attended with many infirmities. He had a severe cough, with frequent turns of raising blood, for thirty years. His wife, on whom his affections were peculiarly placed, who was a daughter of Gov. Eaton's wife by a former husband, was afflicted, for many years, with a distempered melancholy, which issued in an incurable insanity. In reference to this affliction, he observed, "I promised myself too much content in this relation and enjoyment; and the Lord will make me to know that this world shall not afford it me."

In the year 1654, on the death of his elder brother in England, from whom a considerable estate fell to Gov. Hopkins, he was under a necessity of going home, to attend to his affairs. He left his family in this country and expected to return. In 1654, though absent, he was chosen governor of the colony. Soon after his arrival in England, he was appointed Warden of the Fleet, a place which had been held by his brother, and afterwards, Commissioner of the Admiralty, and member of Parliament. These employments, together with his private concerns, induced him to send for his family, who returned to England. Though re-established in his native land, he could never forget New-England, the country which he eminently loved. He was, probably, more useful to the colonies, after his return to England, than he could have been had he continued to reside among them. The New-Haven Colony compiled a body

of laws which they sent to Gov. Hopkins, that he might procure them to be printed.— He procured the impression at his own expense, and sent the prescribed number of copies to the colony. His influence was constantly exerted with the government and with influential characters, for the good of the colonies.

But his valuable life was now drawing to a close. Soon after his return to his native country, he found his infirmities increasing, and his feeble constitution sinking under their weight.— This was a principal cause of his relinquishing the design of revisiting America. In his latter years his Christian character seemed to brighten with increasing splendor. He would often speak of the anticipated joy of meeting his Christian friends in America, in the realms of glory. “How often have I ‘pleased myself with thoughts ‘of a joyful meeting with my ‘father Eaton. I remember ‘with what pleasure he would ‘come down the street, that he ‘might meet me, when I came ‘from Hartford to New Haven. ‘But with how much greater ‘pleasure shall we shortly meet ‘one another in heaven.”

Early in the year 1657, his disorders increased to severe sickness. He was now sensible that he was near the close of life. For a time, his mind was clouded with a distressing darkness. But after a few days, about the time that public prayers were offered for him on the sabbath, the holy Comforter dissipated the gloom, and let in upon his soul the rays of promised grace. His heart broke forth

in the most animated manner, “O Lord, *thou hast kept the good wine until now.* O friends, could you believe this? I shall be blessed for ever, I shall quickly be in eternal glory. I have heretofore thought it an hard thing to die, but now I find it is not so. Oh, blessed be God for Jesus Christ.” One standing by, observed to him, “Sir, the Lord hath enlarged your faith.” He replied, “Friend, this is sense; the Lord hath even satisfied my sense; I am sensibly satisfied of everlasting glory.” He pronounced his affectionate blessing upon New-England; adding, “The Lord hath planted that land with a noble vine; and blessed hast thou been, O land, in thy rulers.” In March 1657, in the city of London, he expired, in the fifty-eighth year of his age.

In the disposition of his property, he manifested the same charitable spirit which had distinguished his life. His whole estate in New England, he gave to charitable and public uses. After several individual legacies, one thousand pounds were given for the support of Grammar Schools in Hartford and New Haven.— Those funds are still preserved. From his estate in England, he ordered five hundred pounds to be paid to trustees whom he named in the colonies “for the upholding and promoting the kingdom of the Lord Jesus Christ, in those parts of the earth.” This fund is held by Harvard College.*

* We seldom find nobler thoughts or more energetic expressions in an

GOVERNOR EATON.

No one of our venerable fathers is better known in the histories of New England than the celebrated founder of the colony of New Haven. His talents, his piety, his persevering zeal, his uncommon sacrifices for the establishment of these colonies, will ever entitle him to the high veneration and grateful remembrance of posterity. No men could have less inducements of a personal nature, to exchange the felicities of their situation in their native country for the perils of a wilderness, than Mr. Eaton and Mr Hopkins. But their zeal for the church of Christ was paramount to every other consideration. Rather, God had now designed, in his adorable mercy, to establish Christian settlements, and gospel churches in the American land. Such instruments were necessary to accomplish this great design. He who holds all heart, at his will, disposed them for the work.

Theophilus Eaton was born at Stratford in Oxfordshire, in the year 1590. His father was the minister of the place ; but removed soon after and became

Epitaph, than in the one inscribed to Gov. Hopkins.

EPITAPH.

Part of

EDWARD HOPKINS, Esq.

But Heaven, not brooking that the Earth should share
In the least atom of a piece so rare,
Intends to sue out, by a new Revise,
His *Habeas Corpus* at the Grand Assize.

a minister in Coventry. He there contracted, in his childhood, that peculiar friendship with Mr. Davenport, whose father was an eminent merchant in the town, which continued till their deaths. In Coventry, under the care of an able father, Mr. Eaton enjoyed the privilege of a good academic education, which was very profitably improved. His parents intended this son for the work of the gospel ministry, and, with that view, took much pains with his education. But on a discovery of his inclinations, as he advanced towards manhood, this object was relinquished, and he was educated for a merchant. In his youth he was distinguished for sobriety, and an uncommon diligence in business. Such habits, united with a quick apprehension and a sound judgment, could hardly fail of commanding success in his pursuits. Settling in the city of London, he engaged in the East-India trade, and soon became a merchant of great credit. He became a member of the East-India Company, and was chosen deputy governor of the company. For several years, he was agent for the king at the Court of Denmark. For his services and fidelity, he received testimonials of particular acknowledgment from the East-India Company, and from the Danish king.

During the time in which Mr. Eaton was engaged in his mercantile pursuits, the settlement of the Massachusetts colony was projected, on the principles of religion, for the establishment of Christian churches according to the precepts of the gospel. In this undertaking,

Mr. Eaton cordially engaged, and afforded important assistance. He was one of the original patentees of the colony, and at the organization of the company in England, he was chosen one of the Assistants. He did not then design to remove to America, but by his influence and his property he afforded much assistance in the prosecution of the arduous enterprize.—At that time, Mr. Davenport was a minister in London, highly esteemed, and was very active in promoting the establishment of the New-England colonies. As Mr. Eaton enjoyed the ministry of this companion of his youth, as they were mutually engaged for the spread of the gospel of salvation in parts of the earth which had long been the seat of paganism, their friendship grew to an attachment not to be broken.

The persecution of the Non-conformists, which, under the administration of Archbishop Laud, raged with increased vigor, rendered the situation of those who scrupled to comply with the prescribed ceremonies peculiarly unpleasant, if not highly dangerous. Mr. Davenport was obliged to fly to Holland, and was absent about two years. After his return, the burdensome imposition of ecclesiastical rites continually increasing, he and a number of his friends resolved to imitate the faithful servants of Christ, who had for his sake been *made a spectacle unto the world, and to angels, and to men*. At the hazard of all worldly good, they would attempt the establishment of a settlement, in the unoccupied wastes of America, the

chief object of which should be the service and glory of God. In this undertaking, Mr. Eaton cordially engaged. A company was formed which was one of the most opulent and respectable that ever came to New-England. They arrived at Boston in the summer of 1637, and the spring following began the settlement and colony of New-Haven.

Mr. Eaton was, at all times, the head and father of the colony. At the first General Election in 1639, he was chosen Governor, and was rechosen every year to his death, in 1657. The colony had too great a sense of his worth, and of their own interest, ever to entertain a thought of a change. Mr. Eaton was eminently calculated to be the leader of a colony. He possessed a large interest, the greater part of which was brought to this country. He was thoroughly versed in business, and was always fruitful in expedients in times of unexpected difficulty and danger. The high character which he sustained in his native country, joined with his talents and integrity, procured him universal confidence. Indefatigable in his labors, his care, his exertions, his property, were always devoted to the interests of the colony. His talents, his disinterestedness, his devotion to the public welfare, gave him an influence and a command of the minds of men, which very few men have ever possessed. Having engaged in this arduous work for the honor of God and the service of the church of Christ, the consideration of personal convenience, much less the temporary impulse of popular

applause, could never influence his conduct. The tempests of adversity could never divert his purpose, for he had cast anchor within the veil.

As a civilian, the views of Mr. Eaton were, for his time, uncommonly liberal and extensive. He was the most influential agent in establishing the connection and union of the Colonies of New England, which laid the foundation of their permanent security and increase. From the formation of this union in 1643, he was always one of the commissioners till his death. He was ever attentive to all objects which concerned the common welfare, and perceived the true interests of the colonies with the most discerning judgment. Great reliance was placed on Mr. Eaton to guard the plantations against the encroachments of the Dutch from Hudson's River, and his vigilance and prudence were equal to public expectation. I believe no man in the United Colonies possessed a greater weight of character than Gov. Eaton.

As a magistrate, he was equalled by very few of his time. A fact evincive of this, is the colony of New Haven was distinguished above all the others, for union, harmony, and internal tranquillity. This excellent magistrate inspired even the natives with such a confidence in his justice and his ascendancy over his own people, that the colony suffered very little from any of their hostile machinations. In his public administrations, he maintained the operation of the laws, and administered justice with incor-

ruptible integrity and inflexible firmness. In his private character, he was affable and courteous, but, in his official capacity, he would never suffer any disobedience or contempt. The accounts of the time represent him as possessing, on the bench of justice, a majestic dignity, not to be described. While the faithful citizen always enjoyed his protection, the wicked never dared to defy his authority.—When laws are few, and no established usages exist, such personal virtues and influence in the magistrate are essential to the safety of civil society.—Gov. Eaton was the principal legislator of his colony. The judicial laws contained in the scriptures were his great guide, and he ever kept in view the original design of the plantation, the maintenance of pure religion, and the enjoyment of civil liberty. At the request of the legislature, he compiled a code of laws for the colony, which were examined and approved in 1655, and were published in England by the care and liberality of Gov. Hopkins. As a prodigy in the history of mankind, notwithstanding the extraordinary influence of Winthrop, Bradford, Haynes, Hopkins, Eaton, we find no feature in their laws, which indicates any design to extend the powers of the chief magistrate to the disadvantage of the public liberty.

In his private life, Mr. Eaton possessed a uniform gravity and dignity of manners, which showed how awful and excellent is exalted virtue. He was always friendly and benevolent, with his friends easy and pleas-

ant, but his characteristic gavity never forsook him. Fond of books, as much of his time as could be spared from more important duties, he spent in his study. His mind and his heart were always engaged to promote the welfare of his own and the other colonies of New-England. He considered this as the fairest and perhaps the last experiment for the establishment of a Christian commonwealth. The object was too great, the claims of posterity too strong, not to engage all the powers of his soul. On an occasion of peculiar trials, his wife observed to him, "Let us even go back to our native country." He replied, referring to the probability that she would outlive him, "You may, but I shall die here."

In his Christian character, Gov. Eaton was distinguished for humility. He always bore an habitual sense of the holy presence of God. His holy and universal government, his infinite perfections, his own weakness and guilt, were ever familiar to his mind. Under the trial of the loss of a son of great hopes, his usual constancy, for a moment, seemed to fail. He then observed, "There is a difference between a sullen silence, or a stupid senselessness, under the hand of God, and a child-like submission thereunto." It was a frequent remark with him, "Some count it a great matter to *die well*, but I am sure it is a great matter to *live well*."—In his conversation, Mr. Eaton was noted for a singular regard to perfect truth.—It was his uniform custom to retire to his study in the morn-

ing for secret devotion, before he entered upon the duties of the day. "After this, calling his family together, he would read a portion of the scripture, and after some devout and useful reflections upon it, he would make a prayer, not long, but extraordinary pertinent and reverent; in the evening some of the same exercises were again attended." On Saturday evenings and on the Sabbath, he would read a sermon in his family and sing. On the Sabbath, it was his practice to catechize his family, and question them, particularly, with regard to what they had heard at public worship. Solemn days of Humiliation and Thanksgiving were spent in the same manner. His family, though very numerous, sometimes not less than thirty persons, was regulated with the greatest order, and every individual received his particular attention for religious instruction. By his domestics he was greatly beloved, and his domestic example was always considered the greatest benefit to all who lived in his house.

In January 1657, after a short illness, this venerable servant of Christ, in the sixty-seventh year of his age, was released from scenes of incessant care and labor, and, leaving a bereaved people in tears, was removed to join the holy assembly of *the spirits of just men made perfect*. O.

[To be continued.]

The Necessity of the Atonement.

THERE is no subject more interesting to mankind

than the foundation upon which they build their hopes of eternal life. This foundation, it is conceded by all, is laid in the atonement of Christ. It is of more importance, therefore, to form just and clear ideas upon this subject than any other.—We need to view it in every light, in which scripture represents it. In writing to the saints at Rome, the apostle, having shown the fallen and perishing state of mankind, brings into view the atonement of Christ as the only ground upon which God freely pardons and saves sinners: “Being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins,—to declare, I say, at this time his righteousness; *that he might be just, and the justifier of him, who believeth in Jesus.*” The apostle does here represent the necessity of the atonement as arising from the perfection, or rectitude of the divine character. It was necessary that God might appear consistent in justifying the believing sinner.—Though the perishing state of mankind gave the occasion, yet the rectitude of the divine character made the necessity of the atonement. And though sinners are to receive benefit from the atonement; yet the ultimate design of it is to declare God’s righteousness, and set his character in a true and amiable light. *The atonement of Christ was necessary entirely on God’s account.* If it was not necessary on the account of sinners, it will naturally follow, that it

was necessary on the account of God. But it will easily appear that the atonement of Christ was not necessary on the account of sinners. When Adam had sinned and involved himself and his posterity in guilt and ruin, God might have destroyed him and them, as he did the fallen angels, according to the rules of strict justice.—This was a mode of divine conduct, which would have reflected glory upon God, in the eyes of his intelligent creatures, and which would have done no injury to men. As sinners, they deserved eternal destruction. And if distributive justice had its natural course, it must have fixed all the fallen human race in complete and endless destruction. On the other hand, God might have pardoned and saved all the fallen race, without doing them, or any other creatures, any injustice. It certainly cannot be an injury to transgressors to pardon and save them. It is no injury to creatures to treat them *better* than they *deserve*. If God had pardoned mankind without an atonement, he would not have injured them, nor any other of his creatures. What injury could it have been to holy or sinful angels, if God had forgiven and saved the fallen race of man? If he treated them according to their deserts, they could have had no ground of complaint, though he treated men better than their deserts. Hence it is evident that the atonement of Christ was not necessary on account of sinners. They might have been treated according to their deserts, or better than their

deserts, and no injury have been done them. This Adam felt, and this all his posterity feel, who attend to the subject.—When Adam fled from the presence of God in distress and despair, it was not owing to this, that God was about to injure him. He knew that God would not injure him, if he destroyed him, and much less, if he saved him. And every sinner knows the same. When sinners attend to their fallen, perishing condition, they are sensible, that they deserve to die, and that eternal death would not be a punishment greater than they deserve. There is nothing in them to obstruct the course of justice. There is nothing in them to prevent their final and endless ruin.—Nor is there any thing in them to prevent their salvation. If God should please to save them, he would not violate the rules of justice. Justice is not violated by treating creatures better than they deserve, but only by treating them worse than they deserve. If there had been no atonement, therefore, sinners might have been saved or lost, without any injury or injustice being done to them. But though God might have treated sinners *according to their deserts*, without doing any injury to them or to himself, had there been no atonement, yet he could not treat them *better than their deserts*, without doing injury to himself, had there been no atonement. The atonement, therefore, was necessary entirely on his account. If he saved sinners without injury to himself, there must be an atonement made.

Though it is evident that it was wholly on God's account that the atonement of Christ was necessary, yet it is of importance to pursue the subject and to see why the atonement was necessary on his account.

None will suppose it was necessary that God should save sinners; but on supposition he did save sinners, an atonement was, on his account, absolutely necessary. On this subject the apostle says—“*that he might be just and the justifier of him that believeth in Jesus.*” By this it appears, that the atonement of Christ was necessary, in order to make it consistent with the *justice* of God to pardon sinners;—that he might be *just* and yet *forgive*. And it is easy to see that nothing but the justice of God stood in the way of his saving sinners without an atonement. Had it been consistent with justice, it would have been consistent with wisdom. For ought we know, it would have been as really a display of wisdom to have saved sinners without an atonement as with one, had it been consistent with divine justice. Wisdom, therefore, did not stand in the way of man's salvation without an atonement.

Nor did goodness, or general benevolence. God's goodness would naturally lead him to treat all his creatures as well as he could, consistently with the whole of his moral character. And with respect to grace, it is certain this would have been actually displayed in saving sinners without an atonement. Grace consists in bestowing happiness upon those

who deserve misery. And this would have been a bright display of divine grace. What then could there be in the divine nature or character, which rendered the atonement of Christ necessary, in order to save sinners, but the divine justice? There was nothing in man that required an atonement, and there was nothing in God which required an atonement, but his justice. Justice is one of the moral perfections of God, which is essential to his nature. All God's moral perfections are really comprised in love. "God is love."—And before the creation, there was no foundation for considering love as branched out into various and distinct attributes. But after the creation, new relations arose, and in consequence of new relations new obligations were created, both on the side of the Creator and of his creatures. Before creatures were formed, God's love was exercised wholly towards himself.—But after moral beings were brought into existence, it was right in the nature of things, that he should exercise proper affections towards them, according to their moral characters. Hence God's goodness, justice and mercy are founded in the nature of things : that is, while God remains the Creator, and men remain his creatures, he must exercise these distinct feelings towards them. He must be disposed to do good to the innocent, to inflict punishment upon the guilty, and at the same time to forgive them. Now there never was any difficulty in the way of God's doing good to the innocent ; nor in

the way of his punishing the wicked ; but there was a difficulty in the way of forgiving and sparing the wicked. God's goodness is a disposition to do good to the innocent. God's justice is a disposition to punish the guilty. And his mercy is a disposition to pardon and save the guilty. Now the difficulty in the way of man's salvation was to reconcile God's disposition to punish, with his disposition to forgive : or in other words, to reconcile his justice with his mercy. This was a difficulty in the divine government. For God had revealed his justice in his government. He had given law to man. And in that law he had clearly exhibited his justice. In the penalty of the law he had declared, that the transgressor deserved eternal punishment ; that he had a right to inflict an eternal punishment ; and that he had a disposition to inflict an eternal punishment. There was a full and striking exhibition of God's distributive justice, in the first law given to man : "In the day thou eatest thereof, thou shalt surely die." But this law clothed with the authority and sanctioned by the justice of God, man violated and exposed himself to the awful penalty. And man violated this law, as the head of a numerous posterity, who were by a divine constitution, involved in the same state of wretchedness and guilt. What now could be done? It is easy to see, that justice might be done, without the least difficulty. And this had been done in a similar case. Fallen angels had been doomed to eternal destruction, for the first offence.

But how could mercy and grace be displayed? This none of the intelligent creatures could tell. Angels could not. For they had seen justice displayed, and the door of mercy for ever shut against sinners. Man could not tell. He knew that his Creator and Lawgiver had clearly exhibited his punitive justice, and if this had its course, he must inevitably and eternally die.—How then could grace be displayed consistently with justice? This question God alone was able to resolve. He knew he could be *just to himself*, if his justice were displayed in the sufferings of a proper substitute in the room of man. And as to man he would not be injured, whether destroyed or saved. All God had to consult was to secure inviolate justice with respect to himself. For by securing this, he would at once support his own character, law and government. And tho' none but God could find a being, who was able to take the place of man, and by suffering, display his inflexible disposition to punish sin; yet *he* was able to provide himself a lamb without spot or blemish, whose sacrifice would satisfy divine justice. This was the Son of his love, the second person in the Trinity, equal in every divine perfection with himself. This was the only substitute to be found in the universe, equal to the great and arduous work of making full atonement for sin. Hence it was absolutely necessary that Christ should make atonement, if sinners were saved consistently with the justice of God. And he must make this atonement by endu-

ring natural evil, or sufferings. For suffering was what God threatened to sinners, in order to display his justice upon them. Suffering, therefore, was the only thing that could display God's justice by a substitute.—But this could.—God, by inflicting the pains of death upon Christ, a being of infinite dignity, could display his infinite disposition to punish sinners, as clearly and more clearly, than by inflicting eternal misery upon *them*. We all know that inflicting natural evil upon one person may display displeasure against another. The punishing an ambassador of an earthly Prince displays displeasure against the Prince. The punishing even a subject of a Prince may display displeasure against the Prince. The highest displeasure may be manifested against a parent by punishing his son. Just so, God, by subjecting the Son of his love to death, in the room of sinners, could display his disposition to punish sin, in the most striking and awful manner. Accordingly, when Christ actually took the sinner's place, and died on the cross, the justice of God was displayed, in a clearer light, to angels and men, than it ever had been, or ever will be again, by the punishment of the wicked themselves. The sufferings of Christ on the cross made the atonement, and completely satisfied the justice of God towards himself. In consequence of this display of divine justice God can appear with the same character, when he pardons believers as when he punishes unbelievers. He can appear to have the same hatred

of sin, when he forgives it, as when he punishes it. On this account the atonement of Christ was absolutely necessary. Just as necessary as that God should give a manifestation of himself to his intelligent creatures.—And this was as necessary as his own glory, law and government, all which depend on his being known in his true character.

From the preceding observations respecting the necessity of the atonement, we may derive several important reflections.

1. Since the atonement was necessary entirely on God's account, to render it consistent with his justice to exercise mercy, the atonement of Christ is sufficient for all. It may and must extend to all. If it renders it consistent for God to exercise mercy in one instance, it is consistent for him to exercise it in another and in every instance. The atonement has just as favorable an aspect upon the non-elect as upon the elect. It opens as wide a door for their salvation. And it removes all natural impediments out of their way as much as out of the way of the elect. And this it does without any inconsistency. It provides nothing that shall be lost. If the atonement did not equally extend to all, it would be just as inconsistent with the character of God, to offer salvation to all, without exception, as it would have been to have offered salvation to sinners, had no atonement been made. And if God could have offered salvation without an atonement, he could have bestowed salvation without an atonement. It is

therefore as evident that the atonement extends to all, as that any atonement has been made. If any was made, it must extend to all. If any was necessary, an atonement for all was equally necessary. Accordingly the scriptures do represent the atonement as universal.

2. If the atonement was necessary entirely on God's account, to satisfy his justice towards himself; then the atonement did not satisfy justice towards sinners. Justice, as it respects them, stands in full force against them. Nothing Christ did altered their character, or deserts, nor the law by which they were condemned. The ill-desert of sin is founded in the nature of things and cannot be removed. The justice of the moral law is founded in the nature of things, and cannot be destroyed. Christ came not to destroy the law, and indeed he could not destroy it. The atonement of Christ has left every thing respecting the personal character, ill-desert and condition of sinners, as it was before. Its whole design and efficacy respect the character and government of God. His justice is satisfied. And this is what the assembly of divines mean, when they say, in answer to the question—"How does Christ execute the office of a priest?"—"By his once offering up himself a sacrifice to satisfy divine justice." But it was not in the least the design or the effect of the atonement to remove the ill-desert of sinners. For this is, in the nature of things, impossible. Sinners are now as properly the objects of the divine displeasure, and as justly subjec-

ted to the punitive justice of God, as if no atonement had been made.

3. Since the atonement of Christ was necessary entirely on God's account; he did not by his death merit any thing for sinners. He merited for himself and shall be rewarded. But sinners do not possess any merit in any respect, on account of the atonement. It was neither necessary nor possible that Christ should merit any thing for sinners. The notion of merit originated from the supposition, that Christ died for sinners to pay their debts. But there was no need of paying what might be demanded of sinners, that they might be saved. For nothing less than the endless torments of hell could have answered this purpose. Nor was it possible that Christ should have paid for sinners what divine justice demanded. He might have answered the design of divine justice in threatening death to sinners, but he could not have suffered the endless torments of hell for sinners so as to remove all demands of divine justice against the offenders. A substitute cannot pay a debt for another. Christ could not bear the penalty of the law, so as to take it away from sinners. But he did answer the design of God in threatening death to sinners. Yet this gave no merit to sinners, but leaves them as guilty as if he had not died as a substitute.

4. Since the atonement was designed to satisfy the justice of God towards himself, free pardon is consistent with full satisfaction. Many have found

it difficult to see how penitent and believing sinners are *freely* forgiven, since an atonement has been made for the sin of the world. They have thought there could be no grace in pardoning sinners, since the Lord Jesus Christ has died in the stead of sinners. But if the design of Christ's death be correctly understood, it will be perceived that it is now an act of free grace to forgive those, who believe on his name, as much as if no atonement had been made. For the atonement has not removed, nor lessened the ill-desert of sinners. They, who are saved, are justified freely, by the grace of God through the redemption that is in Jesus Christ.

5. From what has been said we learn the absurdity of those, who deny the necessity of an atonement. This the Socinians deny; because they say God is merciful. But he is also just. And he is as much bound to regard and maintain the dignity of his justice, as to express his mercy. Indeed, the mercy of God is not such an attribute as opposes his justice. The moral character of God consists in love, or goodness. As the goodness of God is displayed towards different objects, it is called by different names. But God can no more disregard his justice in his conduct towards his creatures, than he can deny his own name, or destroy his moral perfection. If God had saved sinners from threatened and deserved punishment without an atonement, he would have sacrificed his justice, and have ruined his character and government. Accordingly, the

word of God most plainly teaches the absolute and indispensable necessity of an atonement, that sinners might be saved from the eternal punishment, which God threatens to sinners in his holy law.

6. We learn the absurdity of supposing the atonement consists in obedience. The obedience of a substitute for sinners would afford no display of divine justice towards the divine character and government in his treatment of sinners. Besides the gospel most plainly and fully teaches us that the sufferings of Christ constitute the atoning sacrifice.

7. The conditions of salvation are consistent with full satisfaction to divine justice through the atonement. Faith in Christ is required of sinners that they may be saved. Their faith is not saving on account of its own virtue, or excellence; but simply because it receives the remedy God has provided for the salvation of sinners.— Though his justice be fully satisfied by the atonement, still it is consistent and proper for him to require sinners to believe on Christ that they may be saved.

Finally—Acceptance of forgiveness through the atonement of Christ implies an approbation of divine justice in condemning and punishing sinners. There is no goodness, nor glory in the gospel, if the law, that condemns sinners, be not holy, just and good. The justice and the mercy of God are perfectly harmonious in the salvation of sinners through the atonement of the Lord Jesus Christ. So long as any do hate

the justice of God, they do also reject the mercy of God, as it is displayed in the gospel of his grace.



FOR THE CONNECTICUT EVANGELICAL MAGAZINE AND RELIGIOUS INTELLIGENCER.

Memoirs of the Reverend
TIMOTHY PITKIN.

IT is always pleasant to become acquainted with those of our fellow-men, who have done worthily, in their day and place. Accordingly, the public are found to take a particular satisfaction in reading some account of the lives of such. Biography, in general, is a pleasing study, and an entertaining part of history.

Among the pious and virtuous of all ages and communions of Christians, there is always manifested a particular desire to learn the character of those, who have been distinguished for their attainments in religion. The memory of the just is blessed. *Mark the perfect man, and behold the upright, for the end of that man is peace.* The path of the righteous is as the shining light, which shineth more and more unto the perfect day. Biographical sketches of the lives of eminent Christians, and especially of faithful gospel ministers, answer two very valuable purposes, one to instruct, and the other to animate to duty, that we may be followers of those, who, through faith and patience, inherit the promises.

The subject of the following

memoir was born in the year 1727, in the month of February, at East Hartford; where the Pitkin family first established themselves, when they came from England, in the early settlement of the Colony, now, State of Connecticut. They were among the most respectable settlers, for their piety and good character—of course, had great influence on the moral, civil, industrious, and religious habits of the original settlers.—William Pitkin, father of the Rev. Timothy Pitkin, was elevated, after having acted in several stations of trust and honor, to the office of chief Magistrate of the Colony. The freemen, by their suffrages, elected him for their Governor; and in the chair of the state, he was greatly beloved, as well as respected. He married the daughter of the Rev. Mr. Timothy Woodbridge, of Hartford;—by whom he had five sons, William,—Timothy,—George,—Epaphras,—and—Ashbel.—They are now all deceased.—The last deceased was the Rev. Timothy Pitkin. In his youth, he was favored with the best literary advantages—early put to the study of the Latin and Greek languages, and went through a regular course of collegiate, classical studies—and excelled in them. After four years' residence at Yale College, in New Haven, he received the first honors of the Institution; and at the end of three years more, the second honors. About this time he was elected to the office of Tutor in the College, which he sustained with reputation to himself, and advantage to his pupils. But of all studies, that of

Theology was most agreeable to him. Of all professions and pursuits in life, the gospel ministry was chosen by him. After a sufficient course of study, he passed an examination as to his knowledge of the doctrines of natural and revealed religion, and ability to teach and defend them, and his motives and views in offering himself to receive a *license* to preach the gospel, and his personal experience of divine things, and was approved, as well qualified to preach the gospel. He was soon requested to preach at Farmington, to the church and people there, which had become vacant by the death of their worthy pastor, the Rev. Samuel Whitman.—After hearing him several months, they with great union, presented him, with a call in form, to settle with them in the work of the holy ministry. He accepted of the call. And in June, 1752, he was set apart to the work of a gospel minister, with universal approbation, and solemnly invested, by the laying on of the hands of the presbytery and prayer, with the office of a Minister of the New Testament, according to the rules and usages of the Churches of our Lord Jesus Christ, in New England. He continued to labor in word and doctrine among the people, now committed to his pastoral charge, thirty-three years, till June 15, 1785, when he was, to the great grief of his people, for various reasons by him suggested, and particularly want of health, dismissed, by an ecclesiastical council convened for that purpose, from his pastoral charge.

When Dartmouth College in the State of New Hampshire was instituted, he was elected one of the Board of Trustees; which office he held several years; and then resigned it.

He was, also, after a number of years, elected one of the Board of Trustees of Yale College, in New Haven, and continued to act, in that office, till age made it expedient, to resign his seat at that Board.

Let us now trace his early consecration of himself to a life of piety. Delightful is it to see man, a rational creature and moral agent, placed here in a state of probation, devoting the bloom of life to the glory of God, and work of religion. In his youth he became hopefully pious. At various seasons, he was in a greater or less degree, visited with the strivings of the Spirit of God, and affected with a sense of his sinful nature and state, and the danger of it. His religious impressions and convictions continued many months; but at some seasons were much higher than at others. He saw his wretchedness and guilt as a sinner—that his heart was enmity to God—that in himself he had no help—that he must perish for ever, unless free and sovereign mercy should be extended to him. This, at length, he hoped was extended to him, and his religious awakenings terminated in a real change of heart. For he felt reconciled to God's holy character and law; and hoped he had passed from death unto life, had become the subject of the regenerating influences of the Holy Ghost.—He seemed to himself to be

willing to embrace an offered SAVIOUR and purchased pardon—to love and admire the divine character, and the purity of the divine law. After much examination and self-searching, he entertained a hope concerning himself, that he had experienced a change of heart, such as the scripture makes essential to salvation. *But after that the kindness and love of God our Saviour toward man appeared. Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the HOLY GHOST.* In a suitable time, he made a public profession of religion, and resolved to devote himself to the work of the evangelical ministry.—The friends of Zion rejoiced, in the prospect that he might, in his day, be eminently useful in the church. He was both a scholar and gentleman. The God of nature gave him respectable talents. His memory was retentive—his judgment sound—his apprehension quick—and his imagination lively.—He was a kind parent—an affectionate husband—a firm friend—a lively Christian—and faithful Minister. In conversation he was entertaining and interesting—endowed with a happy talent at introducing moral and religious sentiments, in either the learned, or polite circle.

As a minister of the gospel, he was grave and circumspect, but social and conciliating—was much esteemed by his own people, and by others, who had, occasionally, opportunity of becoming acquainted with him.—

He was candid, willing others should think for themselves, but firm in his attachment to what he conceived the truth. Under his ministry there was one great revival of religion. A large accession, as the fruit, was made to his church—Many were awakened to thoughtfulness—many convinced of their sin and danger—many hopefully renewed. Of this day of God's power and grace, he used often and affectionately to speak. He was a judicious and correct DIVINE—attached to the doctrines of grace—the doctrines of our Churches in New-England,—the doctrines maintained in all ages, even from the primitive apostolic times, as the essential doctrines of the gospel—the doctrines of the REFORMATION. Of these he had a clear and correct understanding. These he loved as the pure gospel. These he was able to defend, and well illustrate. These he fully, plainly, and solemnly preached; and as the natural effect, many of his people were, from time to time, brought to a saving and experimental acquaintance with them. By his zeal, wisdom, and firmness, he was considered as a pillar in the church, and in the support of orthodox principles.

In preparing for the labors of the DESK, he was very diligent, and a close and faithful student. His attainments in theological science were respectable, and in solving cases of conscience he excelled.—To young Ministers he urgently recommended close application to study—to give themselves to reading, meditation, and prayer.

His reputation for wisdom,

knowledge in ecclesiastical proceedings—and ready talents for healing and composing divisions, uneasiness, and difficulties in churches and societies rendered applications to him to sit in Councils for that purpose, frequent.

In his preaching, he was distinguished for an affectionate and tender address. In composing his sermons, his style was plain, familiar, and diffuse—and his arrangement of his ideas, and his method, lucid and easy. He had a taste for employing metaphors to inforce and illustrate his subjects. His strain of preaching was evangelical. He dwelt much on doctrines, on the discriminating glories of the gospel. A Saviour's name, divinity, and atonement often—often found a place in his sermons. He gloried, like Paul, in the CROSS OF CHRIST, as the sum of the gospel. He appeared always to be in earnest, to his hearers, to seek not their applause, but their salvation. He seemed to feel what he delivered—to speak as a dying man to dying men. This rendered him acceptable and popular. Again,

He had a pleasing animation and fervor. He prayed, he preached—he conversed with such, as were concerned about their salvation, and with Christians on their exercises, experiences, and doubts as alive, not in a cold and formal manner.—He never concealed, or disguised, through fear of man, the essential doctrines of Christianity. Believing these necessary to salvation, he boldly proclaimed them from the SACRED DESK, let it displease whom it might. In pathetic eloquence,

few excelled him. And when tidings of revivals of religion in any place reached him, he was filled with joy and thanksgiving.

He was a man of prayer. In his pulpit performances, he was universally allowed to excel in this part of them. Here he had uncommon gifts :—always solemn—always devout—always pertinent—especially, did he excel on interesting and important occasions. There was a variety—there was a copiousness—there was an enlargement of heart peculiar to him, noticed by all strangers, as well as his own people. In a word, he was a plain, experimental, practical, searching and powerful preacher.

After his dismissal from his pastoral charge, his time was almost entirely devoted to reading and self-examination, and particularly to reading the sacred Volume. Among his once dear charge, he witnessed many both affecting and painful vicissitudes. During the last two years of a life protracted to a great age, he was called in a holy Providence to struggle with much pain and infirmity. After his confinement from the house and ordinances of God, he remarked that he felt a higher sense of the communion of saints, than he ever felt before ; and on the Sabbath, while the people were gone up to the city of their solemnities, he made it his practice to set apart some special seasons of prayer for them, that they might have refreshings from the presence of the Lord, and a sweet day of sacred rest. Generally, he appeared to maintain a lively sense of divine things—to have bright

and supporting hopes of heavenly felicity—and much delight in God, as infinitely glorious, and in addresses to him, as his God, and all his salvation.—In his last sickness he repeatedly observed to the writer of these lines, when visiting him—“ My chief concern is to prepare to die :—to go to that God, to whom I pray, to be swallowed up in his glories : and to that Redeemer, whose life-giving blood is my only dependence for pardon and eternal life.—I think I love my God !—I think, I know, I love him, as my heavenly Father.”—

At another visit, in conversation on the subject of his being soon in an awful, boundless eternity, he said, “ How dear to my heart is the name of my Saviour ! He is to me all and in all ! ” Again, with tears streaming from his eyes, he said, “ I cannot endure the thought of being cast off from God *for ever*—of being in the place of misery with his enemies *for ever*—of being in hell where his name—the name of an infinitely and holy God is blasphemed *for ever*.—I cannot bear to be exiled from my Redeemer’s presence and glory.”—At another time, speaking of his pains and remaining sins—of the present troubles of the world, and of our own country, he exclaimed, “ O how do I delight, at least, I think I do delight—to think of rest in God in his kingdom—of being in a holy heaven, where pain and sin never shall enter—to go no more out—to think of perfect—perfect holiness—perfect obedience !—To die is gain. God has been good to me all my days. I bless him for all his

mercies. O bless the Lord, for his mercy endureth for ever.—I often think how awful the idea of being a *cast-away*, after having preached the gospel to others.—But I seem to think—O that I might not be deceived, that I can take leave of all on earth—a vain, distracted world, without regret. *Amen, even so, come Lord Jesus.*” —Such was the ministerial character—such the life—and such the death of this servant of the Lord.—On the 8th of July, 1812, in the 86th year of his age, he breathed his last, and has gone to an infinitely better world, we trust—where all tears shall be wiped away. *Blessed are the dead that die in the Lord.*

*Note....*The EDITOR observing that in the above Memoir of the Rev. Mr. Pitkin, there is no account of his family, for the satisfaction of his readers, would inform them ;—that the Rev. Mr. Pitkin married Miss Temperance Clap, daughter of the late venerable President Clap.—Mrs. Pitkin died in May, 1772, having supported a character of eminent Christian piety.—She, with the late Mrs. Mary Wooster, relict of the late General David Wooster, were the only surviving children of the late President Clap.

By this connection, Mr. Pitkin had eight children.

Samuel, who died Sept. 1777.

Catharine, the wife of Rev. Nathan Perkins, D. D. West Hartford.

Charles, now living in Farmington.

Elizabeth, the wife of the Rev. Timothy Langdon, deceased ; she is now the wife of Mr. Benajah Storrs.

Anna, the wife of Enoch Perkins, Esq. of Hartford.

Timothy, now Member of Congress from the State of Connecticut.

Mary Clap, the wife of the Rev. Asahel S. Norton, of Clinton, State of New York.

Temperance, the wife of Mr. Bissell Hinsdale, Merchant, Winsted.

Religious Intelligence.

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DOMESTIC.
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A brief Narrative of the Religious Revival in Cornwall, First Society, 1812.

DURING the last winter and spring, many of the people of my ministerial charge, were unusually attentive to preaching, conferences, and the means of religious instruction. Several were deeply impressed with divine truth, and it is hoped that more than sixty, after a season of great solicitude for their future happiness, have become the subjects of divine illumination. These subjects are chiefly the youth, children, and young heads of families. The society, by reason of numerous dissenters, is small, and consists of less than one hundred families. In the year 1804, the church was composed of about fifty-four members. In the year 1806 and 1807, there were large additions made to both of the churches of the town. There was a very extensive revival in both societies, and toward seventy were added to the church of my pastoral charge.

The moralizing influence of this revival, in my society, has been great and abiding. Our youth have been sober ; for five years past, midnight balls, gambling, and scenes of dissipation;

have scarcely been known among us.

The youth, in their social meetings, have often spent their hours in attending to religious books and the subjects on which they read. Also church praying meetings have not been wholly neglected for any length of time. But previously to the present revival the church was fast declining into languor and coldness. At the same time the society was exposed to division by certain local circumstances.—These things alarmed the most prayerful, and no doubt led them to implore Him, who has the residue of the Spirit. The attention commenced among the youth, but no uncommon providences appeared to excite their attention.

In September last, a few of our religious youth proposed to their young companions to meet them in conferences.—The conferences were well attended, and evidently crowned with the divine favor—several young persons became very serious.—Some were deeply impressed with a sense of their danger as sinners.—The attention increased in a slow, but steady manner.

In December, the church met very generally, and without public warning, to spend a day in fasting and prayer for the effusion of the Divine Spirit.—This was a solemn and affecting season.—Without any enthusiasm it may be humbly hoped, that God condescended to hear the prayers of the church.—New instances of deep impression were heard of, weekly and almost daily.—During the winter, and the early part of

the spring, the work progressed continually. Several neighboring ministers, furnished their friendly and pious aid, for which no doubt many will thank God for ever.—In the centre school, many small scholars were alarmed for their souls—they daily thronged the house of their minister, and it was very affecting to see the dear creatures bathed in tears, hanging on the lips of their instructor.—Some of them give comfortable evidence, that they are the lambs of Christ; for their conduct, as yet, is humble and exemplary. The people were taught in the pulpit and from house to house—that they were moral agents, and that their guilt was the effect of their voluntary conduct. That their hearts were desperately wicked—opposed to God, to his law, and to the way of salvation—and that after all the sincere and kind invitations of the Lord Jesus—they would inevitably perish in sin, if the sovereign and electing love of Jehovah did not interpose. The necessity of repentance and faith—the doctrine of regeneration,—the character of the eternal Son of God,—his mediation, offices, and promises, were exhibited to them; and although these things were brought to their view, by their own teacher, with much imperfection, they proved mighty through God; and ever adored be his grace!—

The exercises of the serious, before the indulgence of hope, were substantially the same, but they were varied much in respect to circumstances and the degree of anxiety. One person under very deep and

distressing conviction was for a season fully persuaded that the Spirit of God, had no influence on her, because of the amazing depravity of her heart. A deep sense of the nature of sin, was common among all.—Yet all this work was still and solemn, and without any instances of disorder. When the subjects of hope emerged from despondency, they did not all perceive the great objects of faith and hope with equal clearness. But generally they had a just view of the glory of the exalted Redeemer, and founded all their hope on him as their only and eternal basis. Some, who have appeared reluctant to say much of their own exercises, have told their confidential friends, that they felt assured of the love of God.—Their joy was elevated, but serene, and without any marks of enthusiasm. Before they had hope,—a hope was their primary object; but when divine light shone, the glory of God, of Christ, and the salvation of the souls of men seemed almost exclusively to engross their minds.

One very extraordinary case of conviction and of renewal of heart, as there is good reason to hope, must not be unnoticed.—It is of a man aged eighty-two. His life had been a continued course of total disregard to piety. He rarely, if ever attended the worship of God. He ever felt inveterate dislike to the professors of Christianity.—A few months before he was excited to a sense of his sin and danger, he was, by sickness, laid upon the borders of the grave. Yet when he expected to die, he appeared

extremely hardened. He conducted as a reprobate. When his minister visited him (which was almost daily,) he was determined to cast off fear, and restrain prayer. He positively denied that he was a sinner, and was very averse to prayer, and all religious conversation. Often he seemed angry with God for afflicting him.—After his recovery, he was no less heedless than before. Yet this man appears a wonder among his acquaintance and a monument of mercy!—In the midst of the revival, when he knew little or nothing of it—he was arrested by the secret influences of the Almighty Spirit,—for what power short of Almighty could have reduced *him* to subjection! As long as possible he concealed the struggles of a hard heart and smitten conscience, and while his soul was filled with anguish, he was determined to retain his pride. He frequently retired to the wood, and as he has since said, “He felt as though his heart would burst, from a sense of his aggravated transgressions.” After several days of great distress, and at a certain time when alone in a wood, he reflected with wonder even to astonishment, on the long suffering patience of the Lord, towards sinners, especially towards himself. There, it appears, that the glory of God burst upon his soul. To use his own expression: “The woods seemed full of God.” When he thought of God he was happy; but in viewing himself, he was deprived of comfort. He no more concealed his feelings, and was afterwards happy in the promises of the gospel. When

his minister first visited him after these things, the interview was very interesting. He saluted him with great affection, and with many tears. He could say to him—"formerly I hated to see you, but now I love you." He has made a public profession; is much delighted with prayer and religious conversation—apparently he is meek, humble and sincere; and, as he is declining in health, we hope he is ripening for glory.

Some persons, no doubt, should they read this narrative, will regard this account as the effect of weakness, enthusiasm, or imposture. But the story of this man is founded on facts.—As for the heart of man, God only knows. But is not God, Almighty? and is not the King's heart in the hand of the Lord?—

Thirty-four have been added to the church at one time,—and many others will probably present themselves for communion soon.—Most of those who sing in public, are professedly the friends of religion.

In the second Society of Cornwall, several have indulged religious hope, and in both the Societies there are yet manifestations of the Divine Spirit.

TIMOTHY STONE.

CORNWALL. }
August, 1812. }



[In our last Number we published An Address to the Christian Public within the limits of the North Association of Hartford County. Here follows the Address and Constitution of an Auxiliary Foreign Mission Society in Hartford County.]

AMIDST the confusion of the nations God is doing great things for his church and people. The happy days are rapidly hastening in which the promise made to Christ shall be fulfilled, '*I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.*' Societies have been instituted for the purpose of sending the gospel to the *Heathen Nations*, and to translate the Holy Scriptures into their various languages. Among these an American Board of Commissioners for Foreign Missions has been instituted, whose prospects are thus far promising. Five young men have already gone to the Birman Empire, and others have it in contemplation to go when their education for that purpose shall be completed, and funds shall be furnished.

We the subscribers, sensible of our obligations to aid in imparting the blessings of the gospel to the heathen do hereby associate for that purpose, under the following regulations, and promise to pay the sums affixed to our names severally.

CONSTITUTION.

ARTICLE 1. The name of this Society shall be the Foreign Mission Society of the North Association in Hartford County and its vicinity.

2. The object of the Society shall be to raise money, *to support Foreign Missions, and to aid the translation of the Bible into various languages.*

3. Every person, who shall subscribe the Constitution, and shall engage to pay to the Treasurer of this Society, annually,

a sum not less than one dollar, shall be a member.

4. Every person, paying the sum of fifteen dollars, which will be accepted at three equal annual instalments, shall be a member for life.

5. The Officers of the Society shall be a President, Vice-Presidents, a Secretary, Treasurer, and Auditor to be chosen by ballot at the annual meeting.

6. The Society shall hold its annual meeting on the third Wednesday in October in each year.

7. The first payment shall be made at the first annual meeting to the Treasurer when elected:

8. The Secretary shall record all the proceedings of the Society, and shall give notice of the annual meeting in the News papers printed at Hartford, at least three weeks before the time of meeting, and special meetings may be called by the President, or in his absence, by either of the Vice-Presidents.

9. Whatever expenses shall arise in transacting the business of the Society, shall be defrayed by monies drawn from the Treasury by an order signed by the President, or in his absence, by either of the Vice-Presidents, or in their absence, by the Secretary.

10. The Treasurer, on receiving the annual tax, shall pay the same, and all other monies received by him, to the Treasurer of the American Board of Commissioners of Foreign Missions, except as above excepted.

11. The Auditor shall annually, previous to the annual meeting, examine the accounts of the Treasurer, and a statement thereof shall be made and exhi-

bited to the Society at each annual meeting, and the same being accepted, shall be recorded by the Secretary.

12. If the office of the Secretary or Treasurer shall become vacant during the year, the President, or in case of his absence, the Vice-Presidents shall designate a person to fill the vacancy.

13. No alteration shall be made in this Constitution unless by a vote of two thirds of the members present at an annual meeting, nor unless the motion for the alteration shall have been made at least one year previous to its adoption.



INTERESTING.

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Eighth Anniversary of the British and Foreign Bible Society.

ON Wednesday the 6th of May, 1812, the British and Foreign Bible Society held their Eighth Anniversary at Freemason's Hall. The attendance was so numerous that the Hall was filled almost immediately after the doors were opened; and many hundreds, among whom we regret to say were the Earl of Hardwicke, and several Members of Parliament and other Gentlemen, subscribers to the Institution, were unable to obtain admission. At twelve o'clock Lord Teignmouth, the President, opened the business of the day by reading the 8th Report; which, from the variety and importance of the facts it enumerated, as

indicative of the operations and success of the Institution, and the very animated and impressive sentiments with which it concluded, may be justly considered the most interesting and valuable of those compilations for which the Society are indebted to the able, pious and indefatigable exertions of their truly Christian President.—His Lordship, (who was relieved by the Rev. Mr. Dealtry in reading a part of the Report,) having brought it to a close, delivered a brief and impressive address; and proceeded to read a letter from the Bishop of Durham, wherein that excellent prelate expressed his deep regret at being prevented by the state of his health at so advanced a period of life, from attending the meeting of a Society in which he took so cordial an interest, and desired that a draft of 50*l.* might be accepted as his Proxy. The Cash Accounts having now been read by the Assistant Secretary, the Bishop of Kil-dare, (lately appointed a Vice-President of the Society,) rose and moved, that the Report which his Lordship the President had read should be adopted and printed under the direction of the Committee. The Bishop prefaced this motion by an admirable speech, in which he stated the want and acceptability of the Scriptures, according to the authorised Version, not only among the Protestants, but also among very many of the Roman Catholics in Ireland, and spoke in terms of high commendation of the exertions made by the Dublin Association, and the Hibernian Bible Society of Dublin to meet the exigency.—

The Bishop asserted that the ignorance which prevailed in that country on the subject of religion was not to be conceived, that the doctrines of the Reformation were utterly unknown in many parts of it. His Lordship then described in a very pious, simple and feeling manner, the recent accession of the Professor of Maynooth to the Protestant established Church; and concluded by an affecting appeal on behalf of a people who needed so greatly the assistance of the Society, and were so prepared to profit by it.

The Earl of Hardwicke having been prevented by the pressure of the crowd from entering the Hall, despatched a letter, (which was read to the Meeting) wherein his Lordship expressed his regret at being compelled to retire, and the more so, because it had been his intention to move the Resolution of Thanks to the President.—Mr. Wilberforce, after adverting to the suddenness with which the duty of making that motion had devolved on him, delivered a speech which would deserve to be classed with the happiest of his effusions on any preceding Anniversary. He complimented the Noble President on being the centre of the largest religious circle which the world had ever witnessed. “Little did your Lordship expect,” (said Mr. W.) “when you returned to your native country, to enjoy that ease and retirement which your public labours in so arduous a Government had earned, that so high and useful a destination was reserved for you as that to which your Lordship has been called.” Mr. Wilbe-

force then proceeded to descant, with exquisite beauty and feeling, on the scene which he now had the satisfaction to witness, contrasting with it the stormy and tumultuous scenes in which so great a part of his time is spent. He seemed to have entered a higher region, within the beams of celestial light, and to have left the clouds and storms of this lower world beneath him. The institution appeared to him very aptly described in those beautiful lines of Goldsmith :—

“ As some tall cliff that lifts its awful form,
 “ Swells from the vale, and midway meets the storm ;
 “ Tho’ round its breast the rolling clouds are spread,
 “ Eternal sunshine settles on its head.”

The Bishop of CLOYNE in seconding this motion, stated, that after the very eloquent and able manner in which the subject of the proposed Resolution had been treated, he should not offer a single word by way of recommending to the meeting what every gentleman present must, from full conviction of the merits of the Noble Lord be eager to adopt.

The Rev. Dr. WINTER, in moving the Thanks to the Vice-President, delivered a judicious and candid speech, in which he described in very appropriate terms, the happy union of Christian parties which this Society exhibited. Lord Calthorpe, and Sir Thomas Baring, in severally seconding this and a preceding motion, delivered their sentiments briefly, but in a very feeling and impressive manner. The Bishop of Meath, (recently

appointed a Vice-President,) moved the Thanks to the Committee in a speech of great energy. His Lordship concurred with the Bishop of Kildare in representing the state of Ireland as needing the benefit which it was in the power of this Society to impart. The Bishop remarked that only the skirts of that cloud charged with fertilizing showers, to which the Noble President had compared this benevolent Society, had yet extended to Ireland.—His Lordship expressed the warmest satisfaction at witnessing so numerous a meeting, united thus cordially and ardently on an object of so much importance, and assured them, that he should endeavour to impart a similar impression to the Clergy of that Diocese which constituted the sphere of his labours.

The Right Honourable N. VANSITTART, M. P. seconded the motion of Thanks to the Committee in a speech distinguished by his customary candor, elegance, and discrimination. He bore the strongest testimony, from his own personal experience, to the industry and harmony of the Committee, and the uniformity with which, merging all peculiarities of religious sentiment, they pursued the great object of their appointment.

The Thanks to the Treasurer were moved by C. GRANT, Esq. M. P. and seconded by T. BABINGTON, Esq. M. P. in a short but pertinent speech, delivered under the inconvenience of a cold which almost suppressed his utterance.

The Bishop of NORWICH then

rose, and moved the Thanks to the Secretaries. His Lordship stated, that he could bear his testimony so their zeal; and proceeded to expatiate on their services, to which himself had been witness, with that simplicity, feeling, and liberality, by which he is so eminently distinguished.

Mr. STEINKOPFF, in returning thanks, addressed the meeting briefly with that Christian pathos which characterizes all his addresses. He felt the respect paid to his colleagues as paid to himself. In the garment of praise with which they are clothed, he felt himself adorned; in their honour he was honoured. He confessed that oftentimes when he contemplated the magnitude of the duties which belonged to his office, and still more the responsibility which accompanied them, he was almost ready to sink under the weight; but he remembered that his Saviour had said "My grace is sufficient for thee," and then he felt encouraged to proceed. Adverting to the Continent of Europe, and the services which the Society had rendered to that part of the world, he directed the attention of the meeting to two foreign Clergymen, the Rev. Dr. Brunmark and the Rev. Dr. Schwabe, who were present, and who would probably favour the meeting with some observations on the subject.

Dr. BRUNMARK (Chaplain to the Swedish Embassy) then came forward, and after appealing as a Foreigner, to the indulgence of the audience, delivered a very sensible, pious and impressive Address. He did justice

to the paternal kindness and activity of his own government; but pointed out how, from various causes, a grievous scarcity of the Scriptures prevailed among the lower orders of the people throughout the Swedish dominions, which nothing but British benevolence could have remedied, and for which the British and Foreign Bible Society had provided a remedy. Dr. B. then particularized the services which the Society had rendered by promoting the printing of the Scriptures in the Swedish, Lapones, and Finnish languages; and described the value of these services, and the gratitude with which they were felt, in a manner which excited great interest, and produced a very considerable effect.

The Rev. Mr. HUGHES followed, and offered his thanks to the Meeting on behalf of himself and his Colleagues, to whom he was not more united in office and in labour, than in respect and affection. Mr. Hughes then took a brief but luminous view of the Society's exertions during the past year, and adverted, in very grateful terms, to the kindness which had been shewn to himself and his Colleagues, by the several local bodies to which their personal assistance had been given. He closed an excellent address, by glancing at the advantages which would result from this Society to Britain, whatever might be her destination. If she were to remain the arbitress of nations, she would have the means of extensive usefulness, and be a source of happiness to the world. If, on the contrary,

her connection with other nations should be destroyed, if she should experience such a reverse as to cut off the means of her commercial wealth and greatness, she would have within herself those resources which would sustain her under calamity, and make national adversity contribute to her improvement.

The Rev. Mr. OWEN expressed himself unwilling to weaken by any thing he might say, the impression which must have been made by the union of feeling and judgment in the speeches of his Colleagues who had preceded him. He was also aware that the field to-day was occupied by reapers of high consideration; and that as the sound of their sickle appeared to be so grateful in the ears of the Meeting, he should leave them in full possession of it.—If, however, a proper opportunity should offer at the close of the business, he should very cheerfully glean a few ears, and present them as an offering on the altar of the Society.

The Bishop of SALISBURY expressed the cordial satisfaction with which he took a share in the duties of this interesting occasion; and moved the Thanks of the Meeting to the Synod of Glasgow, and the several Synods, Presbyteries, &c. in North Britain, for their liberal contributions and support. This motion was seconded by the Rev. T. White, M. A.

HENRY THORNTON, Esq. M. P. then came forward, and moved the Thanks to the several Auxiliary Societies, &c. In doing this, he entered into a detailed and very judicious consid-

eration of the advantages arising both to the funds and operations of the institution from the establishment of Auxiliary Societies. He appealed to the prodigious item in the Cash Account of 24,813*l.* 5*s.* 10*d.* furnished by Auxiliary Societies alone, in justification of his statement; and after explaining in a variety of ways the solid and permanent benefits connected with this system of localization, concluded a very able and satisfactory speech by representing the several Auxiliary Societies as possessing claims to the warmest gratitude of the Meeting.

LORD GAMBIER then rose and moved the Thanks to the Corresponding Committee in Bengal. In doing this, his Lordship apologized for his inability to support the Motion as it deserved. The profession of arms, his Lordship observed, was not favorable to habits of public speaking. He did however, consider it a great honor to perform the lowest office in this blessed Society; and therefore trusted that his feelings would be accepted as an atonement for the deficiency of his expression; he should satisfy himself with simply offering the Resolution which he held in his hand to their adoption. C. Grant, Esq. M. P. seconded the motion.

The Rev. John TOWNSEND (of Bermondsey), in moving the thanks to those Gentlemen who had contributed Books to the Library, delivered a very neat, candid and pleasing address. He drew a very happy parallel between the society as constituted of different Christian denominations and the human body. Had you observed these

apart, you might have seen the brilliant eye, heard the eloquent tongue, and witnessed the active hand ; but you could not have contemplated the symmetry of the whole, had you not seen them embodied in the society itself. Mr. Townsend was followed by the Rev. Mr. SIMMONS, (of Cambridge), who adverted with much feeling to those laborers in the East, Messrs. Martyn and Thomason, who had commenced their pastoral duties in the service of his own church, and whom he regarded with the affection of a brother. Mr. S. gave some interesting details respecting Mr. Martyn's visit to Shiraz in Persia, with a view to effect a pure Persian translation of the Scriptures ; and after descending briefly on the general object of the Society, and the degree in which that object was promoted by literary contributions, concluded by giving his support to Mr. Townsend's motion.

The Bishop of Norwich having moved the Thanks to Lord Teignmouth, for his Lordship's conduct in the Chair, Mr. Owen came forward, and closed the business of the day by an animated Address. He congratulated the Meeting on the services which had been rendered this day to the cause of the Society, by Irish and English Prelates, by the defenders of our country (alluding to Lord Gambier), and (pointing to Messrs. Vansittart and Wilberforce), by the enlighteners and liberators of mankind. Mr. O. then called upon the meeting to take a view of the Society, in reference to the agents which it had called

into employment, the various scenes in which it was acting its dignified part, and the objects to whom its kindness was extended.—To ascertain these several items, and present the grand total of the Society's exertions, would stretch the intellect of an Angel, and surpass the computing powers of all but HIM who numbereth the host of Heaven, and calleth the stars by their names. The tale could only here be told in part, and must be interrupted. He trusted, however, that those whom he had the honor to address would be united in that perfect state, where the mighty narrative would be completely unfolded, and neither darkness intercept our view, nor weariness oppress us. The direct advantage of this Society was, he said, scarcely greater than the contingent benefit which resulted indirectly from it. While civil polity and social happiness were ultimately promoted, it was impossible not to see and admire in what degree Religion profited by the influence of such an Association.—The correspondence which it elicited, and the testimonies which it collected from every part of the world, were so many dispositions, from independent and concurring witnesses, to the truth, the power, and the excellence of Christianity. After a train of remarks, illustrative of these positions, Mr. O. concluded by urging the Members to take encouragement from the triumphs which they had witnessed this day. "Be ye stedfast," (said Mr. O.) "unmoveable—always abounding in this work of the Lord ; forasmuch as ye know that your la-

bor has not been, is not, nor ever will be, in vain, in the Lord."

Thus terminated the Eighth Anniversary of this great Institution. The multitude, amounting to between 2 and 3000 (and which would, had there been space, have amounted to almost double the number), were literally of one heart and one mind. Never did the countenances of men indicate more visibly the strong feelings of mutual joy and affection than those of that vast assembly. So perfectly had the great subject absorbed all subordinate considerations, that not an expression dropped from any speaker which betrayed a controversial feeling. A stranger to what has appeared in print would have supposed, that in this Institution of pure and vast benevolence there is (as we trust there soon will be,) but one opinion and one feeling throughout the British Empire and the Christian world. And when we state that 35,690 Bibles, and 70,733 Testaments, were issued last year, besides the number circulated abroad by the Society's aid—that within that period *Seventy* new Auxiliary Societies (including Branch Societies) were produced in Britain alone—and that the net income of the year was 43,532*l.* 12*s.* 5*d.* and its expenditure (including its engagements) 46,530*l.* 10*s.* 11*d.*—we scarcely think we assume too much in claiming for an Association so employed and supported, the contributions, the co-operation and the prayers of those who are sincerely desirous "that all men should be saved, and come to the knowledge of the truth."

VOL. V. NO. 9.

Account of the death of Mrs. Ely.

[THE following account of the death of Mrs. Nancy Ely, wife of the Rev. Alfred Ely, of Monson, (Mas.) is inserted for the satisfaction of her numerous, pious female acquaintance, who read this Magazine.] Ed.

THE subject of the following sketch, whose name before marriage, was Nancy Hinsdale, was born in New Canaan (N. Y.) August, 1778. While a child, she was deprived of both her earthly parents. Destitute of parental guidance and instruction, she suffered many evils in her orphan state, which, doubtless, were heightened, by her great delicacy of bodily habit and extreme sensibility of feeling.—The season of her childhood was spent principally under the direction of her pious maternal grand-mother. After this, she was placed under the care of an aunt, living in Norwich, (Con.) who being soon removed by death, she came to Hartford, where she resided, most of the time with her sister, till united with Mr. Ely, February 16, 1806. During this period, she was called to pass through many scenes of affliction, one of which, the death of her sister, Mrs. Deane, with whom she lived, was peculiarly trying.—This however was the means of awakening her attention, in some degree, to the concerns of her soul. Previous to this, she had not, indeed, been inattentive to the form of godliness, nor had she lived entirely destitute of serious impressions. The instructions and prayers of her grand mother, she always thought, were the means of preserving her from the fash-

W W

ionable follies of the age, of inspiring her with reverence for religion, and of leading her to attend to its external duties.— But she continued in a state of impenitence, though moral and amiable, till about the year 1798 when, during a time of revival in Hartford, she was brought under deep conviction. In view of her depravity and need of divine grace to renew her heart, all hope, derived from outward observances or natural sweetness of temper, was destroyed. She felt herself to be a helpless sinner, in the hands of an angry God. Not till after much distress and agitation of mind, was she enabled to renounce all things for Christ. God was pleased to manifest his forgiving love and grace to her, while reading and meditating on the viii. Chapter of the Epistle to the Romans. The glorious truths, there exhibited, were applied to her heart. And the sovereign grace of Christ, the electing love and faithfulness of God, were ever after the source of her comfort.

Soon after this, she publicly professed her faith in Christ, and was received, as a communicant, in the North Church at Hartford. The communion of saints was to her a cordial and a comfort; and from this time she appeared to enjoy, with little interruption, great peace in believing for several years. The benefit she derived from the religious meetings of the young people, which commenced during the awakening and were attended, weekly, for a considerable time, she often mentioned with grateful praise to God. These seasons of pray-

er and praise, she highly prized; and considered, as a precious means of confirming her, in the faith and hope of the Gospel.

On account of feeble health, she left Hartford, in the Spring of 1804. and resided in the country. Deprived now, of many religious privileges, which she had long enjoyed, she on this account sensibly felt, and greatly regretted the change. But the state of her health seemed to render the sacrifice necessary. At this time, her friends were apprehensive, that she would not continue long. But the prospect of death did not disturb the peace of her soul. God was pleased, however, to recover her from this state of debility, so that she enjoyed a comfortable degree of health till about seven months before her death. She was then seized with a violent cough, which ended in a confirmed pulmonary consumption. From the beginning of her illness, she was impressed with the idea, that she should never recover. During the winter and spring, her hope was considerably clouded, and at times darkness covered her mind. God was pleased, in this period, to bring the depravity of her heart more clearly to her view, so that she saw the evil and felt the burden of sin, in a degree beyond what she had before experienced. While she deeply realized her helplessness and dependence on sovereign grace, and hated and loathed the corruption, which she saw in her heart, she was, at some moments, greatly distressed with risings of opposition to the sovereignty of God, when at the

same time, she confessed her full belief of this truth, and considered it the only source of hope. In this state she continued, though with such a degree of hope, as to be free from the distress of despairing thoughts, till she was confined about a month previous to her death.

Now the Lord appeared for her, and graciously removed her darkness and her doubts, and seemed, at once and forever, to deliver her from all her spiritual foes. From this time she enjoyed with little interruption, great serenity and peace of mind till the close of life. Her attachments to her friends and her family were always in a high degree ardent, and the thought of leaving them had before given her great pain. But now she appeared absolutely weaned from the world, entirely detached from earthly things. Her children and her dearest earthly friend, she could cheerfully give up and leave in the hands of God. In the full exercise of reason, with a strong persuasion of her nearness to the grave, she with perfect calmness, conversed upon death. When asked how she felt, she answered; "I cannot feel unhappy."—Though not favored with high exercises of joy, she had longing desires after God. When asked, whether the view of God's sovereignty and the thought of enjoying him for ever, afforded her any comfort, she answered: "From the bottom of my heart I can say; Whom have I in heaven but thee, and there is none upon earth I desire besides thee. And I know not what I should do, if the Lord did not

reign." When asked if heaven appeared desirable, as a place where she should worship and serve God without weariness and without end? "O yes," she answered, "and especially, because I shall serve him there without sin." She seemed to have given herself up to God in the covenant of grace, and appeared to rest, with cheerfulness and assurance, upon his faithfulness. She would speak of her exercises, and of her peace of mind, in view of eternity; and then enquire what can this be, if not grace, free, unmerited grace? At times she would exclaim, "What if I should be deceived! It will indeed be dreadful! My heart is deceitful above all things and desperately wicked: but surely this is grace, and I do hope in the mercy of God in Christ.—I know in whom I have believed, and I feel that he will not suffer me to be ashamed of my confidence."

Accounts of the triumphant death of the saints, some of which were read in her hearing, and the prayers and conversation of her Christian friends, were exceedingly refreshing to her soul. During most of her confinement, she was able to converse but little, on account of extreme debility. When any thing was read in her presence, which expressed her feelings, she would notice it. An exercise of Mrs. Roe's, entitled, "Longing after God, and weary of the world," expressed, she said, accurately, the feelings of her soul, and she could put her heart's amen to it all. The viii ch. of Romans which had formerly been made so com-

forting to her, she now found had lost none of its excellence. Indeed the scriptures and devotional writings seemed to be refreshing to her, "as cold water to a thirsty soul." In the electing love, faithfulness and grace of God, her hopes of glory appeared to be centered, and remained unshaken.

Often did she mention, with gratitude to God, that she had not now to perform the great business, of making her peace with God. And she earnestly wished, as one who felt that a sick and dying bed was no place for repentance, to warn every one against procrastinating this important work to that period.

I felt in the midst of this scene, what her pious friends who were present, expressed that, "It was good to be here." I saw the triumphs of divine grace, God glorified, the gospel of Jesus honored, Christians quickened, and heard and joined in praise on her behalf.

The last thing she uttered, in answer to a question, was, "Death has no terrors." With such exercises, it is needless to say, that cheerfulness and patience were prominent, and continued during her distressing sickness. On the 15th of July, 1812, about 10 o'clock in the evening, she fell asleep in Jesus, in the 34th year of her age; and is now, I believe, what and where she so ardently desired, free from sin, and in the glorious presence of her Lord and Saviour Jesus Christ.

E. H.

The following is an extract of a letter to a gentleman in Hartford.

FALMOUTH, June 22, 1812.

"Sir,

"HEARING you are a friend to vital religion, altho' a stranger to me, I take this opportunity to give you a brief account of the reformation, in my parish, thinking it may give you pleasure. There was a general revival of religion took place about three summers past, when great numbers entertained a hope of being savingly brought into the light and liberty of the gospel; I have been called to attend three reformations in quick succession, two in my own parish, and one in the borders of Sandwich. Among my own people about fifty were brought to rejoice in the faith of the Redeemer. The work appeared to be most solemn, heart-searching and effectual, without any tumult or disorder. The exercises of the subjects appeared to be spiritual, in which the deep depravity of the human heart was laid open.—When they became established in the doctrines of grace, the change appeared so visible from nature to grace, from darkness to light, from sorrow to joy, that beholding spectators were filled with astonishment. Never did I witness such solemn, interesting, and affecting scenes. No tongue can describe to you the anxiety I felt, on the one hand for the distressed; and on the other the pleasing emotions of my soul, when relieved in their hearts, they sung with the highest elevation the praises of re-

deeming love. The concerts of our young converts, must have occasioned joy to the angels; certainly they filled every Christian's heart with love, and his lips with praise. I often thought of the hosannas which were sang at our Saviour's triumphant entering into Jerusalem, and could not refrain from repeating these prophetic words, "Out of the mouth of babes and sucklings hast thou perfected praise." Such seasons are rare, and I never may see them more. They can never be forgotten by, Sir, your humble servant,

H. T. LINCOLN."



NOTICE.

THE American Board of Commissioners for Foreign Missions, will hold their annual meeting in Hartford, on the third Wednesday, (the 16th.) of Sept. instant. It is expected a Sermon, appropriate to the interesting object of their appointment and meeting, will be delivered by a member of the Board, in the evening of the same day. The friends of Christianity indulge animating hopes, that this Board will be instrumental in the divine hand, of so dispensing the charity committed to their disposal, as greatly to assist in extending the Redeemer's peaceful kingdom over the habitable globe. The time, long since predicted, approaches, in which mankind "shall not hurt nor destroy.—For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover

the sea." Christians feel assured, that these precious promises of revelation will be fulfilled by the blessing of Christ on human exertions directed by his word.

By a Legislative act of the Commonwealth of Massachusetts the Board was incorporated in June last. The Members of the Board are—

In Massachusetts,

WILLIAM BARTLET, Esq. of Newburyport,
 Rev. SAMUEL SPRING, D. D. of the same place,
 Rev. JOSEPH LYMAN, D. D. of Hatfield,
 Rev. JEDIDIAH MORSE, D. D. of Charlestown,
 Rev. SAMUEL WORCESTER, D. D. of Salem,
 His Hon. WILLIAM PHILIPS, Esq. of Boston, and
 Hon. JOHN HOOKER, Esq. of Springfield :

In Connecticut.

Hon. JOHN TREADWELL, Esq. L. L. D. of Farmington,
 Rev. TIMOTHY DWIGHT, D. D. L. L. D. President of Yale College,
 Gen. JEDIDIAH HUNTINGTON, of New-London, and
 Rev. CALVIN CHAPIN, of Wethersfield.

The salvation of the heathen upon both continents, or either, or upon "the Islands of the sea," as the intimations of Providence shall invite, is the great and sole object of the Board.—This can be accomplished only by sending among them missionaries, suitably qualified, who shall translate the holy scriptures into their various languages ; cause them to be prin-

ted and circulated ; and, as far as possible, "preach the gospel," according to the commandment of Christ, "to every creature." To the accomplishment of this immense object all donations communicated to the members of the Board respectively, or to Jeremiah Evarts, Esq. its Treasurer, are, and shall be, sacredly devoted.

THE Editor of this Magazine would inform all persons within the limits of Hartford North Association, who are disposed to aid the important object of sending the gospel to the Heathen, that an Auxiliary Society for the support of Foreign Missions, will be established within the above named limits, the third Wednesday of October. Persons inclined to subscribe for the formation of that Society will have an opportunity, immediately after the religious service mentioned in the preceding communication.

Extract from the Minutes of the General Association of Massachusetts Proper.

THE committee of the General Association of Massachusetts Proper, appointed to take minutes of the narratives of the state of religion given by the members of this body, ask leave to report :

That on a review of these narratives, there appear some very hopeful and comforting tokens of the increasing power and influence of religion within the bounds of this Association. The order and harmony which generally prevail in the churches ; the good understanding

and fellowship existing among the ministers of the several associations ; the great increase of the missionary spirit ; and the lively interest it excites among all classes of people ; the growing attention to the pious education of children and youth ; and above all, the special effusions of the Spirit of grace upon several of the societies within our connexion, and their blessed effects perceived in the reviving of Christian graces in the churches, are just causes of unfeigned gratitude to the great Head of the church, and we trust may be accounted by us hopeful tokens of blessings yet in store. The bonds of Christian union and fellowship have been strengthened among the ministers of the churches to their mutual comfort and encouragement. The zeal, for the spread of the Gospel among the heathen, and for the supply of the destitute parts of our own country, has had a most happy influence on the state of religious feeling, and the practice of Christian duty ; and in several instances has been remarkably owned and blessed of God, in the fulfilment of his word, *That the liberal soul shall be made fat, and that he that watereth shall be watered also himself.*

The revivals within the year past, though in few places great and powerful, have nevertheless given numerous and precious additions to the churches, and afforded quickening and encouragement to them who pray for the peace and prosperity of Zion. When we look into the western portion of our connexion, we gratefully notice the precious shower of Divine influences lately fallen on Williamstown, and the College in that place. Nearly one half of the students, in that rising seminary, have hopefully become the friends of the Redeemer, and in a future day may become the heralds of his salvation, to perishing sinners. The work is still progressing. When the salt is cast into the fountain, the streams will be pure and salutary. Of the inhabitants of the town about forty have been visibly added to the Lord. In Pittsfield, and several other towns, re-

ligious appearances are pleasant. In the more central parts of this connexion, we gratefully recognize the presence of our divine Immanuel walking in the midst of his golden candlesticks. Several churches have been enlarged and beautified with the salvation of God. In the town of Westfield about *fifty* persons have made a hopeful profession. In the town of Worcester several conversions have been hopefully wrought, and at the present moment, appearances are encouraging. May the scattering drops be succeeded by copious showers, which shall satisfy the thirsty hill of Zion.

We are happy to learn, that in the County of Worcester a religious Charitable Society has lately been formed, which embraces objects of very great importance, and which promises to produce extensive effects in aid of the interests of Christianity.

For the encouragement of prayer it deserves to be remarked, that in the town of Royalston the church agreed to consecrate Saturday evening, each one in his own house, to pray for a revival of religion in that place, and for the ministers of Christ generally. "Praying breath has not been spent in vain." This event is an evident verification of our Saviour's words, *if two or three shall agree together on earth as touching any thing, it shall be given to them of my Father who is in heaven.*

In the south eastern parts of this Commonwealth, we are informed of an extensive revival in the towns of Randolph, Easton, Abington, Weymouth, Braintree, and Bridgewater; and that an unusual number of hopeful converts have been added to the second church in Dorchester.

In the more northern parts of this connexion, we have no special revivals to notice; yet in travelling over this ground if we are not regaled with blossoms, we may fill our arms with the richest fruits from trees of righteousness which the Lord hath heretofore planted. Among these fruits we admire great unity of sentiment, an unparalleled combination of efforts to send the

heralds of the cross to the distant regions of the earth. We have already seen the star in the East, and confidently hope that this star forebodes the speedy rising of the Sun of Righteousness on these dark and benighted regions. In that quarter of the globe, where the King of Zion commenced his scene of humiliation, he now seems about to return in majesty and glory. In some of our more compact and opulent towns, we notice with high satisfaction female Societies emulating the pious example of an ancient female disciple in making coats and garments for the poor. We notice with pleasure the establishment of a Sunday School, in the town of Beverly, in which poor neglected children are taught to fear the name of the Lord and sanctify his day. Similar establishments are also contemplated in other towns.

INSTALLATION.

AT an Ecclesiastical Council, convened in Aurora, New-Connecticut, it was voted that the following account be transmitted for publication in the Connecticut Evangelical Magazine.

"The Rev. JOHN SEWARD, a Missionary, from the Missionary Society of Connecticut, was installed over the Church and Society in Aurora, New-Connecticut, August 5th, 1812.—The Rev. Jonathan Leslie, made the introductory prayer; the Rev. Joseph Badger, delivered the sermon; the Rev. Nathan B. Derrow made the installing prayer, and gave the right hand of fellowship; the Rev. Giles H. Cowles gave the charge; and the Rev. Thomas Barr made the concluding prayer.—The day was very pleasant; the exercises were appropriate and solemn; the audience nume-

rous and attentive ; and from the great unanimity of the Church and Society, there is a pleasing prospect, that the connection may be comfortable to Mr. Seward, and useful to the cause of the Redeemer."

ORDINATION.

ON the 10th June. 1812, the Rev. SYLVESTER SELDEN was ordained to the pastoral charge of the Church of Christ in Westbrook, 3d Society in Saybrook. The Rev. Frederick W. Hotchkiss offered the introductory prayer ; the Rev. David Selden preached the sermon from Deuteronomy, xxx, 19 ; the Rev. Wm. Lyman, D. D. offered the consecrating prayer ; the Rev. Achilles Mansfield, gave the charge ; the Rev. Joseph Vaill, addressed the church and people ; the Rev. David D. Field, gave the right hand of fellowship ; and the Rev. Samuel Mills offered the concluding prayer.

OBITUARY.

DIED at Farmington, Rev. TIMOTHY PITKIN, formerly pastor of the first Church in said town, aged 86. Yale, 1747.

At New Haven, Rev. JAMES DANA, D. D. late pastor of the Brick Church, aged 77. Harv. 1753.

At Southbury, on the 2d ult. Rev. BENJAMIN WILDMAN, pastor of a Church in that town, aged 77, and 46th of his ministry. Yale, 1758.

At Albany, (N. Y.) Rev. JOHN WATKINS, aged 66.

At Warwick, (Mass.) Rev SAMUEL REED, pastor of the Church in that town, aged 55. Yale, 1777.

At Litchfield, Hon. JOHN ALLEN, late Member of Congress from this State.

In France, LOUIS NAPOLEON, late King of Holland, brother of the Emperor, and High Constable of the French empire.

In Holland, the celebrated DE WINTER, late high Admiral of the Dutch fleet, who was vanquished, and with him the naval glory of Holland, by the English Admiral Duncan, in the memorable naval battle of October, 1797.

In Baltimore, (Md.) Brig. Gen. JAMES M. LINGAN, assassinated by an infuriated mob, while endeavoring to defend the life and property of a fellow-citizen.

Donations to the Missionary Society of Connecticut.

1812.			
Aug. 6.	From Rev. Giles H. Cowles, collected in New settlements,	\$ 4 00	
	From Rev. John Seward.	do. do.	9 00
Sept. 1.	From Rev. James Boyd,	do. do.	16 80
			\$ 29 80

ERRATA.

In the Magazine for July, p. 247, 1st col. in *note*,—for Chain, read *Chair*
 In the last Magazine, p. 304, 2d col. 12th line from bottom,—for Hezekiah left off judgments, read *Hezekiah kept off judgments*.

CONNECTICUT
EVANGELICAL MAGAZINE;

AND
RELIGIOUS INTELLIGENCER.

VOL. V.]

OCTOBER, 1812.

[NO. 10.]

*An Historical View of the First
Planters of New-England.*

NO. XIII.

(Continued from p. 331.)

HAVING attempted, in our late Numbers, to give a sketch of the lives of some of the civil fathers of New England, we will now take a brief view of some of the principal divines. These were not less conspicuous for their merits and services, than the civilians. Though the limits of their respective departments were well understood and carefully preserved, they afforded a constant and mutual support to each other, and were cordially united in the promotion of the common object for which they had migrated to the western wilderness. The establishment of a Christian commonwealth, composed of pure evangelical churches,

and a republic supported by the true principles of civil liberty, was the great cause in which they were all embarked. For the attainment of such an object, no less wisdom, prudence, and fidelity, were requisite in the ministers of the churches, than in the civil magistrates. While the one gave law to the rising states; the other established their religious order. While one administered the political concerns of the community; the other superintended the interests of religion and public morals. The one were a constant shield against foreign enemies; the other were a most vigilant guard against the corruptions of error and vice. As these respective duties were equally essential to the security and prosperity of the infant colonies, the holy providence of God prepared characters for the arduous service, eminently fitted for the great design. As the

political institutions of the New England colonies were original, without a precedent in the history of civil states ; so the religious order of the churches was formed upon a model, found only in the precepts of the divine Redeemer, and in the Christian churches of the primitive times. The civilian had his guide in the best political writings of various nations, and in the many precepts upon civil government contained in the word of God : the divine had his guide in the unerring truths of inspiration, and in the concise history which remains of the early period of the Christian church : but both were called to strike out a new path, new in the history of churches and states of many ages ; and, by the lights which they enjoyed, guided by the most careful investigation of the human character, to establish this prepared habitation for the divine blessing on a most salutary and durable foundation. One of the most eminent instruments employed in the accomplishment of this great work, was the celebrated minister of Boston, the

REV. JOHN COTTON.

After mentioning the arrival of Mr. Cotton, in company with Mr. Haynes, Mr. Hooker, Mr. Stone, and others ; Mr. Hutchinson remarks, " Mr. Cotton is supposed to have been more instrumental in the settlement of their civil as well as ecclesiastical polity than any other person."

Mr. Cotton was born in the town of Derby, the county town of Derbyshire, December, 1585. Descended from a very repu-

table ancestry, his immediate parents held a respectable station in society, but were more distinguished for their eminent piety. His father was bred to the profession of the law, and spent most of his days in the practice. He was much distinguished for persuading parties to come to a settlement of their disputes, and avoid a legal trial.—This son was a child of many hopes and many prayers. His infant mind was nurtured by the care of a most faithful mother, and received early impressions of the reality and importance of the truths of God. He was early placed at school, under the care of a judicious instructor in his native town.—The powers of his mind, and the assiduity of his application soon caused him to be distinguished, and enabled him to make an uncommon progress in his studies. At the age of thirteen, he was admitted a member of Trinity College in Cambridge. While at College, he was distinguished for his application to study, and for an uncommon proficiency in science. During his residence at the University, he was elected a Fellow of Emmanuel College. At his admission to the fellowship, he was required to pass a very strict examination ; on which occasion, he was directed to render in English from the Hebrew, the latter part of the third chapter of Isaiah, supposed to be as difficult as any passage in the Old Testament. He performed the service with accuracy and great applause.—Soon after this, he commenced a preacher, and delivered some occasional discourses in the

presence of the University.—The extensive learning, the elegance of composition, and the eloquent delivery of these sermons procured Mr. Cotton much distinction and fame at the University. But though he was a profound scholar and an eloquent orator, and free from any special immoralities of life, he did not possess the first qualifications of a minister of Christ; the sanctifying grace of God in his heart. This he fully testified of himself, through the remainder of his life.

During the period of his pupillage at the University, his mind was much impressed with a solemn sense of divine things, under the ministry of that eminently pious, puritan divine, Mr. William Perkins. He was strictly Calvinistic in sentiment and one of the most noted practical preachers of his time. But these early impressions upon the mind of Mr. Cotton proved to be temporary, and the ardor with which he pursued his literary studies seemed to allow no time to seek the welfare of his immortal soul. And it is said that the death of Mr. Perkins, when Mr. Cotton was seventeen years of age, gave him a secret satisfaction, expecting a release from those stings of a wounded conscience, and those alarming views of the eternal state, which his pungent preaching would ever excite in his mind. But the faithful dedication and persevering prayers of his pious parents were not forgotten on high, and though one instrument was removed, the Holy Spirit would not forsake his soul. Not long after he commenced a preacher, he

was very deeply impressed by a solemn sermon on the insufficiency of a negative righteousness, or a mere blameless character in the view of men. He soon became sensible of his lost state, and found that, with all his learning and fame, he must perish for ever, unless saved by the free grace and unmerited mercy of God. In this state of mind he continued for nearly three years. He continued to pursue his studies, directing his attention, principally, to divinity. It pleased the holy Comforter, at length, to bring him out of the gloomy valley, and to give him to realize the hope and the joy of the believer. He was now animated with new views of divine truth, and with a new zeal to preach the unsearchable riches of Christ. Soon after this, being called to preach before the university, instead of a rich entertainment of science, as was expected, he gave his learned audience a plain, solemn, and affectionate discourse on the doctrine of repentance. Great was the disappointment. The most of his hearers were displeased; but some were much affected, and found no relief from the sorrows of a wounded spirit, till they were brought, by divine grace, to submit unconditionally to God.

Some time after this important change in the character of Mr. Cotton, he received a call from the town of Boston, in Lincolnshire, to settle in that place in the work of the ministry. He was much attached to his residence at Cambridge, yet after seeking earnestly for divine direction, he thought it

his duty to accept the call.— Soon after his settlement, his fidelity & abilities were brought to a severe test. The sentiments of Arminians had just begun to prevail in the nation; and being congenial to the natural temper of the human heart, they obtained a very rapid increase. Several of the principal people of Boston, among whom was a physician of great learning and a subtle disputant, warmly espoused the Arminian tenets. After a prayerful and laborious study of the scriptures, Mr. Cotton became fully convinced of the truth of the Calvinistic system, and found himself compelled to oppose the prevailing errors.— This he did with such a modest candor; with such a sincere conviction of duty, and with such an overwhelming force of argument, that the most of those who had fallen in with the popular error, became convinced, and the remainder were compelled to be silent.

Mr. Cotton's ministry in Boston, which continued for about twenty years, was eminently accompanied with the divine blessing. Great numbers, apparently, became the subjects of the saving grace of God. A general reformation of morals was observable in the town, so that it became distinguished for solemnity and order. Many pious people, some of whom were persons of distinction, moved to the town, to enjoy the privilege of Mr. Cotton's ministry. Such, indeed, was the visible change in the character of the town, that the magistrates and people were generally denominated *puritans*.

Mr. Cotton had not been long in the ministry at Boston before he entertained his doubts of the lawfulness of many of the prescribed services and ceremonies of the Episcopal Church. After a full examination of the subject, he became convinced of his duty to decline a compliance with those ordinances of human appointment. The principal reason which he assigned for his non-conformity was the high injunction of Christ; *teaching them to observe all things whatsoever I have commanded you*. From this he argued that nothing was to be enjoined in the precepts and duties of religion, which was not commanded by Christ. And the controverted ceremonies being, confessedly of human appointment, a compliance with them, as a part of religious service was unlawful. Such was the weight of the reasons with which Mr. Cotton vindicated his conduct, on the personal influence of his character, that the people of the town, generally, coincided with his sentiments. The liturgy was laid aside in their public worship, the appointed vestments of the clergy were disused, the sign of the cross was omitted in baptism, and was removed from the mace, the ensign of authority generally borne by the mayor of the town. In an attentive examination of this subject, Mr. Cotton became convinced that the power and duties of a christian bishop, according to the divine rule, were ordinarily limited to a single congregation; and that Christ has committed to an individual church all the authori-

ty of discipline which he has delegated to his people on earth. In conformity with these sentiments, a large number of pious people in Boston united in church state, by entering into covenant with God and one another, "to follow after the Lord, in the purity of his worship."

A character so conspicuous as Mr. Cotton, one possessed of such commanding powers of eloquence, and such persuasive influence, could not escape the vigilance of those who were resolved to enforce conformity with all the prescribed ceremonies of the established church. As Mr. Cotton neglected to comply with an order from the ecclesiastical court to observe the appointed ceremonies, he was suspended from the rights of his ministerial office. The period was not long, however, before the suspension, through the persevering influence of friends, was removed. Tho' he still remained a conscientious and firm non-conformist, by endeavoring to avoid all unnecessary occasion of offence, and by a steady fidelity in the service of his Lord, he was suffered to remain unmolested for several years. To this the esteem in which he was held by many persons of high rank and influence, greatly contributed. The Earl of Dorchester having been much affected by his preaching, was his uniform friend at court. And bishop Williams, lord keeper of the great seal, begged of king James, that a man of so much worth and learning might have liberty of preaching without interruption, tho' he were a non-conformist.

Towards the latter part of Mr. Cotton's ministry in Boston, bishop Laud rose to great influence with the king, and commenced a persecution of all non-conformists, more vigorous than had been attempted by any of his predecessors.—The faithful ministers of Christ can never want accusers, when accusations against them are encouraged by authority. A complaint was made to the court of High-Commission, that Mr. Cotton and the magistrates omitted to conform with several of the prescribed ceremonies. The pursuivants were immediately sent to apprehend Mr. Cotton, who found it necessary to be concealed. The earl of Dorchester remained his friend and interceded in his behalf. He informed him that if he had been accused of vices, he could have procured his release, but for non-conformity, no pardon was to be obtained. He therefore advised him to secure his safety by flight.—Laud had often heard of his fame, and was particularly solicitous to suppress his influence. As he would have been exposed to perpetual imprisonment had he been apprehended, he found himself subjected to the painful necessity of bidding a final adieu to his native country. Some eminent divines, not willing to lose a person of Mr Cotton's worth, and knowing him to be distinguished for an unusual candor of mind, took pains to confer with him on the common subjects of religious controversy, hoping to persuade him to conformity; but the issue of these conferences was that Mr. Cotton's

friends came into his sentiments. Having adopted the resolution of leaving his country, he consulted with his friends with regard to the place to which he should direct his course. He first designed to go to Holland ; but the unfavorable report of that country, given him by Mr. Hooker, determined him to relinquish that object. The Island of Barbadoes, and New England were then contemplated. After much deliberation, advice, and prayer, he determined on the latter.

Mr. Cotton arrived at Boston, in New England, in September, 1633. His arrival, with the other eminent characters of the company, filled the colony with peculiar joy. Soon after his arrival, the church in Boston, of which Mr. Wilson was pastor, at the recommendation of the general Court, chose Mr. Cotton to be their teacher, who was accordingly set apart to that office. The town was named Boston, in honor of Mr. Cotton, who removed from the town of that name in England.

Mr. Cotton came to New England about three years after the arrival of the large company that established the Massachusetts colony. The civil and ecclesiastical regulations of the colony had not become settled, and in the establishment of these, he was very active and useful. Various alterations were introduced in the order of the church of Boston, and as this was the largest, and generally considered the first church in the colony, the regulations established in that, were generally adopted by the others. The rules of admission and disci-

pline, as well as the doctrines of faith, were more accurately determined, and more generally understood.

In the year 1634, the colony was thrown into a great ferment in consequence of the magistrates exercising the right of a negative voice upon the people in the General Court. The Court adjourned and ordered a day of humiliation and prayer to be observed in all the congregations. On this occasion, Mr. Cotton preached from Hag. ii.—4. *Yet now be strong O Zerubbabel, saith the Lord ; and be ye strong, O Joshua, son of Josedech the high priest ; and be ye strong, all ye people of the land, saith the Lord, and work ; for I am with you, saith the Lord of Hosts.* He pointed out the respective rights and duties of the different classes of the community, and enforced the necessity of subordination and mutual harmony, with so much clearness and energy, introducing with peculiar felicity the expected aid and presence of the Lord of Hosts in their great work, that the public commotions were effectually allayed, and the reasonable claim of the magistrates was established by a general acquiescence. On a similar occasion, old Rome would have resorted to prodigies, the republics of Greece would have taken arms, the rulers of superstitious pagans or catholics would have produced pretended revelations ; but the fathers of New England needed nothing but the testimonies of the known truth of God, ably illustrated and happily applied.

In the unhappy tumults

which were excited in the colony, by the errors of Roger Williams, Mrs. Hutchinson, and others. Mr. Cotton generally inclined to the side of lenity, and made great exertions to reclaim those who fell into error, previous to their being cut off from the communion of the churches. His moderation with all his powers of reasoning, and great knowledge of divine truth, could not save the most obstinate, but preserved many who were inclined to the danger from falling into the snare, and maintained the unity of the churches. In the general synod of the churches held at Cambridge, Aug. 1637, Mr. Cotton united with the other members in condemning the prevailing errors, which restored the public tranquillity.

The ministry of Mr. Cotton, in New England, as well as in his native country was attended with the special blessing of God. The church of Boston was eminently distinguished for purity, in sentiment and morals; and for the uncommon attainments of many of its members. The influences of divine grace were displayed upon the people, and great additions were made to the church, of those who became ornaments of the Christian profession. The town was very eminent for public order and morality, for a sacred observance of the Sabbath, and the various duties of religion. The habits of character then formed, were so judiciously and firmly established, that they continued with little relaxation for three or four generations.

In the early times of New England, it was common for the magistrates to consult the elders of the churches, on subjects of the most important deliverance for the general welfare. Mr. Cotton was much improved in this way, and by his extensive erudition, his great knowledge of the human character, and his habits of accurate discrimination in judgment, was eminently useful. The General Court, knowing that the political institutions of the Israelites have been the chief guide of all great legislators of ancient and modern times, desired Mr. Cotton, with the assistance of Gov. Winthrop, to make an abstract of the judicial laws of Moses, and prepare them for their adoption. These were approved by the General Court and became the fundamental laws of the colony.

The parliament having become the ruling party in the civil contentions in England, Mr. Cotton was invited to return to his native country. Several members of both houses of the parliament sent to him pressing invitations for this purpose. But the increase of the civil war, with the severe calamities with which it was attended, induced him to decline a compliance with their earnest request. He was also appointed one of the members of the venerable assembly of divines which met at Westminster, together with Mr. Hooker and Mr. Davenport, but they did not attend.

The labors of this venerable servant of Christ, for the benefit of his people, for the church-

es and people of the colony and of New England, and for the cause of divine truth, were unremitted and unwearied, for almost twenty years. Going to Cambridge to preach an occasional lecture to the College, he got wet in crossing the ferry. This brought on an asthmatical complaint, which continued to increase. He did not, however, remit his public labors, though sensible that his end was approaching. Being in a course of preaching, near the close of the second Epistle to Timothy, he took for his text the four last verses of the book. He gave his people the reason for taking so many verses, "Because else I shall not live to make an end of this Epistle." He insisted principally on the last words, *Grace be with you all*. On the succeeding Sabbath he preached his last sermon, on the glory of Christ, from John i. 14. He then spent a day of secret humiliation and prayer, earnestly imploring the assistance of the Holy Spirit in the great work of dying. He then took his leave of his beloved study, observing that he should never enter it again. In his sickness, he enjoyed the comforts of divine grace, and an animating foretaste of heavenly blessedness. He observed that he felt a greater willingness to depart from the expectation of joining in communion and praise with those departed saints, Perkins, Ames, Preston, Hildersham, and Dodd, with all others of that great Assembly. All classes of people visited him in his sickness, to hear his instructions and receive his blessing.

Mr. Wilson his colleague, said to him, he hoped God would lift upon him the light of his countenance. He replied, "Brother, he has done it already." To his brethren in the ministry, warning them to be faithful in their work, he observed, "I have now through grace, been more than forty years a servant unto the Lord Jesus Christ, and have ever found him a good master." A little before his departure, he desired not to be interrupted by conversation, and calmly resigning his soul to the hand of God, he entered into his rest. He died Dec. 1652, having just completed the sixty-seventh year of his age. The whole colony most affectionately lamented his death; for, in his particular province, as a minister of Christ, he was truly their father and head. The neighboring colonies took a share in the general loss.

This great man possessed by nature, an uncommon strength of mind, with great brilliancy of genius. His genius was conspicuous in his childhood, and appeared still brighter during his residence at the university. He possessed a great thirst for knowledge, and pursued his object with an ardour which no ordinary obstacles could obstruct. Such was the versatility of his genius, that, with equal facility, he could investigate the principles of ancient language, penetrate the depths of the mathematics, or detect the subtleties of metaphysical controversy. The strength of his mind was evinced by his high attainments in science, and the rank which he

maintained in the learned world, through the whole of his life. The age in which he lived was inquisitive, and prolific in great scholars. At the same time, the sources of science had been but imperfectly explored, and greater individual powers were necessary for high attainments in learning, than in subsequent periods.—His disposition for application and habits of study were equal to the powers of his intellect. For his intense application to study, he was distinguished in early life, and, by early habit, his constitution became suited to the service. It was his ordinary practice to spend in study twelve hours in a day.—It is unnecessary to add that he was a person of extensive learning. As a scholar, he ranked with Owen, Ames, Twisse, and Selden, who were among the first scholars of their time. Dr. Preston, Professor of Divinity at the University of Cambridge, would often advise his pupils to spend some time with Mr. Cotton, previous to entering on the work of the ministry. The learning in which he most excelled was the science of divinity. He had a great knowledge of the holy scriptures, and an extraordinary acuteness of mind in discerning the scope of the inspired writers, as well as in detecting and exposing the various errors of his time. He was one of the most acute controversial writers of the age. Dr. Twisse, who was the moderator of the venerable Westminster Assembly of Divines, declared him to be one of the ablest polemical writers, he had known. His talents were most usefully employed

in exposing and refuting the Arminian and Antinomian errors, which had many and powerful advocates.—Mr. Cotton appears to have been no less distinguished for soundness of judgment and prudence of conduct, than for vigor of intellect. This appears from the uncommon success which attended the most of his designs. Though a firm non-conformist, he maintained his place as a public minister in the church in England, for about twenty years. He succeeded in bringing the most of the people of the town where he lived, with many of his acquaintance, who were persons of learning and character, into his own sentiments. The influence which he possessed in New-England, shows him to have had a great knowledge of the human heart, and to possess, in an eminent degree, that uncommon talent of controlling the minds of men. The fundamental institutions of New England, particularly those which are of an ecclesiastical nature, of which he was the principal author, to say nothing of their nature, by their duration for nearly two centuries, through various changes of society, are a sufficient evidence of the soundness of his judgment, and the sagacity of his foresight.

Mr. Cotton was truly an independent man. He thought and acted, uniformly, for himself. Not more anxious to oppose than to coincide with public sentiment, he made truth his only guide, and duty his only object. Habituated to reflection, he carefully examined every object of attention.

He had a strong spirit and

was at times impatient of opposition. With a confidence in his own judgment, and in the uprightness of his intentions, he was perhaps not sufficiently willing to weigh the opinions of others. Yet by long and persevering attention, he succeeded in gaining an uncommon mastery of his temper, so that in his latter years, he was seldom known to be discomposed. In the unavoidable perplexities of an infant country, he, as well as his great and excellent friend Gov. Winthrop, had numerous trials, many of which altogether unexpected and peculiarly painful to their feelings. But, by the precepts of the gospel, aided by divine grace, they attained to a humility, a self possession, an equanimity of conduct, which heathen pride and heathen apathy never could reach.

Few characters have given greater evidence of true piety than Mr. Cotton. In a person of high intellectual attainments, and strong natural temper, the religion of the Holy Spirit has to contend with obstacles, which, in persons of feebler mental powers, and milder disposition, are never found. In such therefore, the evidences of divine grace are generally more conspicuous, and to them a greater portion of it is usually imparted. Great was the evidence of grace, when, in early life, he renounced the enchantment of literary fame, which had long dazzled before him with the most fervid lustre, to preach before the University the humble doctrines of the divine Nazarene. Though preachers of small education generally introduce in

their public performances, the little scraps of learning which they possess, this was never the practice of the learned Cotton. For the sake of a conscientious observance of the precepts of the gospel, he deliberately renounced the prospect of the highest preferments in the church; yea he renounced his country and his kindred for an untraversed wilderness. As it has often been the case that men of the strongest mental powers and highest intellectual attainments have been the most distinguished for humility, this grace was very eminent in the character of Mr. Cotton. The meekest man on sacred record was one of the greatest men that appears in history, and *learned in all the wisdom of the Egyptians*, the most refined nation then on earth. Mr. Cotton, in all his conduct and demeanor, manifested a solemn sense of the steady presence of God, of his own unworthiness in his sight, and of that account which he expected to render at his bar. The hostility of envy, malice, and ingratitude, he was often called to encounter. The enemies of truth, in Old England and New, were his enemies. Their machinations and reproaches he bore with great composure of mind, undiverted from the service of his Lord, unmoved from the path of duty. When a certain writer had cast upon him many severe personal reflections, he observed, "God forbid I should shut my eyes against any light brought to me by him." One of the highest human attainments is to profit by the abuses of enemies. Neither could the

flattering marks of distinction laid upon him in different periods of life, change his sense of his own unworthiness, or divert him from the self denying service of the gospel of Christ. Mr. Cotton was eminent for liberality. Though he could pay very little attention to property, divine providence so ordered his circumstances, that he always enjoyed a comfortable supply. Many persecuted ministers in England were relieved by his bounty. The poor ever found him their friend.—In the needy circumstances of the country, he was laborious in seeking the most proper objects of charity, and in engaging the wealthy to supply their wants. In devising liberal things he generally set the first example. A collection of two hundred pounds sterling was made in Boston for a distressed people at the southward. No man gave more, and but one as much as Mr. Cotton.

In the Christian life, he was eminently exemplary. He paid great attention to the religious education and government of his family. He was careful to avoid any appearance of passion in the correction of a fault.—He read a chapter of the scriptures, in his family, morning and evening, annexing some familiar exposition, before and after which, he made a short prayer. He began the Sabbath on Saturday evening; on the propriety of which, he published an able vindication. This practice commenced in New-England with the first planters, and is still observed. And we believe it to be conformable to the word of God. On Saturday evening Mr. Cotton was

more large in his family exposition, after which he catechized his children and servants, and sung a psalm. After this he retired to study and secret devotion. The Sabbath, excepting his family devotion and public service, he spent, principally, in secret retirement. The study of a sermon on the Sabbath, so far as it wearied the mind, he thought desirable to avoid. He rose early, was very careful of his time, moderate in eating, and sparing of sleep.

As a preacher, though he often treated upon the deepest subjects, he was singularly plain and intelligible. His voice was soft and sonorous; his delivery affectionate, animated, and solemn. A part of his preaching was, generally, in a course. In an exposition, he went through the Bible, and nearly through the New Testament the second time. In his preaching he went through the Acts, Revelations, and several of the Epistles, with the prophets Haggai and Zechariah, and some other portions of the Old Testament; he preached much; generally two or three times a week, besides the Sabbath. The Thursday lecture at Boston, observed to this day, was established principally by him.

He was eminently a man of prayer. This preceded and closed all his undertakings.—He often kept days of private humiliation and thanksgiving.—That serenity and gravity which are produced by a life of prayer, he always bore in his countenance.—He is removed to that blessed state, where his prayers and praises will be unalloyed and eternal. O.

(To be continued.)

Diligence necessary to obtain the Assurance of Hope.

BY the full assurance of hope we are to understand something different from the full assurance of faith. Men may have the full assurance of faith, while they are destitute of the full assurance of hope. The full assurance of faith means no more than the full assurance of the existence of the objects of faith. Men may believe the existence of God, the divinity of the scriptures, and a future state of rewards and punishments, while they have no hope of escaping future misery, and enjoying future happiness. But the assurance of hope implies a firm and well grounded expectation of escaping the wrath to come, and of obtaining eternal life. It is such an assurance of being in a state of grace and favor with God, as excludes doubts and fears. It is that moral certainty, which arises from a clear perception of an agreement between the exercises of the heart and the precepts of the gospel. The gospel requires certain exercises of love, faith, repentance and submission, as the condition of pardon and acceptance in the sight of God, through the atonement of Christ. This perception of the real agreement of the holy exercises of the heart and promises of eternal life, gives the true Christian the highest moral evidence, or moral certainty that he is a subject of grace and an heir of heaven, and affords him entire satisfaction, and removes all painful apprehension of deception. This moral certainty is called the full

assurance of hope rather than absolute knowledge ; because this certainty respects future and invisible objects. The apostle says, no man hopes for that which he sees. And again he says, " Faith is the substance of things hoped for, and the evidence of things not seen." — Though the objects of faith and hope may admit of as great certainty, as the objects of sight, yet this certainty is not usually called knowledge. The full assurance of hope, therefore, implies a moral certainty of being entitled to eternal life ; or that certainty which excludes doubt and fear. There may be as many degrees of hope, as there are degrees of evidence, from the lowest to the highest probability, or moral certainty. And the full assurance of hope implies a moral certainty of being a child of God and heir of heaven. This full assurance of hope respecting their spiritual condition real Christians may obtain. For,

1. There are absolute promises of final salvation made, in the word of God, to all who exercise truly holy and benevolent affections. The Lord Jesus Christ says—" He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation." — Again he said " My sheep hear my voice, and I give unto them eternal life, and none shall pluck them out of my hand." And he commanded his apostles to go into all the world and proclaim — " He that believeth and is baptized, shall be saved." The apostle also assures believers, that, " he who had begun a

good work in them would perform it until the day of Jesus Christ." Peter instructs his brethren, that "they should be kept by the power of God, through faith unto salvation." These promises form an infallible connection between the first exercise of faith, or any other gracious affection, and future and eternal happiness.—It is only therefore for Christians to ascertain their holy exercises, in order to become sure that they stand entitled to all the blessings of the covenant of grace.

2. All real Christians have experienced a change of heart, and become subjects of new and holy affections, which are essentially different from all the affections and feelings of the carnal mind. It must be supposed that they can by proper attention to what passes in their own breasts, distinguish benevolence from selfishness; love to God, from love to themselves; faith from unbelief; filial fear from servile dread, and a delightful confidence from painful distrust.—Though they are but very imperfectly holy; yet their holiness is totally opposite to sin, and capable of being clearly distinguished from it. Hence they may clearly perceive that they hate that in themselves which they once loved, that they love that in God which they once hated, and choose God rather than the world for their supreme portion. They really have the evidence within themselves, that they are born of God, and therefore they may discern the evidence and draw the conclusion, that if children,

then heirs, heirs of God and joint heirs with Christ.

3. God has given Christians many marks of grace by which they may try themselves, whether they are in a state of nature or grace. He has drawn the character and recorded the conduct of his friends, for their learning and instruction. His Son has come into the world, and acted out all those holy affections, which constitute the character of a child and friend of God. Christ has expressly declared, that those who are poor in spirit; that those who mourn; that those who are meek; that those who hunger and thirst after righteousness; that those who are merciful;—that those who are pure in heart—and that those who are peace makers, are the subjects of grace, and prepared for the blessings of his kingdom.—The apostle John tells Christians, that they may know that they have passed from death unto life, if they love the brethren; and if their heart condemn them not, then they may have confidence towards God. And he further observes—"Hereby do we know that he abideth in us, by the spirit which he hath given us."—By these and many other infallible marks of grace, they may determine whether they are in the flesh, or in the spirit;—whether their hearts be right with God, or whether they bear his image and belong to his family.

4. God not only gives Christians marks of grace, by which they may try their hearts; but he tries them himself, by the

dispensations of his providence. Whether he gives or takes away great and distinguishing favors, he tries their feelings, whether they have a grateful or submissive heart. Afflictions especially are called trials, and even fiery trials. By these God draws forth their real feelings, and causes them to see and know what manner of spirit they are of. Thus he tried Abraham, to make him know that he was his real friend. Thus he tried Isaac and Jacob, and Joseph and Job, and all the patriarchs, and prophets, and apostles. And thus he scourges every son, whom he receiveth, to make them know that they are children, whom he means to make heirs of eternal life. God is every day, and every where trying the hearts of those, whom he has sanctified, to make them know the truth of their sanctification. And surely when they are thus continually in the school of God, on purpose to learn their character and state, they may arrive at the full assurance of hope. Nothing but their own stupidity and negligence, or remaining corruption, can prevent their coming to a just and entire satisfaction about their safe and happy state.

5. It is certain from fact, that Christians may obtain a full assurance of hope. Good men have actually obtained and maintained an assurance of being in a state of grace and favor in the sight of God. David expressed this assurance when he said to God, "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness." Peter

said to his divine Redeemer, though he had once denied him, "Lord, thou knowest all things; thou knowest that I love thee." And Paul, speaking in the name of the primitive Christians in general, says, "We know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord; we are confident, I say, and willing rather to be absent from the body and to be present with the Lord." I must still add,

6. That God requires Christians to make it certain and not to remain in doubt, whether they are sincere or insincere; or whether they are in a state of nature or in a state of grace. He commands them to "give all diligence to make their calling and election sure." Again he commands them to take pains to ascertain this great point. "Examine yourselves, whether ye be in the faith; *prove* your own selves—— Christ Jesus is in you, except ye be reprobates." Again we read, "Let no man deceive himself." And again—"If a man think himself to be something, when he is nothing, he deceiveth himself. But let every man *prove* his own work, and then shall he have rejoicing in himself alone, and not another." God requires all real Christians to come to a true and just conclusion concerning their spiritual state, and forbids them to live in doubt and uncertainty in respect to their eternal interests. And this

plainly supposes, that they may obtain the full assurance of hope. Indeed, each of the considerations we have mentioned, and all taken together, make it evident, that all who are in a state of grace, may know their gracious state, and enjoy the comfort of a well-grounded hope.

But though Christians may obtain the full assurance of hope, this great and happy attainment cannot be enjoyed without diligence. Great diligence for such a purpose is the duty of Christians. If assurance belonged to the essence of faith, as some maintain, there would be no occasion for believers to exercise any diligence to ascertain their gracious state. They must be assured the moment they believe. But this is not true in fact. A man may know that he loves God, without knowing why. A man may believe in Christ without knowing why. It is only by reflection, therefore, that a believer can come to know, whether his love and faith be of the right kind, and entitle him to the divine favor; or if every true believer were made immediately perfect in holiness and free from sin, there would be no occasion for giving diligence to obtain assurance. This would naturally flow from a continued perfection in divine grace. But since assurance is not essential to faith, nor perfection in holiness the consequence of it, in the present state, there is need of diligence to obtain the full assurance of hope. For,

1. This is really a difficult matter to attain, by those who have experienced a saving change. All the difficulties,

indeed, primarily arise from their moral imperfection, or remaining corruption of heart. Though they have grace, yet they have but a small degree of it; and this intimately connected with selfish and sinful affections; which, under various circumstances, put on a fair and false appearance. It is not, therefore, easy in all cases, for real Christians to distinguish their holy affections, from those which arise from selfish and sinful motives. Their selfishness always makes them partial in their own favor, and blinds their judgments, when they undertake to compare their hearts with the marks of grace given in the word of God, or to compare their own characters with the characters of ancient saints and primitive Christians. The divine rule to measure themselves by is infallible; but they are not infallible in applying it to themselves. Hence there is great room for them to judge amiss, in respect to their own views and feelings. And this known liability to err makes it more difficult for them to come to a full and fixed determination concerning their gracious state. "The heart is deceitful above all things, and desperately wicked." And this is true in regard to saints, as long as they remain in this present evil world. There may be many motives to influence them to continue doubtful about themselves, and to prevent their coming to the full assurance of hope. Now all these moral difficulties, which arise from a wicked world, a subtle adversary and a deceitful heart,

render it necessary for Christians to give great diligence to gain that full assurance of hope which they may and ought to possess.

2. Another reason why Christians should use great diligence to obtain a well-grounded hope of their good estate is, that they are constantly liable to lose it. But the apostle says, it is desirable, "that they should shew diligence to the full assurance of hope to the end;" that is, to the end of life. How many eminent Christians have had their assurance weakened, if not wholly destroyed, from time to time in the course of life. As the evidence of full assurance primarily lies in the breasts, or rather hearts of true believers; so it is likely to be weakened, obscured, or extinguished, by the corruption and deceitfulness of an evil heart of unbelief. For this reason it is highly necessary that Christians give great and constant diligence to acquire and maintain the full assurance of hope, through all the scenes and changes, through which they are called to pass in the present life.

3. The vast importance of a full assurance of hope is a powerful motive to use great diligence to attain and support it. And here let Christians consider,

1. There is great danger of men's entertaining a false hope. The scriptures represent, that many have been and will be deceived, in regard to the state of their souls and their future and eternal interests. The prophets, Christ and the apostles abound in their warnings

and admonitions against self-deception, and the great danger of men's destroying themselves, by not gaining the true knowledge of their moral state and condition. If any thing requires diligence and activity, it is the appearance and apprehension of great and eminent danger. This motive ought to lie with perpetual weight upon the minds of all who bear the Christian name.

2. They ought to consider that there is not only great danger of forming a false hope; but of being ruined by it. No doubt, some have entertained a false hope and afterwards given it up, and so secured the salvation of their precious and immortal souls. This was the case with the apostle Paul, and perhaps of most of the Jews, who embraced the gospel. They had a hope, which would have ruined them, if they had not renounced it and with it all their self-righteousness. But there is reason to fear that there ever have been many instances, in which the deceived have never been undeceived. Hence it demands great diligence in believers, or those who esteem themselves such, to obtain a full assurance of hope, and not suffer themselves to live and die in doubt, or self-deception.

3. It highly concerns them to give diligence to arrive at this attainment, because it is highly necessary to their own peace and comfort in every situation and stage of life. It is the full assurance of hope, that affords the greatest peace in prosperity and the greatest support in adversity. It is the full

assurance of hope that gives the greatest animation in duty and the greatest triumph in death. It was this that rendered the most eminent saints, who are mentioned in scripture such examples of patience, zeal, fortitude and resolution. And it is equally necessary now to produce the same happy effects in the hearts and lives of all the real friends of God. Let them live in the full assurance of hope, and they will be willing to do and to suffer whatever is necessary to promote the cause of Christ, and the spiritual good of all with whom they are connected and concerned. Especially it will give them boldness and confidence to name the name of Christ amidst a frowning world, and to take up their cross and follow him, whithersoever he may, in the course of his providence, lead them. These are great and weighty motives to excite every one of Christ's disciples to give diligence to obtain the full assurance of hope to the end, and not live in darkness and doubt.

REFLECTIONS.

1. If diligence be necessary to obtain and support the full assurance of hope, then it is rather a dark sign, and denotes great ignorance of their own hearts, for persons to profess to have no need of diligence in maintaining their full assurance. There have been such persons. And there are some now who profess to have arrived to perfection. But their experience does not agree with the directions given to Christians to examine themselves, and give all diligence to obtain assurance.—

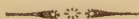
Nor does their experience agree with that of the apostle. He says he *exercised himself* to keep a conscience always void of offence towards God and man.— And again he says that he kept under his body, lest by any means after he had preached to others, he should be a cast away. It is impossible for Christians in common circumstances to obtain the full assurance of hope without great diligence; and if obtained, it cannot, without equal diligence, be preserved and enjoyed. If any either obtain or keep an assurance, without such diligence, there is every reason to fear that they think themselves something, when they are nothing, and deceive themselves.

2. It is very absurd for persons to live desiring and waiting for assurance without making it the great object of their pursuit, or using diligence to obtain it. This is a course of conduct that we have reason to fear multitudes are pursuing. How many are there, who imagine they have at one time, or other, had new views and feelings, which have created a hope; but a faint one. And after this they wait very patiently for the increase of their hope, or full assurance, while they use no diligence and make no exertion to obtain it. Such persons are acting the part of a sluggard respecting an affair of the highest importance, and that requires the greatest diligence and the most faithful and vigorous exertions. Their conduct is the very height of absurdity.

3. It is also very absurd for persons to get a weak and wavering hope, and yet do all they can

to maintain it, just as it is.—This is the case of self-deceivers commonly. They do not wish to come to a certainty.—They choose to be in darkness and doubt. But while they conduct in such a manner it is very absurd to hope they are Christians.

4. Since the full assurance of hope is attainable by diligence, all are to blame, who live in doubt and uncertainty about their spiritual state, whether it be good, or bad. If it be good, they ought to know it, and they ought to use such diligence as is necessary for this purpose.—If it be bad, they ought to know it. And if they do not take the proper pains to know it, they will perish with a lie in their right hand. A.



The wisdom of an habitual reference to Eternity.

MANKIND are as capable of anticipating the future, as of reflecting upon the past. They can look forward as well as backward. Whenever they please, they can look backwards and recollect what they have seen, and done, and suffered.—But they are generally much more disposed to look forward through the various stages of the first period of their existence. They are fond of numbering their future, uncertain days. The child looks forward to youth; the youth looks forward to manhood; the young man looks forward to the meridian of life; and the middle-aged look forward to the day of their death. But few, very few

are willing to look beyond the first to the last period of their existence. There is, however, nothing but the dread of eternity which prevents any who have come to years of discretion from looking forward to that invisible and everlasting state. This is plainly implied in the wish of Moses for Israel, “O that they were wise, that they understood this, that they would consider their latter end.” He supposed they could, if they would, consider the last as well as the first period of their existence. They can form as clear and just conceptions of eternity, as of time; for they both consist in duration. Time is a limited duration, but eternity is duration unlimited and endless. And though none can comprehend an endless duration; yet every one can form a clear and distinct idea of the vast difference between an endless duration, and a duration that will come to an end.—Should any person be told, that he should exist as many years as there are stars in the firmament, rays in the sun, and sands on the sea-shore, and then be annihilated; he could easily conceive of the infinite difference between his existing so long, and his existing for ever. Every person, therefore, is capable of looking forward to eternity, and of forming a clear and just idea of that everlasting state, to which he is constantly approaching, and in which he must exist for ever. And what men can do, if they please, occasionally, they can do habitually. As they can sometimes look into eternity, so they can habitually live in serious and lively views of it.—Habitually,

I say, because the objects and business of this world, will not suffer them to fix their whole and constant attention upon the great realities of another world. But to consider their latter end they must frequently, attentively, and solemnly carry their thoughts into eternity, so as to realize their relation to and connection with the great and infinitely important objects there.

I now proceed to show, that in order to be wise in time, men must live in the habitual view of eternity. For,

1. This will lead them to form a just estimate of the world in which they live. Multitudes seem to think, that this world never had a beginning and never will have an end, and that it is, absolutely and independently considered, highly valuable and important, and worthy of their supreme regard and attention. But this is a great and dangerous mistake. It is, simply and separately considered, a very mean and worthless object. It began to exist but a few ages ago, and in a few ages to come, it will be burnt up as useless, and not worth existence.—All its value and importance results from its relation to eternity; and in the view of eternity, men may see and estimate it in a true light. As it stands connected with the great work of redemption, and the future happiness and misery of millions and millions of rational and immortal souls, it is of incalculable value. It is the staging, upon which God is employing myriads of agents in building up his glorious and everlasting kingdom. And in the view of eternity, men may form a just

estimate of its use and importance. All men are constrained to view it in precisely the same light, when they realize the intimate connection between time and eternity. Those who have idolized it in life, view it just as others do, who have used it without abusing it. Whenever men come to a clear sight of their latter end, the world appears good for nothing but to prepare them for eternity, which is the great end for which God made it, and will uphold it, until the whole human race have finished their probation, and are fitted for their final state. In this true light the world habitually appears to all, who live in the habitual view of eternity. They neither idolize it, nor despise it, but value it for that alone for which it is valuable, its relation to and connection with eternity; which is a high point of wisdom.

2. An habitual view of eternity leads men to form a just estimate of the whole body of the human race, who have lived, now live, and shall live in this world. Mankind, who spring from dust, and who after a few days, or a few years, drop into dust again, appear like very poor, mean, worthless creatures. Where are the past generations? They are mingled with the common dust, and the places that once knew them, know them no more. And of how little importance does it appear, that as many more of mankind shall be born, and live, and die, and mingle with the dust? All men, in relation to this world alone, appear to be made in vain. But in the view of eternity, those who are dead appear

as important as those who are alive ; and those who are alive appear as important as those who shall live from this time to a thousand years hence. Every individual, whether young or old, high or low, rich or poor, appears infinitely important. And when we view the whole aggregate of Adam's family, who have lived, and shall live in this world, as transplanted in eternity, where they shall rejoice or mourn to all eternity, they rise in importance above all description or imagination. Immortal existence and sensibility levels all distinction, and corrects the fallen and erroneous opinions of those, who view all men in relation only to the present life. No creatures in the universe are veiled in so much obscurity, and put on so many false appearances as mankind, in their present frail, dying state. And it is only in the view of eternity, that a just estimate can be formed of their true and important existence.— Of what importance would it be, if a thousand generations of mankind should live three-score years and ten in this world, and then all become extinct ? or of what importance would it be, if this world should stand ten millions of years full of mankind, and then be burnt up, and all men burned up and destroyed with it ? At the end of the world, the universe would be no better, than if the world and its inhabitants had never existed. But if all that have lived and shall live in this world, shall survive the wreck of matter and the crush of worlds, and exist for ever, then the whole human race are un-

speakably valuable and important. And those who live in the habitual view of eternity, never fail to form this high estimate of all their brethren of the human race.

3. The habitual view of eternity enables men to judge correctly of the conduct of mankind in this world. They are generally very active, and ardently engaged in the pursuit of the flattering objects of time. Some dig in the earth, or traverse the ocean in pursuit of gain. Some spend their days in reading and study to improve their minds, and treasure up knowledge. Some seek places of profit and honor. Some strive to shine in gay and costly clothing. Some exert themselves to fare sumptuously every day, and spend their time in feasting and pleasure. Some wrack their invention in forming schemes to enrich and strengthen, or to weaken and destroy whole nations and kingdoms. And some few make it their main business to serve God and their generation, and prepare themselves and others for another and more interesting state. All these different men are wise in their own eyes, and imagine their own mode of conduct is the best. And who can determine this point, without viewing their conduct in relation to eternity ? All the affairs and pursuits of mankind are of very little consequence, in respect only to their present state. But when they are viewed in the light of eternity, every word and action, every employment and amusement, is of serious and everlasting importance. And none

of these things can be considered as wise and proper, but those which will prepare men for future and eternal happiness. For that which is highly esteemed among men, is often an abomination in the sight of God, and destructive to the immortal soul. Those who live in the habitual view of eternity, look down upon mankind in general as triflers, who are awfully spending their time and employing their talents in vain, and worse than in vain. They see the tremendous consequences of their sin and folly. And what they see, the triflers themselves will see, when they too shall look into eternity.

4. A clear view of eternity enables men to form all their designs and modes of conduct in this life, in the wisest and best manner. It is impossible for them to know what plans to form, or what conduct to pursue, without taking into view the whole duration of their existence. If they were to exist only in time, they might wisely determine to conduct as those who said, "Let us eat and drink, for to-morrow we die." But if they are to exist not only in time, but to all eternity, then they ought to form all their designs and determine all their conduct in reference to eternity, and consider what will be best for them through the whole duration of their existence. If a man would wisely choose his profession for life, he must choose it in reference to eternity. If a man would wisely determine his mode of conduct in his proper business, he must determine it in reference to eternity. If a man would wise-

ly choose his place of residence, he must choose it in reference to eternity. Or if a man would in any instance, wisely determine what is his duty, he must determine it in reference to eternity. The reason is obvious. Men ought, in all cases, in order to act wisely, to act in reference to their eternal good. They are living for eternity, and their eternal happiness is infinitely more important, than any temporal interest they can possibly secure. Hence our Saviour, who had a clear view of eternity, demands, "What is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" If men would live and act wisely in this life, they must live and act under an habitual view of eternity, or seriously consider their latter end. For their future interests as far surpass their present, in importance, as their future existence surpasses their present duration.

5. An habitual view of eternity will teach men how to feel and conduct, under all the dispensations of providence, whether prosperous or adverse. Mankind are extremely apt to consider temporal prosperity as the greatest good they can enjoy, and temporal adversity as the greatest evil they can suffer. And hence they appear to be happy or miserable according to their outward circumstances in life. And their great object appears to be, to obtain prosperity, and avoid adversity. They seem to think, that if they can only gain the good things, and avoid the evil things in this life, they are acting the

wisest part, and securing the great end of their existence. But temporal prosperity and adversity appear very differently in the light of eternity. All temporal good and temporal evil, appear as nothing in the view of eternal good and eternal evil. The apostle said, "I reckon the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." And again he said, "Our light affliction which is but for a moment, shall work for us a far more exceeding and eternal weight of glory." The good and evil things in this world, are so short in their duration, that they appear as light as vanity in the view of everlasting good and evil.

Accordingly we find, that many of the poor, the weak, the sickly, and the afflicted, are much happier in their adversity, than the rich, the great, and the fortunate, in their prosperity. While men live in the habitual view of eternity, nothing they enjoy or suffer of a temporal nature, has much weight upon their minds, or much influence upon their highest enjoyments. It is comparatively easy to pass through this changing world, while the eye and the heart are fixed upon the great and unchangeable objects of eternity.

6. Men must maintain a steady and habitual view of eternity, in order to feel the weight, and act under the influence of the great and powerful motives of the gospel. While their hearts and thoughts are glewed to this world, and their inward thought is, that they shall live in it, and enjoy it for ever, all

the promises and threatenings of the gospel make little or no impression upon their minds. So our Saviour said in the parable of the gospel feast. Many made light of it, and went their way to their farms and merchandise, and worldly pursuits. The motives of the gospel are all taken from eternal scenes and objects, and therefore can have no influence upon those, who have no view of eternity. But while men realize, that they are soon to leave this world and every thing in it, and to go where they must remain for ever, the motives of the gospel appear the most alluring, or the most awful, that can be presented to probationers for eternity, and never fail to influence their habitual feelings and conduct. Moses kept his eye upon eternity, and lived as seeing Him who is invisible. The patriarchs kept eternity in view, and lived and acted, and suffered, in reference to a future and unshaken kingdom. The apostles and primitive Christians rejoiced as though they rejoiced not, and mourned as though they mourned not, and took the spoiling of their goods cheerfully, knowing that they had a more enduring substance, an inheritance incorruptible, undefiled and everlasting. In this light, all the motives of the gospel have their proper influence upon the hearts and conduct of men. They feel bound to obey and serve God, by the weight of future and eternal rewards and punishments. And this is certainly a point of true wisdom, and stands opposed to the folly of being governed by lying vanities.

7. It is by habitually medita-

ting upon eternity, that men live in a practical preparation for death. It is this, which brings them to their latter end, conveys them to their long home. And it is on this account, that death is so desirable, or so dreadful to mankind. But it is not dying merely, which renders death the king of terrors, but the eternal consequences which necessarily follow. Those who have familiarized and desire the consequences of death, are prepared to meet it without dismay. And it is only by habitually meditating upon eternity, that men can become familiar with, and desirous of the everlasting consequences of death. For this reason, it is so wise in men in time, to live in the view of eternity. It serves to destroy the sting of death and the terrors of the grave. It had this happy effect upon Job, who loathed life, and lived waiting, till his change came. It had this effect upon David, who said to God, "I shall behold thy face in righteousness; I shall be satisfied, when I awake in thy likeness." It had this effect upon Paul, who said, "I am in a strait betwixt two; having a desire to depart and be with Christ, which is far better." And it was in the lively and joyful prospect of eternity, that old Simeon said, "Now lettest thou thy servant depart in peace, according to thy word." Thus it appears in every respect, a point of wisdom for men in time, to live in the habitual view of eternity, and daily consider their latter end. And what is wisdom is duty, and what is duty in this case, is a duty of the

highest moment to all men, who are equally hastening to their final and everlasting state.



Memoirs of Deacon Cyril Carpenter.

Extract from a Sermon delivered in Attleborough, East Precinct, from Psalm xii. 1. by NATHAN HOLMAN, Pastor of the Church in that place; occasioned by the death of Deacon Cyril Carpenter, who died with a cancer in his face, which, in about a year and a half, consumed nearly one half of his face, and terminated his life on the 23d of Nov. 1811, in the 69th year of his age.

BUT it is time to apply the subject. This application you have doubtless anticipated. You all suppose that our text was chosen in consequence of the late removal of one of the officers of this church to the world of spirits. And will you not unite with me in giving to deacon Carpenter the character of godly and upright? Many years ago, as he and others had reason to hope, God visited him with his special grace, and instamped his own divine image upon his heart. This change had a visible effect upon his life the remainder of his days. He embraced the doctrines of grace contained in the word of God, and complied with the duties of the gospel. He aimed to walk in all the ordinances and commandments of the Lord blameless. More than thirty years ago, he professed his faith in

Christ, and united with the church of God in this place.—For nearly twenty years he has filled the office of deacon with great reputation. You yourselves are witnesses that his walk has been upright, and his dealings with men irreproachable. Neither his Christian nor moral character have been impeached. Through natural diffidence his usefulness in public has been lessened. But in his family, at his own house, and among his neighbors, he discovered much freedom in religious conversation, and great correctness in his knowledge of the doctrines of grace. He delighted in the law of God. It was his meditation day and night. But notwithstanding the correctness of his sentiments, and the uprightness of his life, he found in himself reason for daily repentance and deep humiliation. His hopes of future happiness were not built upon his own good works, but upon the sovereign grace of God through the atonement of Christ. His path was that of the just, which shineth more and more unto the perfect day. Though by his life and conversation, he had given great evidence of his real piety, yet in his last sickness he gave that which is greater. After his physicians had told him that his disease was incurable, he was asked if it did not make him feel disagreeable? To which he calmly replied, Not in the least. For more than a year, he had not the least expectation of living, or of having his disorder the least abated. Nor did he ever express a desire, not even when he requested public prayers, that he might live to get well. His

strongest desires were that he might patiently endure what God might be pleased to bring upon him.

“Perhaps no man, in this society, has ever endured so much, and such excruciating distress, as deacon Carpenter did. And yet he, probably, enjoyed more real happiness in his last sickness than he ever had, in an equal number of months in all his life. He was favored with the comforting and supporting presence of God. At times his heart appeared to overflow with benevolent affections. He had strong desires to see sinners converted from the error of their ways, and this church enlarged. He took much satisfaction in reading and meditating upon the 14th part of the 119th Ps. in Dr. Watts’ version. His patience and resignation appeared to be perfect. In his keen distress, and through all his sickness, he never uttered a murmuring word. He never would consent to have any thing different from what it was. He fully believed in the particular providence of God. He often said, his sickness was a cup prepared for him, and then would add, The cup which my heavenly Father giveth me, shall I not drink it? At one time, when in keen distress, his affectionate partner said to him, I would help you, if I could. He immediately replied, If you could, perhaps it would not be for the best. At another time, it was observed to him, Your disorder, Sir, is a very painful one, would you not wish to have it removed, and have some other disorder which is not so distressing? To which he meekly replied,—

No, not unless it was God's will. It was observed by his bed-side, when it was thought that he was too low to take any notice of what was said, That it is surprising that everlasting love should bring such a scene of distress upon any of its objects. To which he immediately replied, It is strange we don't love God more. It was then observed to him, I suppose you are willing to put off this tabernacle. To which he replied, I long to have the time come; I long to be freed from this body of sin. He did not even mention this body of distress. He evidently had that hope which is an anchor of the soul, both sure and stedfast, and which entereth into that within the vail, where Jesus the forerunner hath entered.—In view of these things, can we question his true piety, or doubt his dying in the Lord? May we not confidently hope that he sleeps in Jesus, and that his rest is glorious?"



Extract from a letter from the Rev. Jonathan Belden, of Bristol, Maine, to a friend, communicating an account of the death of his wife.

BRISTOL, 21st April, 1812.

MY DEAR SIR,

PERHAPS before you receive this, the affecting information communicated by it may have reached your family. The death of my dear wife was sudden. It took place on Wednesday, March 25th, at a quarter past 12 P. M. The circumstances of this distressing event

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will, however, produce in your friendly heart, sensations of pleasure as well as pain. Contrary to our fears, her reason continued to the very last. Her conversation and prayers ceased only with her breath. As I was necessarily called some of the time from her chamber, much of her dying discourse escaped my hearing. The scene was so instructive and interesting, that no description of the tongue, or pen, could do it justice. Feeling, solemnity, and manner, as they were here displayed, cannot be communicated.

The day preceding her death, she said, "I may recover, but I think it more probable I shall not. I am not discomposed at the idea." To her mother, "You must die soon, I hope we shall meet in heaven!" To her husband at several times, "Tell your people they must die. I fear the greater part of them are in the broad way to misery. Tell them I warn them to flee from the wrath to come. I have lived a very unprofitable life. I hope, should I recover from this sickness, it may be the means of bringing me nearer to God, and a renewed interest and zeal in his service. But I do not expect to live. Our connexion has been short. May my death be a sanctified affliction to you, and make you more engaged in a Saviour's cause. Live above the world. Preach like a dying man to dying men. Tell your brethren they must die, and to preach like dying men to dying men. Pray with me and for me." When going to address the throne of grace, she said, "Pray that I may be

A a a

wholly resigned to the will of God—make that the burden.” In the evening while paraphrasing Rom. viii 17. speaking of the inheritance, as the purchase and gift of Christ—the purchase of his blood and the gift of his grace—she pleasantly remarked, “O yes, that is what makes it so dear to me.” The neighbors were very attentive, and she addressed them with much plainness. When a young woman came to see her, who had been a little time a member of her family, she manifested much concern for her conversion, and happiness. Unable to say much, she pointed my eye towards her, wishing me to address her on the great subject of her eternal well being. “Do speak, for me.” To Mrs. H.....she said, “I have long lived under your roof, but I have to lament I have so greatly failed of my duty to you. O, flee from the wrath to come. Mind what I say to you, Health is the time to repent and prepare for death. It is a great thing to die. We need all the evidence that a life spent in nearness to God can give, to support us in this trying hour. Do not think there is no reality in religion—O, there is a reality in it. O, prepare to die. I thank you for all your kindness. You have been kind to me. May God reward you with his choicest blessings.” When asked by a sister in the church, “Does it not appear a great thing to give up the world?” She said, “O no. My dear little son, I believe I have idolized, but I think I can cheerfully resign him up to God.” To another, “The doctor thinks my situation more discouraging.

I do not expect to live. O, prepare to die. Do not suppose I feel alarmed. I am willing to die. O, what a mercy that I was enabled to prepare for death before this hour, and that now I have nothing to do but to die. I have no merit to plead. O no. There is nothing in my life to be depended on in such an hour. I am the chief of sinners. I have no hope but in the sovereign, free grace of God. Jesus died to save the chief of sinners—He is all-sufficient. In him there is a fulness. I have no other hope. O, how unworthy I am to hope—to express any confidence in him.” The doctor now came in. “Doctor, I am not afraid to die. Tell me plainly how long you think I shall live.” When a dear female friend observed, “I had hoped to enjoy the happiness of a longer acquaintance.” O, replied Mrs. B. “That is of little consequence, I hope we shall spend an eternity together,—that will soon be here.” Numbers stood weeping round her bed in silent anguish, to whom she said, “Don’t shed a tear for me. Weep for yourselves. When first I took my chamber I did not feel prepared to die. But now I feel differently. I have not the full assurance of hope, but feel resigned to the will of God.” To Mrs. D..... she said, “You have made a profession of religion. How is it with you? Have you good evidence of an interest in Christ? O, it is a great privilege to be a Christian.” When this person expressed much doubt, and that she once believed herself to be the subject of true conversion,

but had now much reason to fear, Mrs. B. remarked, "That God never finally forsook his people, that if she ever had any true religion, she had it now, and was truly interested in the unfailing promises. But, said she, be much in prayer, and self-examination. God hath mercy on whom he will have mercy. There is my hope, and it is a sure foundation." Addressing all around her, she said, "I am afraid some of you have no religion! Death is a melancholy day to those that have no God. This is no time for flattery. O, make your peace with God. Come to Christ without delay. These are my dying words. I have done but little good since I came to this place. May my death be sanctified to this people. It will either harden or soften. O, that it may be the means of awakening many to attend to the things of their peace. The people have been kind to me, for which I desire to praise God. But something more is necessary. Though we give all our goods to feed the poor, and have not charity, it profiteth nothing." Raising her cold hands, and piercing eyes to God, she cried, "O, I long for them all in the bonds of Jesus Christ."

The last day of her life was a scene of victory. For a short time her mind was interrupted, and her peace assaulted, when a fearful doubt arose whether she had not been deceived. Coming into her room, and hearing her complaint, I recited St. Paul's asseveration: "For I know in whom I have believed, and am persuaded that he is able to keep that which I have com-

mitted unto him against that day." She joyfully seized the promise, and said, "O, that is the bible, and the bible must be true. There is no deceit in the word of God. I can still trust in him. He will do all things well. I am now parched with thirst, but I hope to be shortly with my Saviour drinking at the streams that flow at his right hand. And yet it surprises me that I can entertain such hopes. O, I am the chief of sinners." I said, "My dear, the blood of Jesus Christ cleanseth us from all sin." O yes, said she, "My soul is deeply defiled, but his blood can wash it all away. O precious Christ! I cannot shed a tear. God is very good. I believe I shall never shed another." As the scene was now fast drawing to a close, and fears were entertained that she might be deprived of her reason, she desired her children might be presented to her view once more. Our dear daughter and her brother came in, when she pressed upon them love to one another, and their father, and younger brother, and sister; always to speak the truth, and obey instruction—told them she was now dying—should see them no more, and that they must be good children. She kissed them tenderly, and fervently commended them to the protection and love of God. Here with emotions unutterable, she bid them farewell. Her infant was now presented—To her mother, who presented the tender babe with deep anguish of spirit, she said, "Dry up your tears!"—took her dear child, embraced and kissed him, saying, "O,

you are dear to me, but you are mine no longer. I freely give you up to God. May he preserve you from the snares and dangers of an evil world." Her dear infant daughter, now received her last and cold embrace, when she desired they might all be removed from her sight. I said, "My dear, you have no longer any ties to bind you to this world." O no, said she, "I freely give up all, one thing as well as another. Come Lord Jesus, come quickly." When it appeared to us that every thing was now done, and we were waiting to see her dissolution, she opened her eyes in expressive smiles, and desired that the scene might close with a hymn of praise. Being asked if she would chuse a hymn, she paused, and then repeated the first line of 126th Psalm. "When God reveal'd his gracious name," &c. I read the psalm, and endeavored to sing, she sweetly joined, and was enabled to sing many words, and some whole lines. When the lines were finished, she turned her eyes to God—prayed, and breathed out her soul into the bosom of the Redeemer. May we not with propriety say, How glorious is the gospel! "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ."

I am, my dear friend, by great obligation, yours affectionately, in the best bonds.

JONATHAN BELDEN.

The following letters, were written by Ladies, who are now wives of two of the American Foreign Missionaries, to another, all of whom have lately embarked for India.

B....., August 29th, 1811.

YOUR letter, my dear Miss P—— was productive of sensations peculiarly pleasing. From the first intimation of your voluntary sacrifice of worldly happiness for the cause of Christ, I felt an attachment, which can only be known by those whose views and prospects are similar, and which has increased, by your late affectionate epistle.

The idea of walking in the same path through life, partaking of the same trials and difficulties, induces me already to rank you with the number of my much loved friends, and inclines me to write freely on a subject dear to us both.

Our contemplated undertaking is great, arduous, and highly important. To enter a path untrod before by any American female, requires much previous consideration. The subject should be thoroughly investigated, and every argument in favor and against candidly weighed. If arguments in favor of females accompanying missionaries to a heathen land preponderate, we ought impartially to examine ourselves, to see, if we possess those qualifications absolutely requisite for such an undertaking. If through the mercy of God, we humbly dare to hope, he has in any measure prepared us, should we not seriously and prayerfully search

for the prevailing motive, which induces us to make the attempt? A life of self-denial is before us, and we must begin by cutting the most tender ties. The paternal roof, and all that is endearing in the appellation of parent, sister and brother, must be forsaken, never to be seen more. The scenes of our playful years, the companions of our lives, and the much loved circle who surround the social altar for prayer and praise, must no longer be enjoyed, but lost for ever. We must encounter the dangers of the deep, perhaps be taken by some foreign tyrannical power, separated from those we love, and if spared from immediate death, condemned to drag out a wretched existence, in some gloomy prison, or under the galling yoke of slavery and oppression. But if preserved from trials like these, what awaits us in a heathen land?—Not the cheering salutations of long absent friends, but the uncouth dialect of an unknown tongue will every where sound in our ears. We shall be surrounded by those whose very countenances wear a terrific aspect, who are destitute of a religious principle by which to govern their actions, and whose consciences so dead as to cease to alarm when committing the most atrocious crimes. We must live in constant dread of those around, except when faith raises us above the fear of the power of creatures.

Our bodies may be emaciated with sickness, our mental faculties lose their vigor in consequence of the sultry climate; want, peril, and distress may every where attend us. We may

soon be called to part with our dearest earthly friends, and be left alone in a land of strangers. When we come to lie down on the bed of death, no parent or sister will soften our dying pillow and wipe away our tears; no congenial *friend* to close our eyes and lay our bodies in the grave. Thus we may end our days in a heathen land. How gloomy, my dear girl, this picture! And yet, have we not reason to expect to find it a reality? What motives are sufficient to induce us to enter a path so filled with briars and thorns? If the object which lies at the end, is not worth making all these sacrifices and enduring all these trials, we shall sink and be discouraged before we get half through.—But if actuated from motives of sincere love to the Redeemer and ardent desire for the salvation of sinners, we have nothing to fear. He will strengthen and support us in every trying hour. Although he may appoint for us a path full of danger, yet he will provide a way for escape. He can easily take away those painful sensations of which a separation from our friends will be productive. If he deprives us of every other source of enjoyment, and gives us himself, we cannot be unhappy. If we must leave our parents, on whom we have been dependent, will it not lead us to feel the more need of having God for our Father, and to see more clearly our entire dependence on him? If our sisters and social friends must be forsaken, may we not find sisters in *each other*, and erect the social female altar in a land of pagans? Perhaps we may induce some

of the wretched, degraded females of India, to join with us in worshipping our heavenly Father. Perhaps we shall be the first to teach some listening, attentive child to lisp the praises of Jesus. O my dear sister, thoughts like these, are sufficient to excite in our hearts a *wish* to spend our days in a heaven-land. Yes, we will give up worldly happiness, joyfully encounter the dangers of the deep and the unknown trials that await us, at our place of destination. We have everything to engage us, for all heaven is engaged in the same glorious cause for which we humbly hope, we leave our native land.

"The sultry climes of India then we'll choose;
There will we toil and sinners' bands unloose!
There may we live, and draw our latest breath,
And in our Jesus' service meet a stingsless death!"

Adieu, my dear girl, and believe me your letters will ever enhance the felicity of your affectionate, N —.

H....., January 11th, 1812.

THE commencement of a correspondence with my dear Miss P — is attended with many pleasant sensations. — When one whom I love, though an entire stranger, addresses me by the endearing appellation of "sister or friend," I lose every embarrassment, and feel the same perfect freedom as when conversing personally with those companions, with whom I have spent the playful hours of

youth. Your affectionate letter met with a cordial reception. — The perusal of it increased the wish which I have long indulged, of being favored with an interview with you. The anticipated separation from a beloved mother, affectionate brothers and sisters, and other valued friends, strongly attaches my heart to those "dear selected few" who will be my only associates, through the little remnant of my life. When eagerly listening to the maternal advice of the best of parents, or when attending to the accents of love which flow from the lips of brothers and sisters dear, I often say to myself, will my Father in Heaven condescend to grant me friends similar to these, in my dear Miss P —, and my ever dear N —? — Oh yes, my heart replies, — *they will* instruct, advise, reprove and love me too. When the accumulated difficulties of a missionary life depress my laboring bosom, they will direct my thoughts to that Saviour, who has kindly engaged to be the friend of the friendless, — the support of his believing children. Their prayers, their sympathy and love, will sweetly calm each rising fear, and tranquillize my distressed soul.

Nothing but an ardent wish of more extensive usefulness, first led my thoughts to the heaven world. Favored by heaven with every temporal blessing heart could wish, a foreign country could have no charm for me. Although I frequently contemplate with pleasure a life so peculiarly devoted to the service of God; yet the consciousness of wanting many important quali-

fications which I know I do not possess, often creates a depression of spirits, and a doubt with respect to duty. My youth, a slight education, so little vigor and strength of mind, so little piety,—these are obstacles, great indeed. I think it *does* rejoice my heart that you my dear Miss P—— and N—— are so eminently qualified for the work of the mission. May you be made the favored instruments, of leading many wretched female Indians, to the Lamb of God, who bled on Calvary. On the “great day of dread decision,” may the millions who have heard from your lips the way to heaven, rise up and call you blessed. The idea that an independent, sovereign God, often uses the weakest instruments to promote his glory, and carry on his plans, frequently affords me encouragement. If he has any work for me to do in heathen lands, he will remove every obstacle, qualify me for the important undertaking, and support me under every trial.

Sabbath Eve. I have this day been to the house consecrated to the worship of the most high God. I have sat under the droppings of the sanctuary with great delight. The inviting sound of the glorious gospel, which bringeth life and salvation, has conveyed to my inmost soul, a sublime ardor, and heart-felt satisfaction, almost unknown before. O, my sister, how valuable, how exceedingly precious, is the religion of Jesus! How unlike that of Mahomet, how different from any which the carnal heart can invent! How well is it adap-

ted to secure the eternal interest and happiness of all created intelligencies; “how just to God, how safe for man!” While contemplating with rapture the superior excellency of the Christian religion, does not your heart burn within you, at the anticipated prospect of its universal promulgation throughout the world? The present state of the heathen is deplorable beyond description. No star in the east directs them to the babe of Bethlehem. No sun of righteousness has arisen amongst them, to irradiate their benighted, dreary path. They spend their days in wretchedness, strangers to the consolations of the gospel, without a friend to point them to the Saviour of sinners, who alone can make them happy beyond the grave. But faith looks over these “lowering mountains” and beholds with joy unutterable the millennial reign of peace and love. The banks of the Ganges and the Indus, shall resound with the high praises of Immanuel; redeeming love shall be the theme of the Hindoo; it shall warble sweetly from the lips of the uncivilized Hottentots on Afric’s burning sands. The wandering, inhospitable Indians of our own dear native country, shall catch the sacred fire, and their hearts will beat in unison. Shall we, my dear Miss P—— be made instrumental in hastening this great revolution? Will our covenant God condescend to employ us in his service, and bless our feeble efforts? And shall we think any sacrifices too great to make for him? Oh no! Let us willingly take a last farewell of friends and native country,

cross the tempestuous ocean, and spend a self-denying, active life in the attempt of leading the females of Hindostan to that Jesus, whom we have found so precious to our souls. What if our lives are replete with hardships and afflictions?

Our journey here
Though it be darksome, joyless, and
forlorn
Is yet but short; ere long our weary
feet
Shall greet the peaceful inn of last-
ing rest.

I have thought much of the plan you proposed, viz. of studying some new language in order to acquire an eastern language with greater facility.—N—— and I have conversed upon the subject, and have at length come to this conclusion; that considering our present indispensable engagements, it would be very impracticable.—Were we to continue another year in America, I should enter upon the study with pleasure. Perhaps in the course of three months, if nothing in Providence should prevent, we may commence the voyage.—Would it not then be more for our own improvement, to devote our time to reading books calculated to excite a spirit of genuine piety, and prepare us for future trials and privations? Mr. N—— is probably with you...When shall I see you both at H——? Will you not visit me in the spring? Must I be deprived of an interview with you at my home? I wish much to introduce to you one of the best of mothers, and a circle of dear brothers and sisters.—It is but a short ride compara-

tively speaking.....
..... Will my friend
forgive the freedom with which
I have written. The effusions
of your pen will always afford
me the highest satisfaction.

Miss P—— will often think
of her sister

H——.



*Religious Charitable Society in
the County of WORCESTER,
(Mass.)*

ON the 20 th of May last, a respectable number of gentlemen from various towns in Worcester County met at the second parish in Sutton, for the purpose of forming themselves into a Society for the accomplishment of several charitable objects of a religious nature. They adopted a Constitution, and chose a committee to publish a suitable address.

As preparatory to the introduction of the millennial glory of the Church of Christ, when the earth shall be filled with the knowledge of God, the minds of Christian people both in Europe and America, have recently been remarkably excited to the great and good object of evangelizing the world. Thousands and thousands of the friends of the Redeemer are now devoting their talents, and contributing generously of their substance, to forward the glorious cause, and with very desirable success. But the work is great, and calls for the united exertions of all the pious and benevolent throughout the Chris-

tion commonwealth. Numerous institutions have already been formed to aid in edifying and extending the kingdom of Christ in the earth, and multiplying the triumphs of grace among mankind. Nevertheless it is conceived, that all the requisite means, which exist within the reach of Christian people, and which the necessities of the case demand, are not yet put in operation; and that much still remains to be done, both at home and abroad, to effect the reformation and salvation of mankind upon the plan of the Gospel.

The Address of this Society to the Christian Public is as follows :

CHRISTIAN BRETHREN,

THE period has arrived when extraordinary exertions are to be made, and a more diffusive and liberal charity is to be practised in behalf of the Zion which our Saviour, Jesus Christ, hath bought with his blood. Christians must lose sight of the decorations of life, and abstain from every measure and species of luxury, that they may lay up in store as much as they can possibly gather, to minister, as the various calls of Providence may be, to the spread of the knowledge of the Redeemer's name through the earth. They must spurn with abhorrence every suggestion of a narrow, sparing selfishness. They must come forth to the help of the Lord against the mighty, with all the talents they possess, with all the influence they have over the minds of others, and with their silver and gold. They must say to the young apostles, whom the Lord of the harvest

is sending forth to the remote and unsubdued part of his inheritance, Go, ye messengers of salvation, ye heralds of the Gospel of the blessed God, and preach the glad tidings of salvation to those who sit in the region and shadow of death, to the wretched, blinded, self-immolating victims of an idolatrous superstition; go to extend the boundaries, and to spread the triumphs of the kingdom of Jesus; go, supported by our benefactions, and consoled with the reflection that our brotherly love and best wishes attend you.

The excitement to benevolent effort, which has, within a few years, gone through the Christian world, is extraordinary, but far from us be the thought that it has risen to its acme. Christians are but beginning to awake. They bestow but a wavering and diffident attention upon the fulfilment of prophecy. They see but very indistinctly the ensign which is lifted up upon the mountains, and hear, as an uncertain sound, that trumpet which announces the approach of the Gospel-Jubilee. — Their pious sensibilities do some honor to the cause they have espoused; but their hearts are, as yet, compared with what they should be, as hard as a rock. They must be all feeling. They must be absorbed in the one genuine principle of love. They must act according to the letter of the apostolic resolution, "I determined not to know any thing among you save Jesus Christ and him crucified." Their liberalities have been greater than have heretofore been witnessed. But they must be increased till all the

property we can spare from necessary uses, be brought into action to subserve the purposes of redeeming grace.

The Society which now offers itself to your attention, is a fruit of that general excitement which has given rise to so many societies of a kindred nature in Europe and in America. Like them, it is wholly charitable, and religiously so. It has the same grand design in view, and means to move in most friendly agreement with them. The three particular objects which it embraces terminate in this design, and are thought to be, each of them, highly important. One of them is to give aid to pious young men, in indigent circumstances, whose minds have an inclination to the Gospel ministry, and who are possessed of promising talents, that they may be introduced to it in a proper manner, that is, by an indispensable preparatory education. The grace of God is offering to us a number of such young men, and many more will be formed and presented by the renewing power of the Holy Spirit. Many of them will be wanted in the vast field of missionary labor: many of them as Pastors in the new Churches which the hand of the Redeemer is planting, and will continue to plant, in the new settlements of our country. These Churches must be furnished with Pastors after God's own heart, who shall feed them with knowledge and understanding. Many of them will be wanted to stand in the places of those Pastors whom death has removed from the Church militant to the Church trium-

phant, and of those who, in succession, will follow them. Brethren, we have but to mention this object to excite your good dispositions towards the Society.

Another object is to furnish a permanent auxiliary contribution to support the India mission, which is in the care of the American Board of Commissioners for Foreign Missions, by whom the Christian public has been recently addressed.—To the copious elucidations and correct statements of this Address you are referred, for a knowledge of the ground they propose to occupy, and for just views of the magnitude of the good they aim to effect. This mission will undoubtedly be enlarged. It will be expensive. And its support must be secured from permanent sources. The other object of this society is to afford pecuniary aid to Churches, who may have waxen small in number, and feeble in regard to means of supporting a Pastor. In consequence of the spread of infidelity and heresy, and an odious indifference to the institutions of religion, narrowing the hearts of men, and making them unwilling to do any thing for its support, many such Churches exist. And their number will probably be increased. The members of these Churches, with the serious part of the congregations attached to them, would do as much as their temporal circumstances would be thought, by candid persons, to admit. But they cannot do so much as to afford a comfortable support to a Pastor, and defray the contingent expenses indis-

pensable to the maintainance of public worship. Could this support be partly furnished from a charitable fund, a light, diffusing a gladdening lustre, might stand in their candlestick, and the appointed means for the salvation of men be in operation, which would otherways be withdrawn. Pitiabie indeed is the condition of those members of the spiritual family, who are deprived of the blessings of a kind and faithful Pastor, of public worship, and of the ordinances which our Lord has provided to strengthen the faith and increase the comfort of his people. They are as sheep scattered upon barren and desolate mountains, which no man careth for. And while we extend a benevolent concern to the heathen of distant countries, we should by no means lose sight of the perishing and needy condition of the multitude of unbelievers, with whom we are connected in civil society, and by neighborly intercourse.

Christian brethren, we must presume that your hearts are alive to the great interest to advance which angels are ministering spirits, and the Son of God humbled himself to the tears of the garden, and the anguish of the cross. We invite your attention to this Society. We ask you to take into consideration its character and design. And we will not suppose that you can be slow to join with us, or fail of liberally contributing, according as God hath prospered you, to the objects we have in view.

In behalf of the Society,
 SAMUEL AUSTIN, } Commit-
 JOSEPH GOFFE, } tee.
 WORCESTER, June 16, 1812.

[While Asia is remembered, Africa must not be forgotten. The Editor extracts the following from the Christian Observer, hoping thereby to draw the attention of the American Board of Commissioners for Foreign Missions to the long neglected country of Abyssinia. Some assistance afforded to the ignorant Abyssinian church, will be the most powerful means, and most direct path for spreading the Gospel through the vast interior regions of pagan Africa.]

TO THE EDITOR OF THE CHRISTIAN OBSERVER.

I HAVE been happy to perceive, of late, a growing attention to the religious state of Abyssinia; and I am anxious to promote this disposition as much as possible, in the hope that our religious institutions, and particularly the British and Foreign Bible Society, may be induced to direct their efforts to this quarter. I should greatly doubt whether there be any part of the world where these efforts are more needed, or where they are likely to be attended with more immediately beneficial consequences. "The Habassins," says Geddes, in his *Church History of Ethiopia*, "do hold the scriptures to be the perfect rule of the Christian faith, in so much that they deny it to be in the power of a general council to oblige people to believe any thing as an article of faith, without an express warrant from thence." (p. 31.) But while the Abyssinians do, with our own church, maintain this cardinal point of the sufficiency of the scriptures as a rule of faith, it appears, from the concurrent testimony of all late travellers, that copies of

the scriptures have become exceedingly rare among them. Even in their churches it is seldom that a complete copy is to be found; and among the great body of the people, few possess even a fragment of a Bible. One of the causes, doubtless, is, that religion is at a low ebb among them. But this may be considered as an effect as well as a cause of the evil in question. Where the art of printing is unknown, and volumes of such size must be transcribed in order to be possessed, however the zeal of individuals may, for a time, multiply copies, yet experience proves that this source of supply will ever be inadequate to the wants of a people.

In the case of a nation, however, circumstanced as the Abyssinians now are, there are peculiarly strong inducements for giving them the Bible. They are not only Christians in name, but their national creed appears in the main to be scriptural. Add to this, that the authority of the scriptures has always been held by them to be paramount to every other; but that they do not possess the means of knowing what it is which this authority enjoins. To such a people, what can be conceived a greater benefit than the circulating among them of the Word of God? And would not such a gift be likely to produce something of the effect upon them which the discovery of the lost book of the law had upon King Josiah?

It must operate as a further encouragement to our religious societies to exert themselves in favor of Abyssinia, that it fur-

nishes, perhaps, the earsest medium of access into the very heart of Africa. The intercourse between Abyssinia and some of the great cities on the Niger is said to be constant. Saturate Abyssinia with scriptural light, and, through the divine blessing, we may hope that it will stream even into that region of darkness.

The hope that great good will arise from such exertions, in favor of Abyssinia, as are here recommended, is strengthened by a reference to the page of history, which shews us not only that there has existed in the government of that country, and at no remote period, a strong desire (not well directed indeed,) to extend the influence of Christianity; but that the body of the people could be induced, by no severity or suffering, to submit to the unscriptural practices of the Romish Church.

A letter of David Emperor of Ethiopia, to King John III. of Portugal, dated in 1524, has been preserved, and another to the Pope, of the same date. These letters commence, "In the name of God, the Father Almighty, maker of heaven and earth, and all things visible and invisible; in the name of Jesus Christ, the Son of God, who was the same with him from the beginning of the world, and who is light of light, and very God of very God; and in the name of God the Holy Ghost, who is true God, and proceedeth from the Father."

To the king of Portugal, David thus writes:—

"O lord my brother king, attend and apply yourself to the friendship that was begun be-

twixt us by your father, and do not neglect to send letters and ambassadors to us frequently; for I am extremely desirous to receive them from you, as from my brother: and since we are both Christians, and the Mahometans, though wicked, are still in peace with all of their own sect, it is fit it should be the same betwixt us. And I do declare, that for the future I will receive no embassy from the king of Egypt, nor from any of those kingdoms which have formerly sent ambassadors to us, nor from any other king but only from your highness, from whom I do earnestly desire to have them come; for the Mahometan kings, by reason of the difference that is betwixt us in religion, do never look upon me as their friend, and do only pretend to have a kindness for me, that they may trade with the more convenience and security within my dominions, from whence they draw great profit, exporting yearly great quantities of gold, whereof they are extremely covetous; while at the same time they have no real friendship for me, for which reason I take no pleasure in their gain; but this, having been a custom of my ancestors, was to be endured; though, after all, the only thing that hinders me from making war upon them, and confounding them, is the fear of provoking them thereby to violate and destroy the temple of Jerusalem, where the sepulchre of Christ is, which God hath been pleased to leave in the hands of those filthy Mahometans, and to demolish the churches that are in Egypt and

Syria. This is the only cause why I do not invade and conquer them, which I am sorry I am not at liberty to do.

“O king, I can by no means rejoice in the Christian kings of Europe, who, as I am informed, do not agree in one heart, but are at war one with another. Be you all unanimous, and in friendship one with another. For my own part, had I a Christian king in my neighborhood, I would never be absent from him. I do not know what to say of these matters, nor what to do, since God seems to have ordained things to be as they are.”

The following is an extract from his letter to the Pope:—

“I must expostulate with you, holy father: why do you not exhort the Christian kings, your sons, to lay down their arms, as becomes brethren, and to agree among themselves; seeing they are all your sheep, and you are their pastor? Your holiness is not ignorant of the gospel-commands, and of its having said, ‘A kingdom divided against itself cannot stand, but will become desolate.’ For if those kings would but all join together, they would quickly destroy all the Mahometans, and with ease demolish the sepulchre of their false prophet. Apply yourself therefore to this, holy father, that so there may be a firm peace and confederacy established among them, and exhort them to assist us, who are besieged on all sides by wicked Mahometans and Moors. The Turks and Moors can assist one another, and their kings and rulers do all agree together: I have a Ma-

hometan for my neighbor, who is constantly supplied with arms, horses, and all military weapons, by princes of his own sect, namely, the kings of India, Persia, and Egypt. This is a great mortification to me, to see the enemies of the Christian religion enjoy peace, and live together like brethren ; and at the same time, to see Christian kings, my brethren, not in the least concerned at the injuries I endure ; not one of them offering to succor me as becomes a Christian, notwithstanding the filthy sons of Mahomet are always ready to succor one another : not that I desire any soldiers of them, for I have enough of my own, and to spare ; but all that I desire of them, is only their prayers and supplications, and your holiness' and my brethren's favor. The reason why I want your friendship, is, that I may be furnished by you with such things as are necessary to terrify the Mahometans, the enemies of the name of Christ ; and that my neighbors may be made sensible of my being favored by the Christian kings, my brethren, and of their being ready to assist me whenever there shall be occasion ; which would be much for the honor of all of us that are of the same faith and religion, and do intend to persist therein.

" God fulfil your desires to the praise of Jesus Christ, and of God our Father, who is praised by all through all ages. And you, my lord and holy father, with all the saints of Christ at Rome, embrace me ; and let all my subjects, and all that dwell in Ethiopia, be re-

ceived with the same embraces ; and let thanks be returned to Christ with your spirit."

The only use which the King of Portugal and the Pope made of this intercourse with Abyssinia, was to attempt to reduce them to the obedience of the Roman Pontiff. Splendid missions were sent thither with that view, and these missions were supported by Portuguese troops. For a time, one of the Abyssinian emperors was brought under the Romish yoke ; and he labored, with the aid of the Portuguese forces, to impose the same yoke on the necks of his subjects. A long and bloody civil war was the consequence, in which, though the emperor was always successful, yet he made no progress in reconciling his subjects to the church of Rome. At length, disgusted with the insolence of the Romish missionaries, and shocked by a view of the misery and desolation which his adherence to them had brought on his country, he at length decreed to drive them out of Abyssinia, and to restore the religion of the land to its former footing. This was the last act of the Emperor's life, and happened about the year 1663.

[*To be continued.*]



Extract of a Letter from a Gentleman in Rhode Island.

" THERE has been in Bristol, in this State, an unusual attention to religion, for a few weeks.

About an hundred and fifty have already come forward to join the different churches ; about sixty the Episcopal—about fifty the Methodist—about forty the Congregationalist—and some the Baptist.”

Anecdote of Mrs. W.—. in India.

OUR friend, Mrs. W. of the Fort, who invited the missionaries to preach in her house, made us a visit yesterday, with some others, for the first time. I was much gratified by the zealous spirit which she evinced, as well as by her anxiety to join the church. She has hitherto waited to see if the Lord would bless her endeavors to draw her husband into the right way. See what a blessing this native woman aims to be to her European husband. She was, if I mistake not, before he took her as a slave, a Hindoo of the vilest description. This man was serjeant of artillery in the late war, under Lord Lake, and had an active part in most of the bloody conflicts of the time. This woman's attachment to her partner was so strong, that she accompanied him in the heat of every battle, and often lent him a hand when exhausted, and supplied his place at the guns. In one of these scenes Mr. W. received a musket ball about the

temples, which penetrated nearly through his skull, carrying a part of the brass hoop of his hat along with it. He instantly dropped down, to all appearance dead. She, however, neither lost her fortitude nor her affection ; even in this trying moment, when, in addition to the situation of her partner, the shot were falling like hail-stones about her own head, she took him upon her back, with the intent of performing the last friendly office, that of burying him, and carried him clear out of the scene of action ! It pleased God to restore him ; and, to make the most grateful return he conceived himself capable of, on his recovery he made her his wife.—She is now a Christian.

OBITUARY.

DIED, at East Sudbury, (Mass.) REV. JOEL FOSTER, aged 58, pastor of the church in that town. — Dart. 1777.

At Charleston, (S. C.) REV. CHARLES FABER, aged 80, a native of Germany.

In S. Carolina, REV. WILLIAM CLARKSON, D. D. pastor of the United Churches on St. John and Wadmalaw Islands.

At Charleston, (S. C.) REV. JACOB RUMPH, one of the Ministers of the Methodist Epis. Church in Charleston.

A PRAYER

For Universal Peace.

O haste the time, thou Prince of Peace,
 When war no more shall lift the shield;
 But wrath, and strife, and lust of spoil,
 To thee their sanguine trophies yield.

Repress the horrid waste of life,
 Destroy the warrior's trade in blood,
 And say, to all the tribes of earth,
 "Be still, and know that I am God."

Lord Jesus, speed the promis'd day,
 When love shall hold unbounded reign,
 And union sheathe the flaming sword,
 That hangs o'er desolation's plain.

Oh ! come, ye happy moments, come,
 When the whole earth shall own the Lord,
 And thou the Prince, the King of peace,
 In peace for ever be ador'd.

Donations to the Missionary Society of Connecticut.

1812.

Sept. 19.	From Rev. Joel T. Benedict, collected in new settlements, ...	\$ 16 69
	From Rev. Eli Hyde, do. do.	7 31
	Female Friends from Warren, State of New York, ...	2 00
22.	From Rev. Timothy Harris, collected in new settlements, ...	30 53
30.	From Rev. Elihu Mason, do. do.	6 50
		\$ 63 03

CONNECTICUT EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. V.]

NOVEMBER, 1812.

[No. 11.]

*An Historical View of the First
Planters of New-England.*

NO. XIV.

(Continued from p: 371.)

REV. MR. WILSON.

MR. JOHN WILSON the first pastor of the church in Boston, was born at Windsor, on the Thames, in the year 1588. He was a son of the Rev. William Wilson, a prebendary of the church at Rochester. His parents, who descended from a very respectable ancestry, and sustained an exemplary Christian character, were very attentive to the education of this son. They took pains to impress his mind with an early abhorrence of all vice, especially, falsehood. After receiving the rudiments of his education under their immediate inspection, he spent four years in the celebrated Eaton School. At that school, he delivered a latin oration in the presence of the

French Ambassador, the Duke of Biron, from whom he received a particular commendation and reward. In his fifteenth year, he was removed to the University, and became a member of King's College, Cambridge. After completing the regular course of studies, he was elected a Fellow of the college. During his continuance in the fellowship, he became acquainted, in a very providential manner, with the writings and preaching of several pious puritan divines, whose instructions were the means of engaging his mind to a very serious attention to divine things. By the habits of his education, he had imbibed a great antipathy to all who were denominated *puritans*. But in the distresses of his soul, he found himself irresistibly inclined to seek for instruction to those who had been the subjects of his aversion. He soon found his moral state to be that of a lost sinner, and that he was dependent on sovereign mercy for an escape

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from everlasting death. While he continued to improve every opportunity of attending the ministrations of evangelical preachers ; by the advice of the excellent Dr. Ames, he connected himself with a number of serious persons in the University, who held private meetings for prayer, fasting, and religious conference. By the blessing of God upon these means, he was brought to an acquaintance with his own heart, to a knowledge of divine truth, and, apparently, to a perpetual union with the divine Saviour.

Being thus brought to an estimation of the truths of religion as of the first importance, Mr. Wilson proceeded to a very careful consideration of the great subjects of controversy between the advocates of the religious establishment and the non-conformists. This was about the time that Mr. Robinson and his people removed to Holland, when the debates between the contending parties were, perhaps, at their height. After a laborious, prayerful, and conscientious attention to this subject, Mr. Wilson concluded it to be his duty, though with the prospect of the greatest temporal sacrifices, to refuse to comply with many of the prescribed ceremonies of the established church. A great part of the regulations of the University were appointed by ecclesiastical authority, and were considered by the non-conformists as unscriptural and improper impositions. By a non-compliance with these regulations, Mr. Wilson soon brought upon him the notice and censures of authority. His father and oth-

ers used great exertions to persuade him to conform ; but believing himself called in the holy providence of God to raise his testimony against those unscriptural impositions, he steadily refused. He was therefore obliged to leave the University.

His father finding that he had embraced the sentiments of the puritans, contrary to his former intentions, wished him not to engage in the work of the ministry ; but now desired him to enter one of the Inns of court, to pursue the study of the law. Wishing to manifest a filial obedience in every thing which was not forbidden by a paramount duty to God, though his heart was wholly set upon the glorious ministry of reconciliation, he complied, and engaged in the study. But that God to whom he had dedicated his life did not forsake him. In the Inns of court, he fell into an acquaintance with several young gentlemen who were seriously inclined, with whom he attended on the preaching of evangelical ministers, and was enabled to maintain a life of religion. After three years spent in the study of the law, he was admitted to the higher honors of the University ; after which, by the consent of his father, he was soon authorized to be a preacher of the gospel. This work he pursued, with laborious study, with an ardent zeal for Christ, and for the salvation of souls. Previous to his commencing a preacher of the gospel, he made a private resolution, " That if the Lord would grant him a liberty of conscience, with purity of worship, he would be content, yea

thankful, though it were at the furthest end of the world." He had not been long a preacher, before he was solemnly ordained as a minister of Christ. Still he had no particular charge. He had frequent and pressing invitations to settle in particular places, but the precarious situation of all ministers who were accused of non-conformity, induced him to decline several advantageous offers. At length, however, on receiving an earnest invitation from the people of Sudbury, he accepted of their call and was installed their pastor. During the short period of his labors in this place, his ministry was attended with an eminent blessing of God. Many that were openly vicious and erroneous, were brought to the love and obedience of truth. He pursued his work with diligence and constancy, as if knowing that it must be short, that he might do something for God.

In this quiet retreat, Mr. Wilson could not be permitted to rest. The sticklers for conformity, learning his steady perseverance in omitting the prescribed ceremonies, fearing the effect of his weight of character, called him before the ecclesiastical courts, where he was censured, and suspended from the ministerial office. By the interposition of friends of high station and influence, the suspension was, at length, removed. But as he still pursued his former course, he was constantly liable to be apprehended, and subjected to fines, forfeitures, and perpetual imprisonment. The only alternatives now presented him were, a vio-

lation of what he deemed the plainest dictates of duty, a submission to unrelenting persecution, or a voluntary exile from his native country. He chose the latter. The plan of a colony for the establishment of the pure religion of the gospel being now projected, Mr. Wilson cordially engaged in the important design. With the large company that established the Massachusetts colony, he united his labors and hopes, and came to America in the year 1630. The first church gathered by the company was the one at Charlestown, of which Mr. Wilson was the minister. The congregation included the two settlements at Charlestown and Boston. The year following, a separate church was organized at Boston, of which Mr. Wilson became the pastor.

In the spring of 1631, Mr. Wilson sailed to England, and after an absence of a year, returned to New-England with his family. His affectionate people at Sudbury were very desirous to have him still conclude to spend his days with them. His near connections used every exertion to dissuade him from a return to the American wilderness. But his heart was too much set on the great work of rearing colonies and churches for the honor of the Redeemer, to be diverted from his design. On his return he was attended by a number of pious and worthy planters. A few years after, he again visited his native country, to receive a valuable legacy which had been left him by a deceased brother. On the voyage, the ship became very leaky, and there was every

prospect that all must be lost. A day of fasting and prayer was kept on board, on account of the danger, and, in the time of the exercise, the leak was discovered and closed. On his return to New-England Mr. Wilson was accompanied with a large number of settlers, many of whom were persons of character and distinction.

The Antinomian errors which were introduced by Mrs. Hutchinson and others, which greatly affected the church in Boston, gave Mr. Wilson the deepest concern. Temperate and firm, he bore a uniform testimony for the truth of the gospel, and with every indication of tenderness and love, he used unwearied efforts to reclaim the erroneous, and to confirm others in the truth. Those errors, by the particular circumstances with which they were inculcated, were, for a season, highly popular, and many worthy men were drawn into the snare. Mr. Wilson had long been used to leave all consequences with divine providence, when called to witness for truth, and now, pursuing the plain and direct course, he was a most eminent instrument of preserving the churches from convulsion and ruin. He was one of the most active and influential members of the venerable Synod of 1637, which suppressed those dangerous errors.

In the war of the Pequod Indians, in 1637, a chaplain for the Massachusetts troops being designated by lot, Mr. Wilson was called to the service. Being eminently, a man of prayer, the soldiers viewed him as a host in the day of battle. Dur-

ring the greater part of his ministry at Boston, Mr. Wilson was favored with a colleague who was teacher of the church. This place was held twenty years by Mr. Cotton, and ten years by Mr. Norton. As pastor of the church, Mr. Wilson was peculiarly laborious, in frequent preaching, in exhortation, visiting, and domestic instruction; keeping a constant and affectionate attention to the spiritual interests of his people. He also spent much time in the neighboring towns, generally attending their weekly lectures. The whole colony enjoyed the benefit of his pious zeal, his eminent acquaintance with divine truth, his patient example, and his unremitted prayers. In these labors of faith and love, he continued to a late period of life. Having survived the greater part of his contemporaries, and the most of the first settlers of the country, he died in 1667, in the seventy-ninth year of his age.

The life of this venerable man, was eminently devoted to the service of his Lord. After devoting himself to the duties of religion and the work of the ministry, he ever appeared to feel that he was not his own. He had engaged for Christ, and wherever he directed his way, it was always his desire to pursue the course, undeterred by any obstacles which might resist, or any burden which he might be called to bear.—No one of the New-England fathers was more sincerely engaged for the interests of true religion in the towns and churches of the colonies, than Mr. Wilson. To the promotion of

this great object, his eminent talents, his extensive learning, his unwearied exertions, were always devoted. His mind was as steady in adversity as in prosperity, strengthened by the conscious integrity of his own intentions, with a uniform reliance on the perfect wisdom of all the appointments of God, he rejoiced to labor or to suffer for him.—He was favored with a valuable property, and used it as a faithful steward of God. Having devoted his life to rear an infant colony and church for the honor of his Redeemer, his property, when needed for the same object, could not be withheld. In the distresses of the first winter, when the colony had to contend with the horrors of famine, while he labored to comfort the desponding with a recollection of the sufferings and deliverances of the people of God, in every period of the church, his house was open to the needy, administering relief, to the last portion it contained, and the last which could be procured. On every call for the exercise of liberality, whether for the common welfare or the relief of the destitute, he was a most faithful example to his flock, by devising liberal things. He possessed an uncommon degree of the benevolence of the gospel. His love to God and his fellow-men glowed with an inextinguishable ardor. The former was evinced by a life of sufferings and labor, while his ardent love to men appeared in a fervent zeal for their immortal interests, in unwearied exertions to alleviate the evils and increase the blessings of human society. He exhibited an

example of ever active benevolence, of an abhorrence of error and vice, of a composure of mind, and, in all the changes of life, a disposition uniformly cheerful. Not the poor only, but all characters received him as their friend.—Mr. Wilson exhibited some of the highest exercises of faith. In times of concern, he always made the Lord his helper, he sought his assistance with a humble persevering importunity, and he often gained the most remarkable confidence in the divine interposition. Several instances are mentioned of him, in which after a most humble and earnest wrestling in prayer to God, he obtained an assurance that the object of his desire would be granted, which never failed till his hope was joyfully realized. This venerable saint lived eminently near to God. His life was a life of prayer. His whole demeanor manifested a uniform and solemn sense of the divine presence. His beloved Saviour was always his companion, his support, and his fear. His life exhibited a strong example of humility, self-denial, and those high attainments in virtue, which adorn some of the children of Emmanuel. He ever felt himself journeying to the heavenly state, and the impression regulated the whole tenor of his life.—His death was such as might be expected from such a life. In his last sickness, he took a most affectionate farewell of his numerous Christian friends, assuring them that the faithful servants of Christ need not fear that he would forsake them in the last trying conflict. He refused to hear any com-

mendations of himself, declaring that he had ever been an unprofitable servant: adding, "But I must say, the Lord be merciful to me a sinner, let thy tender mercies come unto me, O Lord, even thy salvation according to thy word." He pronounced his tenderest blessing upon his near friends, particularly upon his children, which, in the faithful providence of God, was singularly fulfilled. He then made a most affectionate prayer for them, and slept in peace. Mr. Mather of Dorchester, the ancestor of the venerable family of that name, preached at his funeral, from the passage in the prophet, *Your fathers, where are they? and the prophets, do they live for ever?* The venerable Dr. Ames, so eminent for his learning and piety, observed, "If he could have his option of the best condition that he could propose to himself, on this side heaven, it would be that he might be the teacher of a congregational church of which Mr. Wilson should be the pastor."

REV. MR. SHEPARD.

Mr Thomas Shepard is distinguished among the New England fathers, by an uncommon ardor of piety; by a great zeal for God and his holy truth; by a great success in the work of the ministry, and by his valuable writings, which have been an eminent security to our churches, and a great defence to the cause of truth. He was born near Northampton, Nov. 5th, 1605. A day rendered memorable in the annals of the British

nation by the discovery of the well known Powder-plot. He was the youngest son of his father, by whose death, he was left an orphan in early life. His eldest brother took the care of his education, and performed for him the duties of a father. At the age of fifteen, he was admitted a member of Emmanuel College, Cambridge. While he advanced in the paths of science with an uncommon rapidity for his years, he experienced the frequent and powerful strivings of the divine Spirit upon his conscience. The preaching of some pious ministers at the University produced in his mind powerful convictions of his sin and danger. Earnestly engaged in the pursuit of his studies, these convictions declined, and nearly subsided. The faithful discourse of a pious fellow-student again roused him to a sense of his sins, that, on an examination of divine truth, he found himself in a lost, perishing state. He frequented religious company, from which he derived much salutary instruction. At length, the preaching of Dr. Preston which was very solemn and pungent, who went to reside at the college during Mr. Shepard's pupillage, was made effectual, in the hands of the Holy Spirit, as he believed, of bringing his soul to the mercy-seat of the divine Saviour. In a subsequent period of life, he writes concerning the divine mercies which he had experienced, "The Lord is the God that sent Dr. Preston and Mr. Goodwin to call me. The words of the first, in the first sermon I heard from him; and divers others near that time, did open my heart, and convince me

of my unbelief, and my total emptiness of all, and enmity against all good.—God, by him, showed me the worth of Christ, and made my soul satisfied with him, and cleave to him, because God had made him righteousness, and hence also revealed his free justification, and gave me support and rest in his promises.” About the time of the important change in the exercises of his mind, when he was about nineteen years of age, he resolved to devote a certain season, on the evening of every day, to a careful meditation on divine things. His object was to learn divine truth, to get an acquaintance with his own heart, and to seek the saving mercy of Christ. In these seasons of meditation, he received his first special comforts in God.

After receiving the degree of Master of Arts, he left the University and began to preach the gospel. Though quite young, his preaching possessed a gravity of manner, and an energy of expression, which procured much attention and high respect. At the same time, he exhibited such an ardent zeal for Christ, and for the salvation of immortal souls, in his preaching and all his conduct, as caused his labors to be attended with great success. The great desire of his heart was that his fellow-sinners might enjoy the excellency of divine grace.

A certain charitable gentleman in Essex, proposing to establish a weekly lecture, committed the management of it to a number of pious ministers, who offered the service to Mr. Shepard. As they were attending one of their stated monthly

fasts, while engaged in prayer for divine direction respecting the disposition of their lecture, an earnest application from a destitute people, soon brought them to a decision.—The lecture was fixed at Coln, for three years, where Mr. Shepard was employed to the great approbation and benefit of the people. He was very laborious in that and the neighboring towns, and was made eminently instrumental in impressing the reality and excellency of divine truth. Many were so attached to him, viewing him as the instrument of their saving conversion, that, for the benefit of his ministry, they attended him to the wilderness of America.—Though the lecture was renewed, after three years, at the earnest desire of the people, he continued to reside and labor at Coln. At his request, the lecture was established in his native town, and given do his intimate friend, Mr. Stone.

Though employed in an obscure part of his Lord's vineyard, devoted, exclusively, to his service, the fidelity and success of his ministry were too great to be unnoticed by the iron rage of persecution. He was silenced by Bishop Laud, for no other fault than his non-conformity. He was no schismatic or partizan; yet he was a puritan, and his influence must be suppressed. For fear of further sufferings, he was obliged to live some time in concealment. The vigilant zeal of the pursuivants made it necessary that his retreat should often be changed, or he must have fallen into their hands.

Having an invitation to preach

in Yorkshire, he travelled to that distant county, hoping to be permitted to minister for his Lord without molestation. After laboring for a season, with the most encouraging prospects, he again felt the arm of ecclesiastical power, and though he made another removal, to the county of Northumberland, he was prohibited from any further exercise of his ministry. He must now renounce the service of the ministry of reconciliation, or seek a field of labor in some country not his own. He could not hesitate which course to pursue.

The removal of Mr. Cotton, Mr. Hooker, and others, to New-England, for whose example he must have the highest respect, and to whom he was attached by the strongest ties of Christian friendship, fixed his determination to engage in the same arduous service. Mr. Shepard, and Mr. Norton, who was afterwards the successor of Mr. Cotton at Boston, went to Yarmouth to embark for New-England, near the end of the year 1634. Being soon overtaken with a violent storm, in which the prayer and faith of the passengers was considered the means of their preservation when their loss appeared inevitable, they were compelled to return and wait till the next season. They were kept in the most careful concealment during their stay, to avoid the vigilance of their pursuers. Mr. Shepard lost his eldest son at Yarmouth, but he could not appear at the funeral. In October, 1635, Mr. Shepard, with several worthy ministers, and three or four hundred passengers, arrived at Boston.

Mr. Hooker and his people were generally removing from Cambridge to Hartford. This made a convenient opening, when considerable improvements had been made, which were very gladly purchased and occupied by Mr. Shepard and his friends. In the February following, on a day of public fasting and prayer, in presence of a great concourse of people, they organized a church at Cambridge, and Mr. Shepard was set apart to the pastoral charge. He now rejoiced in an opportunity to be engaged, without interruption, in the great and good work which commanded all the affections of his heart. Though indefatigable in his labors he pursued no other object than the inculcation of the doctrines of the gospel, the vindication of its truths, and the salvation of sinners. He well understood the error of the antinomian sentiments which prevailed considerably in the colony, soon after his arrival, and was most active and successful in counteracting their baneful effects.

The colony having determined on founding a College, the faithful and judicious ministry of Mr. Shepard, was the principal inducement to establish it at Cambridge. He was considered a most useful model for imitation in the sacred calling, as well as eminently successful in detecting false religion, and leading enquirers in the way of the truth.

In his own and in the neighboring towns, Mr. Shepard was very laborious, and the zeal and solemnity of his preaching, always procured him attention.

He preached much, attended many lectures, and omitted no favorable opportunity to testify for Christ. His ministry was attended with great success. This we should expect.—Though God be a holy sovereign, and send the blessings of his grace in such a way as he sees fit, yet, seldom or never, do we find faithful, humble, persevering labors, unattended with his blessing. The same Holy Spirit which accompanied the ministry of Mr. Shepard in his native country, wherever he was called to labor, did not forsake him in the deserts of America. As he was successful in awakening the thoughtless and reclaiming the vicious, he was eminently useful in leading inquirers in the way of truth, in resolving the doubts and soothing the concern of the desponding Christian.

This shining light was extinguished in its meridian splendor. Returning from an ecclesiastical council at Rowley, he was suddenly taken with a quinsey, which, in a few days terminated his life, Aug. 1649, in the 44th year of his age. A little before his departure, he observed to his friends around him, "Oh love the Lord Jesus, the little part that I have in him is my great comfort, and all my hope." He left three sons, who became eminent ministers in the colony.

The writings of Mr. Shepard were of great benefit to the cause of truth, after the testimony of his voice had ceased to be heard. His most elaborate work was a treatise on the Sabbath. The morality of the Lord's day began to be called in

question in England, by many of the Antinomians and some others. In this treatise, he vindicated the perpetual obligation of the fourth commandment, the morality and holiness of the Christian Sabbath, in a most lucid and unanswerable manner.—In another work, which he published, he maintained, with much ability, the propriety of separating from the ecclesiastical establishment of England, and vindicated the order of the New-England churches as most conformable to the primitive pattern.—In a practical work, entitled "The Sound Believer," designed to distinguish true religion from false, which has been much read, he observes in the preface, "I considered my weak body, and my short time of sojourning here, and that I shall not speak long to children, friends, or God's precious people. I have been, therefore, willing to leave some part of God's precious truth on record, that it might speak, (Oh that it might be to the heart,) when I shall not be." His largest and perhaps most useful publication, was an elaborate performance, to illustrate and apply the parable of the ten virgins. A principal object in this work is to point out the corruptions and dangers of churches. It consisted of a series of sermons delivered at his weekly lecture, from 1636, to 1640. It was published in a folio volume, with high commendations, after his death. This work is much improved in that great light and guide of the American church, President Edward's Treatise on Religious Affections.

A few extracts from Mr. Shepard's private writings will not be unacceptable. "April 10. I had many thoughts, which came in to press me to give up myself to Christ Jesus. So I gave myself to him. First, I acknowledged all I was, or had, was his own. Secondly, I resigned not only my own goods and estate, but my child, my wife, my church, and myself to the Lord; out of love, as being the best and dearest things which I have. July 10. 1641. On the evening of this day, before the sacrament, I saw it my duty to sequester myself from all other things, for the Lord, the next day. And now I saw my blessedness did not lie in receiving of good and comfort from God, but in holding forth the glory of God, and his virtues. For it is, I saw, an amazing, glorious object, to see God in the creature; God speak, God act, the Deity not being the creature, but filling it, shining through it, to be covered with God as with a cloud. Aug. 15. I saw, on the Sabbath, four evils which attended me in my ministry. First, discouragement and shame from a sense of the meanness of what I have provided in private meditations. Secondly, carelessness possesses me. Thirdly, infirmities and weakness, as want of light, want of life, want of a spirit of power to deliver what I am affected with, for Christ. Fourthly, want of success. I saw these, and that I was to be humbled for them. Dec. 1. A small thing troubled me. I had a spirit soon touched and provoked. I saw that the Lord let sin and Satan prevail there, that I might see my

sin, and be more humbled by it, and so get strength against it. Nov. 3. On a Fast-day at night, in preparation for the duty, I saw sin as my greatest evil. I was vile, He only was good whom my sin did cross.—On the end of the fast, I went unto God, I rested upon him as sufficient; I waited on him as efficient; and said, Now, Lord, do for thy churches and help in mercy. April 4. Preparing for a Fast.—May not I be the cause of the church's sorrows, which are renewed upon us? *These sheep, what have they done?* 1. My heart has been long lying out from the Lord. He sent a terrible storm at sea, to awaken me. Then, immediately took away my child, my first-born. Then the Lord took my dear wife from me. He then threatened blindness to my child. And this made God's will *afflicting*, sweet to me, but much more, *commanding* and *promising*. But Oh, how is my *gold* become *dim*. 2. The people committed to me. They are not pitied so much, nor prayed for, nor visited, as they ought to be. 3. The family; I have not edified nor instructed, nor taken all occasions of speech with them. 4. The gospel I have preached, has not been seen in its glory, not believed, not affecting. 5. Not seeking to Christ for supply. My not lamenting the falls of professors, and the condition of the country.—I have now had a long sickness, as if the Lord would delight no more in me to use me. Oh my God, who shall be like to thee in pardoning and subduing mine iniquities?" O.

[To be continued.]

On the Foreknowledge of God.

THE foreknowledge of God is so generally believed and acknowledged, that there is no occasion of saying much to prove that God did foreknow all things from eternity. It may suffice to adduce one argument in support of it, which may be drawn from the divine predictions. The apostle James infers from God's foretelling things, that he must have foreknown what he had foretold. And it must be universally granted, that if God can foretel future events, he must certainly know the future events, which he foretels with certainty. It is impossible to conceive that any being should infallibly foretel what he does not infallibly know. God foretold the coming of Christ, four thousand years before he appeared in the flesh. He foretold to Adam, immediately after he had involved himself and his posterity in sin and ruin, that "the seed of the woman should bruise the serpent's head." He foretold to Abraham, that "in his seed all the families of the earth should be blessed." Peter on the day of Pentecost told the Jews, "that God had sworn with an oath to David, that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne." Afterwards he said to those who had killed the prince of life, "Now, brethren, I wot that through ignorance ye did it, as did also your rulers; but these things, which God before had shewed by the mouth of *all the prophets* that Christ should suffer, he hath fulfilled. Yea, and all

the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days." God foretold the time when, the place where, and the men by whom Christ should be crucified, together with some of the most extraordinary circumstances of his death. Now, God could not have infallibly foretold the great event of Christ's death, with all its circumstances, unless he had infallibly foreknown it; and he could not have infallibly foreknown it, unless he had infallibly foreknown all events from Adam to Christ. For if there had been among the many millions of intervening events, any which he did not foreknow, they might have prevented the death of Christ, and rendered his predictions false. God must have foreknown all the men from Adam to Christ, and all their volitions, and free, voluntary actions, in order to foreknow and foretel the coming, sufferings, and death of the Son of his love. And if he knew from eternity all things from Adam to Christ, there can be no question, whether he knew all things from Christ to this day; from this day to the end of time; and from the end of time to the boundless ages of eternity. Indeed, if God foreknew any thing from eternity, he must have foreknown all things from eternity. For, foreknowledge, in every degree of it, is an infallible evidence of divinity. Hence God proclaims himself to be divine, and superior to all other beings in the universe, because he foreknows all things. "I am God, and there is none else: I am God

and there is none like me : declaring the end from the beginning, and from ancient times the things that are not yet done." Known unto God, and to him alone, are all future things from eternity.—Though there be complete and abundant evidence of the divine foreknowledge of all things, it is a very important question, how it was possible even for God himself to foreknow all things from eternity. This has been considered as a very difficult question. Some have said, that it cannot be answered. And some have answered it one way, and some another. Very few have denied the foreknowledge of God, though some have presumed to do it, for the sake of avoiding what they deemed the natural consequences of it. But those, who do not deny, that God foreknew all things from eternity, suppose there was some way, in which it was possible for him to possess this truly divine knowledge. And, perhaps, by a serious and critical enquiry, we may discover the way, and the only possible way, in which God could foreknow all things from eternity. Here, then, we may observe,

1. That God could not foreknow all things from eternity, by information. In the early days of eternity, he existed alone. There was no other being, created or uncreated, in the universe. Hence the prophet, with great propriety and emphasis, demands, "Who hath directed the spirit of the Lord? or who, being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him

knowledge, and shewed to him the way of understanding?" Before the beginning of the world, there was no superior, nor inferior intelligence, who could give God any information respecting future things. So that God, could not foreknow future things in the way in which prophets and apostles have foreknown them; that is, by inspiration or information. Nor,

2. Could God foreknow all things from eternity, by seeing any thing out of himself, which should be the cause of their future existence. Things that begin to exist, must have a previous cause of their existence. And unless God saw some cause of the existence of future things, it was absolutely impossible that he should have the least knowledge of their future existence. Though his understanding was infinite, yet he could not know that any thing in time to come would begin to exist without a cause. And he must have clearly known, that there was nothing without himself, that could be the cause of this, or any other world, or of any future event. The more clear, perfect and infallible God's essential attribute of knowledge was, the more clearly and certainly he must have known, that there could nothing exist in future, without a cause, and that there was nothing without himself, which could be a cause of any thing existing beside himself. He must certainly have known, that neither a heaven, nor an earth, neither an angel, nor a man, nor any other material or immaterial object, could in a future time exist, by any possible

cause, without himself. So that it was absolutely impossible that he should foreknow all things from eternity, by any cause, or evidence out of himself, for there was no cause or evidence of their existence out of himself, which he must have clearly and certainly known. Hence, instead of foreknowing all things, which have existed and will exist, he must have foreseen that nothing beside himself would ever exist, there being no cause of their existence out of himself. Besides,

3. God could not foreknow all things from eternity, merely by being God and possessed of all divine perfections. He might have been God, and possessed all the perfections of his nature, without any other existence besides himself. His existence did not depend upon any other existence. His power did not depend upon any other existence. His wisdom did not depend upon any other existence. His goodness did not depend upon any other existence. Nor did his knowledge of himself depend upon any other existence. There was no mutual and necessary connection between the existence of God and any other existence in the universe. He might, if he had pleased, existed from eternity to eternity, perfectly alone. It was, therefore, as impossible for God to foreknow all things, by seeing any cause in himself, as by seeing any cause out of himself, of their future existence. It is confidently said by some, that God must have necessarily known all things from eternity, merely by being God and knowing himself. But this

is sooner said than proved. For it appears, that there was no natural or necessary connection between God's existence, and the existence of any thing else. It was so far from being necessary, that any thing should have existed beside God, that it may be demonstrated, that he could have eternally prevented any other existence but his own. He could have existed alone, a solitary being, from eternity unto eternity. Now, if this could have been the case, then the consequence is plain, that God could not have foreknown all things from eternity, either by information, or by seeing any evidence of their existence, without himself, or within himself. The question now returns with redoubled force—How was it possible for God to foreknow all things from eternity? The only plain, pertinent, and satisfactory answer to this question is, that God foreknew all things from eternity, because he had *decreed* all things. God was under no natural necessity of creating any thing. It depended solely upon his will whether he should, or should not create the world. And it solely depended upon his pleasure what world he would create, and what and how many creatures he would bring into existence. It belonged to God to form his own plan of operation, from the beginning of the world, or before he began to operate. He could not have acted with perfect wisdom, without forming his ultimate end, and all the means to accomplish it, before he produced one effect, or gave existence to any material or immaterial object. Among

all possible events, he absolutely determined what should, and what should not take place. He determined the nature, the number, the magnitude, the order and the connection of all things, and left not a single creature, or a single object, or event to mere casualty or chance. He limited, adjusted and bound all things together, by his eternal and immutuable purpose. This appears from the perfection of the divine nature and from the express declaration of scripture. We are told that "God created all things by Jesus Christ, according to his *eternal purpose*, which he purposed in Christ Jesus our Lord."

Now, it is easy to see that when God had determined all things, he could foreknow all things. He must know his own determinations, and by knowing these, he must know whatsoever would come to pass. For he made his determinations in unerring wisdom and perfect goodness, and therefore could never see any reason to alter them; and he knew his omnipotent power, to do whatever he had determined should be done. Hence it was as easy for him to foreknow all things from eternity as to determine all things from eternity. His foreknowledge was founded upon his decree and upon nothing else. For if he had not decreed any thing, he could not have foreknown any thing. If he had not decreed to create the world, he could not have foreknown that the world would exist. If he had not decreed to create angels and men, he could not have foreknown that

angels and men would exist. If he had not decreed how angels and men should conduct, he could not have foreknown how they would conduct. If he had not decreed their future and eternal state, he could not have foreknown their final and eternal destination. As his foreknowledge was founded upon his decree, so it must of necessity be bounded by it. It cannot extend to any thing, but what is decreed. God's attribute of knowledge extends to all possible events; but his foreknowledge extends only to events, that have existed and shall exist. God's foreknowledge is the fruit, or effect of his decree, as much as the works of his hand. God's foreknowledge is totally distinct from his essential attribute of knowledge. And it is altogether owing to men's not making this distinction, that any have supposed, that God could foreknow all things, without decreeing all things. They say God is omniscient, and his omniscience is a necessary and essential attribute of his nature. But who can suppose, that God's attribute of omniscience should enable him to know what is naturally impossible to be known? God is omnipotent; but who can suppose with any reason, that his attribute of omnipotence can enable him to do what is naturally impossible to be done? For instance, who can suppose, that God's almighty power can enable him to cause a thing to *exist* and *not exist* at the same time? Who then can suppose, that God's omniscience could have enabled him to foreknow from eternity,

that the world would exist, if he had not determined to cause it to exist. For if he had *not* determined to cause it to exist, it was naturally impossible that it should ever exist, and consequently it was equally impossible, that he should have foreknown, that it would ever exist. His foreknowing, therefore, that the world and all things in it would exist, was not owing to his attribute of omniscience, but to his decreeing that they should exist. His *foreknowledge* respecting all things is founded on his decree, and therefore is totally distinct from his natural and essential attribute of knowledge. There was no essential attribute of the divine nature, that could enable God to foreknow future events without his decree. There was no way, but one, in which it was possible for God to foreknow all things from eternity; and that was by decreeing all things. And as it is easy to see how God could foreknow all things in that way; so it is easy to see, that he could not foreknow them in any other way. There is really no more difficulty in seeing how God could foreknow all things from eternity, than in seeing how God could form a determination in his own mind, and know his determination after he had formed it. And there is really no more difficulty in seeing how God should form and know his own determinations; than to see how we ourselves can form and know our own determinations. Nothing but the plain and inseparable connection between the foreknowledge of God and his decrees has been the occa-

sion of involving the divine foreknowledge in darkness and difficulty. Those, who would account for the foreknowledge of God without his decrees, have always found the subject dark and incomprehensible. But those, who see and maintain, that the foreknowledge of God is founded upon his decrees, have found no difficulty in believing the plain declaration of the apostle, who said—"Known unto God are all his works from the beginning of the world."

From the view we have now taken of the foreknowledge of God, it may be remarked,

1. That it is absurd for any to allow his foreknowledge and yet deny his decrees. This many really and professedly do. They say they believe that God foreknew all things from eternity, but do not believe that he decreed all things. Now this is very absurd. Because God could not foreknow all things, if he had not decreed them.—What is uncertain cannot be foreknown. But the certainty of the future existence of all things, or of any thing, was founded entirely upon the decrees of God. And there was no possible way, even for God to know any future event, which he had not decreed, because no such event could take place.—They, therefore, who deny the decrees of God and yet profess to believe that he foreknows all things, admit a palpable absurdity. It could hardly be conceived that any persons, who regard either reason or revelation, could be so absurd in their opinions, were it not common for men by professing them-

selves to be wise, to become fools.

2. It is absurd for any to believe and say, that the foreknowledge of God extends further than his decrees. This many do believe and say. They say God foreknew all the conduct of free and voluntary agents; but never decreed it. But on what foundation did the certainty of their future conduct, which God foreknew, depend? Upon nothing, unless he had decreed their conduct. If he had not decreed their conduct, how could he know it? Or how was it certain? And how could he foreknow what was uncertain? How could God foreknow and foretel Pharaoh's conduct, unless he had decreed it? How could he foreknow and foretel the conduct of Cyrus and of Judas, unless he had decreed their conduct? Since the foreknowledge of God depends on his decree, it is vain to pretend that he foreknows what he has not decreed, or that his decrees are not as extensive as his foreknowledge.

3. Since the foreknowledge of God is founded on his decrees, it is absurd to say they are both the same thing. It is true that foreknowledge proves the certainty of future events, as well as the decrees. But foreknowledge does not make things certain. It is not the foundation, but the consequence of their certainty. But the decrees of God are not the consequence, but the foundation of the certainty of future events. It is then absurd to say, what is often said—that there is no difference between divine foreknowledge and decree. This

is probably said in many instances, to avoid a proper examination of an important subject, which is very unpleasant to such persons, as are disposed to say unto God—"Depart from us; for we desire not the knowledge of thy ways."

4. It is wrong to blend the decrees and foreknowledge of God with his agency. The agency of God is distinct from his decrees. For it is the execution of his decrees in the works of creation and providence. God is not always decreeing what he will do and what shall be done. But he is always executing his decrees by his most holy, wise and powerful preservation and government of all his creatures and all their actions. The apostle says, *God worketh all things after the counsel of his own will.* This is a just description of his supreme and universal agency. It is the agency of God that brings things into existence, and makes their existence necessary. But divine foreknowledge causes nothing to exist. The decrees of God do not cause any existence: But by his agency God creates, preserves and governs all things. And after all, it is against the divine agency that sinful and dependent creatures level all their objections. But the agency of God is holy, just and good, and affords the firmest support and purest delight to all his friends. And for their benefit, as well as for the conviction of the unholy and unrighteous, the divine agency, as distinct from the decrees and foreknowledge of God, ought to be plainly

taught, as it is always in his holy and blessed word.

Finally—Since the decrees and foreknowledge of God lay at the foundation of all his works, they do also lie at the foundation of all religion, both natural and revealed. For, strip God of his decrees and foreknowledge, and he is no longer the proper object of religious worship. He is not the supreme, independent and self-existent Creator, Preserver and Governor of the universe. He no longer deserves to be loved and worshipped for the works of creation, providence and redemption.—So those have thought, who have denied the decrees and foreknowledge of God. This was the opinion of the Epicureans in ancient times. And this was also the opinion of European deists, of Bolingbroke and others. Such a being as has neither decreed, nor foreknown all things is not a proper object of holy fear, love, confidence, gratitude and complacency to rational creatures. But that great and holy being, who says—“My counsel shall stand and I will do all my pleasure;” and who knows all his works from the beginning of the world, is worthy of all the service and worship he requires of the creatures he has made, preserves and governs. The decrees and consequent foreknowledge of God display his real character and are the foundation of all real religion. Hence the assembly of divines, in their system of religious instruction, very early and fully declare the doctrine of God’s decrees. They say—“The decrees of God are his eternal

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purpose according to the counsel of his own will, whereby for his own glory he hath fore-ordained whatsoever comes to pass.” And all religious instructors, who would give their hearers the true knowledge of God and exhibit the proper reasons for love, esteem, worship, obedience, submission and gratitude to their Creator, must plainly and fully teach his decrees and foreknowledge.



The blinding influence of Moral Depravity.

THE proper seat of moral depravity has been much disputed by different denominations of Christians, who acknowledge the general depravity of mankind. Some suppose that all depravity is seated in the understanding. Some suppose it equally belongs to all the powers and faculties of the soul. And some suppose it is seated wholly in the heart. This last opinion appears to be maintained by the apostle, when he says, “Having their understanding darkened, *because of the blindness of the heart.*” He places all moral darkness, ignorance, blindness and depravity in the heart. And the truth of this will appear from various considerations.

It appears from the nature of moral depravity. This is altogether different from natural depravity, which consists in wounds, bruises, or putrefying sores, and affects only the body. There is no criminality in the infirmities, or defects of the corporal system. If we lose the use of an eye, or an ear, or even

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of any of our intellectual powers, there is no criminality in this natural depravity. But the least degree of moral depravity is criminal, and renders us obnoxious to the divine displeasure.—Every affection, volition, or exercise of the heart has a moral quality, and is of a criminal nature. Hence it is evident that moral depravity cannot be seated in the understanding, which is a faculty of perceiving, arranging and comparing our ideas, and of discerning their agreement, or disagreement with each other. This faculty is the proper seat of what we call *speculative* knowledge; in which there is not the least degree of criminality. Nor can moral depravity lie in the conscience, which is another distinct faculty of the soul, by which we discern the nature of *moral* objects, and determine what is good and evil, right and wrong in a moral view. The exercise of this faculty, as distinguished from the heart, is neither virtuous nor vicious, but only a judgment of what is so. The intellectual faculties of men have no moral quality. There is, therefore, no room for moral depravity in the human mind, but only in the *heart*. This may be totally depraved, while the understanding and conscience, and every other intellectual faculty remain in their full strength, and without the least moral corruption.

Again—It appears from the express declarations of scripture, that the heart is the seat of moral depravity. In describing the wickedness of the ungodly world, God says, “Every imagination of the thoughts of their heart is only evil continually.”

Solomon declares that “the hearts of the sons of men is full of evil.” The prophet Jeremiah says, “The heart is deceitful above all things, and desperately wicked.” Our Saviour represents the heart, as the source of all moral evil. “O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.” All the inspired writers agree in representing the heart as the seat of moral depravity. It is a scriptural proverb, “As a man thinketh in his heart, so is he.” His heart determines his moral character, and denominates him either a saint, or a sinner. God no where in his word condemns men for any thing but their *hearts*, and the actions which flow from them. This is a clear proof, that moral depravity lies wholly in the heart.

Again—No application to the human mind can remove moral depravity, without a change of heart. God tried the Israelites in the wilderness with mercies and judgments; but no addresses to their understandings and consciences, to their hopes and fears, could remove their evil heart of unbelief. The preaching, the miracles, the sufferings, the death and resurrection of Christ were likewise insufficient to cure the perverse Jews of their moral depravity and hardness of heart. And the depravity of Satan has withstood all the light, which God has placed before him, and all

the punishments which he has inflicted upon him, in the course of more than six thousand years. No illumination of the understanding, no conviction of the conscience of a sinner, will have the least tendency to remove his moral depravity. This Solomon long ago observed; "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." If depravity lay in the understanding, or the conscience, or any intellectual faculty, it seems that the exhibition of proper light and suitable motives would remove it. And since these have always failed of producing this effect, we are constrained to conclude, that depravity lies in the heart, and that nothing but a change of heart will take it away. And this leads me to observe, once more—

That a change of heart will entirely remove moral depravity. Let the heart of any man only be purified by the influence of the divine Spirit, and his moral depravity will be effectually removed. Accordingly, when God promises to purify his people Israel, and cleanse them from their moral pollution and depravity, he says he will do it, by sanctifying their hearts. "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." And the apostle represents God as enlightening the understanding, by shining into the hearts of believers. "For he, who commanded the light

to shine from darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Now, if God removes the blindness of the mind, and takes away moral depravity, by shedding abroad his love in the heart, then, it is very evident, that depravity is wholly seated in the heart. For, if depravity did not lie in the heart, the changing of the heart would have no tendency to remove it. These observations seem sufficient to establish the point that moral depravity lies wholly in the heart. Yet this depravity has a darkening, or blinding influence upon all the intellectual faculties of the mind. This the apostle asserts when he says, *The understanding is darkened, because of the blindness of the heart.* And this appears to be the general representation of scripture. Our Saviour plainly conveyed this idea when he said, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." The apostle Paul says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." And again he says—"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even the mind and conscience is defiled." All moral depravity consists in selfishness, which must blind every mind that is under the influence of

it, in respect to every thing that is of a moral and religious nature. A totally selfish heart will affect all the intellectual faculties of the soul and either prevent, or pervert their proper exercise.

The depravity of the heart directly tends to prevent sinners from attending to moral and religious subjects. Those who do evil, hate light, and will not come to the light, lest their deeds should be reprov'd. Selfishness perfectly hates holiness, and will, if possible, divert the attention from all holy objects. It is owing to the depravity of the heart, that sinners like not to retain God in their knowledge, and say unto him, depart from us, we desire not the knowledge of thy ways. The apostle tells us that the blindness of the heart darkens the understanding, by alienating the affections from God. The great ignorance of natural men in respect to divine things is greatly owing to the depravity of their hearts, which prevents their employing their intellectual faculties upon God, and his ways and word. So long as a man keeps his eyes shut, he can receive no light from the sun, nor information from surrounding objects. So the apostle John tells us, the light of divine truth will have no influence upon those, whose understandings are darkened by the blindness of the heart. "The light shined in darkness, and the darkness comprehended it not." It was the depravity of heart, that prevented the Jews from hearkening to Christ, and receiving divine light and instruction from him. Deprav-

ity of heart has restrained thousands and thousands from attending to divine objects, and hearkening to divine instruction, which has kept them in a state of deplorable ignorance, and darkness, in regard to those things, which most nearly concern them, both in time and eternity. But,

Again, If those, whose hearts are totally depraved, do attend to divine objects, yet their depravity makes them totally blind to the beauty of holiness. They cannot discern the moral excellence of God, or of Christ, or of any holy object in heaven, or in earth. Selfishness is total enmity to holiness, and alienates the heart from all holy beings, and objects. Though Satan has not lost any of his intellectual faculties, yet he has become totally blind to that moral beauty, which he once saw in God and the inhabitants of heaven. Just so it is with those, whose minds are under the blinding influence of moral depravity. They cannot discern the beauty of holiness in God, or his creatures, who bear his moral image. Could they see all the glory of God, all the glory of heaven, and all the moral excellence of all holy beings completely displayed, they could discern nothing lovely in their view; but amidst so much light would feel themselves involved in total moral darkness. This is the representation of scripture from beginning to end. Sinners are represented as blind, as deaf, as ignorant, and even as dead; which are figurative expressions to signify, not their want of natural powers of percep-

tion and understanding, but their total blindness, to the beauty of holiness and the supreme excellence of divine objects. But though what has been said may convince us of the truth of the general observation, that the moral depravity of sinners blinds all their intellectual faculties; yet it may be proper and necessary to take notice of some objections against this doctrine.

It may be objected, that there is not such a great distinction between the heart and the understanding, as has been represented, for the scriptures sometimes use them synonymously.—To this it may be answered, that though the scripture may sometimes use the word heart in a loose and general sense, so as to comprehend the understanding, or other natural faculties of the soul; yet the inspired writers do often make a distinction between the heart and all other powers of the mind. They distinguish the desires, affections and volitions of the heart, from all the exercises of reason, conscience and every other natural faculty. And this distinction is founded in nature and discovered by experience. All men often find the desires and affections of their hearts, in direct opposition to the dictates of reason and conscience, which affords intuitive knowledge that the heart is totally distinct from all the natural faculties of the soul.

It is sometimes objected that the understanding is the *leading faculty* of the mind, and consequently the heart cannot blind and control the understanding. But the understanding is not the

leading faculty of the soul, if by leading faculty is meant, that which excites men to action. For men always act according to the *inclination of their hearts*, but not always agreeably to the dictates of their reason. And when they do act agreeably to the dictates of their reason and conscience, it is because the *heart* at that time coincides with the dictates of their reason, or natural faculties.

It is also objected, that the scripture represents depravity as consisting in ignorance, which supposes that it lies wholly in the understanding.—But when the scripture represents depravity, as consisting in ignorance, it always means that ignorance, which arises from the blindness of the heart. This is the ignorance of which the apostle speaks, when he says, “Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of the heart.” Besides, the scripture represents light and knowledge in the understanding, not as removing moral depravity from sinners, but as increasing it. “To him that knoweth to do good and doeth it not to him it is sin.” “He that knoweth his master’s will and doeth it not, shall be beaten with many stripes.” And again—“This is the condemnation, that light is come into the world, but men loved darkness rather than light.” These passages demonstrate that ignorance in the understanding, is not moral depravity, but ignorance of the heart is, which blinds the understanding, and opposes its

dictates.—To this it may be added—That to suppose moral depravity consists in the want of intellectual light, is contrary to common sense and the nature of moral depravity. For ignorance in the understanding, or want of information always excuses men. When they act up to the knowledge they have, they act perfectly right and stand justified before God and in their own consciences. It is impossible, that there should be the least moral evil in the conduct, or feelings of men, while their hearts are free from moral depravity and perfectly benevolent. The supposition, therefore, that depravity lies in the understanding is totally inconsistent with any such thing as moral evil in the universe.—All moral agents must be conscious of being free from sin, while they perfectly act up to the dictates of reason and conscience. But whenever their hearts oppose those dictates, then, and then only, do they find themselves chargeable with blame. Thus it appears, that all moral depravity lies in the heart, and can exist, and be found in no other corner of the mind.

As the subject, to which we have been attending in the present essay, is intimately connected with the leading doctrines of divine revelation, it may be proper to suggest a number of reflections.

1. Since moral depravity is wholly in the heart, there is no absurdity in the doctrine of *total* depravity. Many deny that sinners are totally depraved; because, they say, total depravity is a plain absurdity, and contra-

dicted by universal observation and experience. They say, sinners are capable of knowing as much about the world, the arts and sciences, and even about the bible, as saints; and therefore they cannot be totally depraved. It is true that sinners have the same natural faculties as saints; and are as capable of correct speculative knowledge as saints. But the highest degrees of such knowledge are consistent with total depravity. The depravity of sinners always increases with their knowledge. It is said, that sinners have as clear discernment of right and wrong as saints. It must be admitted that this agrees with the instructions of scripture and the dictates of experience. But such discernment is consistent with total depravity. If they were not naturally capable of discerning between moral good and evil, they could not be guilty of that depravity, which is charged upon them in the holy scriptures. If sinners could not discern between moral good and evil, they never could be convicted of any wickedness and ill-desert. Total depravity could not exist in moral agents without that moral discernment of which sinners are capable. But with this discernment sinners are totally depraved. It is also said that sinners can perform all the duties of religion *externally*, as well as saints.—This is true. But this is consistent with total depravity, so evidently, that nothing need be said to prove it. It is further said, that sinners are as tender and compassionate to objects of distress, as saints. On this account it is confidently affirmed that they are not totally depraved.

ved. But the tenderness, compassion and sympathy, which sinners feel towards objects of distress are consistent with total selfishness. They do often exist and appear in the worst of men. But there is an essential difference between the natural tenderness and compassion of sinners and that holy love, which is the essence of moral virtue. Correct views of the moral depravity of sinners will show that there is no absurdity in the term, nor in the doctrine of *total depravity*. Their total depravity is a plain matter of fact.

2. Since moral depravity lies wholly in the heart, sinners are so far from acting according to the greatest apparent good, that they never do act according to it. They do not in a state of stupidity. For stupid sinners know that there are greater and better objects than they pursue and love. When sinners are awakened and seriously concerned about their eternal interests, they do not love and choose what they are convinced are the most worthy and important objects. Their understanding and conscience always dictate and enjoin obedience to God. But though they know the importance and excellence of obeying him, through the depravity of their hearts they refuse to do it.

3. Since it is through their moral depravity that sinners are in darkness respecting divine objects, their spiritual ignorance is altogether criminal and inexcusable. They often excuse themselves, and think they are not to be blamed, because they are ignorant of divine subjects. But since they are ignorant "because of the blindness of the heart,"

their ignorance is their crime.

4. If the moral depravity of sinners blinds their natural faculties, then we may see in what that light and knowledge, which God gives to his people consists. They are said to be called into the light, to be called into marvellous light; they are said to know God, and to know Christ, and to know all divine and spiritual subjects. Now this peculiar light and knowledge consists essentially in holy love, or benevolence, which is the opposite of that moral depravity that blinds and darkens the minds of sinners. "Every one that *loveth* is born of God, and *knoweth* God."

5. The effect of the Holy Spirit in renewing the hearts of sinners consists in holy affections. In this great work there is no new natural faculty produced. There is no need, and there is no room, for the production of any new principle, relish, or taste, that is distinct from holy affections. "*The fruit of the Spirit is love.*" And the love of God is shed abroad in the hearts of saints by the Holy Spirit." Let the moral depravity of sinners be truly described, and it will be easily seen that the production of holy affections is all that the Holy Spirit does effect, or needs to effect in the hearts of sinners. Let holy love exist in the hearts of rational creatures, and they will have spiritual discernment and spiritual enjoyment.

Finally—We may mention the special grace of God in renewing the hearts of sinners. This is not removing a calamity, but removing criminality. It is doing what sinners do not

deserve, nor desire ; but oppose. And this is an act of special and sovereign grace. And it lays the subjects of it under special obligations to serve and praise the author of their holiness and salvation. Hence the apostle Peter says to his Christian brethren—"ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light."



Arguments for Christian Liberty, drawn from the Prophetic period in which we live, and from the situation of our own Country.

AT the present day, beyond any other period of time, it is the duty of Christians, to give liberally of their property, for the propagation of the gospel and of the scriptures among heathen nations.—I will enforce this observation by two arguments.—The first argument shall be drawn from the prophecies ; and if this be made apparent ; the second will naturally arise from our own interest, and our political preservation, in the strange day that it hath pleased God we should live.

There is a remarkable prophetic description of the time in which we live ; it is in the fourteenth chapter of the Revelations—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto those that dwell on the earth, and to every

nation, and kindred, and tongue and people. Saying, fear God and give glory to him, for the hour of his judgment is come ; and worship him that made heaven and earth, and the sea and fountains of waters"—And there followed another angel, saying, Babylon the great is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb."—Let the reader consider well, this wonderful vision, and compare it with the present events in the providence of God, and he certainly cannot be at a loss, in what part of the prophetic period we live.

At the mouth of two or three witnesses, every word shall be established ; and here we have three cotemporary angelic witnesses, to the three prominent features of the present day.—He first declares, the gospel shall now be preached, to every creature of every tongue and language in the earth. The second saith, Babylon the great is fallen, is fallen ! and is drinking the cup of divine indignation ; and the third saith, that if any man worship the beast and his image, and received his mark in his forehead or his hand, the same

shall drink of the wine of the wrath of God.

Let us now see how far events, and the providence of God, do at the present time, compare with those prophetic, angelic descriptions.—First, those who have worshipped the beast and his image; those who have received his principles of blood, apostacy and infidelity; those who have voluntarily joined in the war of the present day, are now drinking of the wine of the wrath of God.—Under the influence of their own principles and passions, they are causing the earth to drink up fountains of their own blood, which honest Christians would not dare to shed.—

Secondly, The papal Babylon, in its efficient influence is fallen. In its political influence among men, it is now as much debased, as it ever was exalted in pride. It is the scorn and derision of infidel children, which have swarmed from its own womb. In an ecclesiastical point of view, it has less influence and is more base than the other base things of an apostate and infidel world.

—Look to the other witness. The angel is flying through heaven, having the everlasting gospel to preach to them that dwell on the earth, and every nation, and kindred, and tongue, and people. It is a time of wo to the world, but blessed be the name of the King in Zion, that his angels are flying through the midst of heaven, having his everlasting gospel to preach in every tongue. But is this a truth? Let the reader look to facts. The stubborn nature of facts must convince ev-

ery considerate person this is truth.—Regard the providence of God, confirming his word. While one angel saith, "Wo to the inhabitants of the earth," and another, "Babylon is fallen;" their precursor saith, "let the everlasting gospel be preached to all flesh". Witness the effused spirit, and the great efforts for the propagation of the gospel that have been in the English and the northern parts of the American church, within these last twenty years; the same period in which the dying groans of Babylon have been heard!—Witness the Missionary, and Bible Societies that have been formed!—Witness the British and Foreign Bible Society, that in the last year expended 4700 pounds sterling, in the distribution of bibles and testaments, in many languages, and to all men who would gratuitously accept the word of God!—See the great number of Bible Societies in the American church!—Go to the populous regions of Asia, and there see how the gospel of Christ is translating and printing in fifteen different languages, wherein it was never before written! Go to the coasts of Asia, Africa and America, and see men of many Islands and many climes, inquiring for the word of life, and beginning to speak of Jesus! But I will not detain my readers at so great a distance, any longer.—I will bring them, and as I hope, present to them, their own hearts.—

Readers, does not the voice of your Lord's spirit, say within you, let this gospel of the kingdom be preached to men of

all nations, and are you not willing to contribute to such a purpose?—After what has been written, can there be needed any further evidence of the prophetic period in which we live?

But to excite liberality, for the propagation of the gospel and the scriptures among heathen nations. I have another argument, drawn from our interest and our political preservation in this day of uncommon events. I shall state this argument in the fewest words possible.—If the time is come when the gospel shall be preached to all; if this work must be done by means and instruments, as I presume no person will doubt; then, that people, that church, that state, which contribute most liberally to the purpose, have the best reason to hope for divine preservation, at a time, when the earth is dissolving by the judgments of the Lord.—God grant the American people may turn to the Lord in the day of his judgments, and be among the happy instruments of spreading the gospel through the earth. If there be any infidels in America, we beg them to remember, that the Christian Redeemer, reigneth among the nations.

HUMILIS.

On the Religious State of Abyssinia.

[Concluded from p. 398.]

HIS son, Seltem Saged, was assailed by the Romish

Patriarch, with the most persevering importunity, to restore him to the possession of the power of which he had been deprived.—The reply of the young prince throws much light on the religious state of Abyssinia at the time when these events took place in that country. It is as follows :

“ The letter of Seltem Saged, cometh to the Patriarch, with the peace of God.

“ My Lord,

“ Hear what we say and write to you : we have received your letter, and do understand all that it contains. As to your desiring to know why we have turned you out of the post wherein God and the emperor had placed you ; your lordship cannot but be sensible, that so long as we were under our father the Emperor, we never disobeyed him in any one thing ; nor did we ever so much as open our mouth against any thing that he did ; but were so submissive to him in all things, that we never said, I will have this, or I will have that ; or I like this, or dislike that ; inso-much, that I do not remember, that during his life, I ever did any thing of my own head, but did still what he commanded me. As to the business of your religion, our soul never entered into its councils, neither did we ever join with any counsellors either to build it up, or destroy it. We need not be told, that the Emperor sent for your lordship, and that the fathers likewise came with his consent ; as we need not, that ever since your coming he has been continually embroiled in wars for

endeavoring to establish your faith ; fighting sometimes with his sons, and at other times with his slaves, whom he had raised from the dunghill to great honors : in so much that, from the first hour we were able to bear arms, we have never done any thing but fight in obedience to our father's commands, which we always obeyed. After the battle I had in the beginning of this winter with Ognadega, our learned monks and people having assembled themselves together in the camp, took the confidence to tell my father their thoughts freely in the following words :— ‘ Sir, how long are we to be plagued thus, and to tire ourselves about things that are good for nothing ? We desire to know, when we are to give over fighting with our kinsfolks and brethren ; or cutting our right hand off with our left ? ’ What great difference is there betwixt the Roman faith and ours ? For do they of Rome teach, that there are two natures in Christ ; and have not we always believed and taught the same, in affirming that our Lord Christ is perfect God and perfect man ; perfect man as to his humanity, and perfect God as to his divinity ? But whereas those his two natures are not separated, his divinity being united to the flesh, and not separated from it, and his flesh to the divinity ; we do not for that reason affirm them to be two, but one ; being made so out of two causes, and that not so as to confound and mix those natures in their beings ; but on the account of their being one and the same principle, we call them by the name of

that union ; so that our controversy with them in this matter is of small importance : neither was it the cause of our having had so much fighting, but it was because they denied us the blood in the communion, notwithstanding Christ has told us positively in his Gospel, that unless we eat the flesh of the Son of man, and drink his blood, you shall not inherit eternal life. And notwithstanding that Christ himself, when he instituted the sacrament, after having given his body to his disciples, and received it himself, did not say, ‘ The blood is in my flesh which I have given you ; ’ but on the contrary, he said, ‘ Take and drink, and divide it among you : ’ his disciples doing as he commanded them, and as he gave them to understand by saying, ‘ Do this in remembrance of me. ’ Neither was this the only thing that discontented the people.” &c.

“ For these and divers other reasons, the people far and near were much discontented, and said to the Emperor, ‘ Hear what we have to say, and either give us leave to live quietly, or knock us on the head, since the war does thicken upon us daily. ’ When the Emperor was told this by all his people, he, without our joining with them in it, finding that there was no other way to quiet their minds, and that he would not be able to punish them much longer, commanded his counsellors to advise together what was best to be done ; who, after a serious consult, came to this resolution, that they must all return to their ancient religion and customs.”

“Your lordship, in being acquainted with this, will know the reason why you are turned out of your place, which God and the emperor had bestowed on you; and that the very same emperor that sent for your lordship, and gave you your authority, was the person that deprived you of it: wherefore since an Alexandrian abuna, (bishop) is on his way hither, and he has sent us word, that he cannot be in the same country with a Roman patriarch and fathers; we have ordered you to repair to Fremona, and there to remain. As to what your lordship now offers, which is, that if the people of Ethiopia will but continue in the obedience of the Roman church, you will dispense with them as to all matters which are not contrary to the faith; that comes too late now; for how is it possible for them to return to that which they have not only forsaken, but do abominate, now they have had a taste of their old religion again?—For can a grown man be born again, or enter a second time into his mother’s womb? Your lordship further desires, that we would assemble our learned men to dispute with you before you depart, about matters of faith: this ought also to have been done in the beginning; besides, is that cause like to be supported by arguments, which has been maintained hitherto only by force and violence? By taking estates from some, and throwing others into prison, and punishing others more severely; and that for no other reason, but because they would not embrace your faith? And as if that had not been sufficient,

you have dragged great multitudes out of the deserts, who would have been contented to have lived there upon herbs, and confined them to prisons; nay, the poor people that would have been glad to have buried themselves in caves, not having escaped your persecution.—Now what a barbarity would it be, to go and tease poor people with arguments, who have suffered so much in deserts and banishments? It would certainly be a very unjust thing, both in the sight of God and man. As to your lordship’s desiring to have a Portuguese guard to attend you, that cannot be; but we shall appoint a very honest man, and who has a great train of servants to convey your lordship, and all your goods in safety, to the place whither you are to go.”

The Romish Patriarch, however, persisting in his attempts to recover his power, the Emperor sent him another letter, in which is the following passage.

“We must tell you, that now your expulsion is determined, it is to no purpose to allege reasons why you cannot go; and that if you should shuffle any longer with our orders, it will be your ruin. Have we taken any thing from you that you have got in Ethiopia, that you should disobey us, and say you will not go? This is not right. Begone, therefore, without making any further reply or excuse; your expulsion being determined, as you will understand by the order you will receive.”

It is impossible not to feel warmly interested in the des-

tinies of this people, and to desire and pray that their constancy, in resisting the papal yoke, and maintaining the paramount authority of the scriptures, may be rewarded by an influx, in these latter days, of scriptural light, which may make that country the means of enlightening the adjacent regions of Africa and Asia, lying at present in the depth of Mohammedan darkness. I know no project which has been entertained by the British and Foreign Bible Society, numerous and excellent as have been their projects of beneficence, which promises a richer harvest of blessings than that of giving the pure word of God to the millions of Abyssinia.

I am, &c.

S.

REMARKS.

THE EDITOR thought it to be his duty to transfer the above from the Christian Observer to this Magazine. There was a time, and some who read this Magazine can recollect it, when even in the Northern American States, slavery was not thought to be contrary to the laws of God, of nature and of the gospel. Although slavery was never prevalent in the Northern States, there were too many instances of it. Some, now living, whom we believe to be Christians, were sustained by the toil, and nursed in the arms of slaves from Africa. Our parents sinned in ignorance, and we are not guilty of the deed; but is there no reparation to be made to the country and the lineage of the

sufferers? Millions of the Africans have been brought slaves into America. We now clearly see that this was a great sin, for which it is probable God will yet bring us into judgment. For national sins, ought there not to be national reparation? Doth not common sense, and the principles of common justice teach us, there is an obligation on American Christians, to adopt the most effectual means for transmitting the gospel of Christ into the dark, interior regions of Africa? On American Christians there cannot be a greater obligation to any other tract on the globe, that is in a state of heathenism. That there are judgments in store for the sin of slave-holding, no man can doubt, who hath just sentiments of the principles of God's moral government. Who knows but suitable efforts to spread the gospel into the interior of Africa, may be the means of rendering these judgments less dreadful? Certainly we have reason to make the attempt. He, who reigns graciously in Zion, and searches the heart, may see the desire and bless the attempt; and he may say that he repenteth himself of the judgments that are due to a portion of country, which once sinned in ignorance, and did not perceive that the laws of Christ forbid slavery.

As for those parts of the American country, which still retain the idea, that slavery is just, the writer hath nothing to say in extenuation, after all possible evidence of the sin hath been set before them. May the Lord have mercy

on minds ignorantly blinded through selfishness ; and give wisdom to honest and Christian politicians, to whom belongs the duty of retrieving their country from a perilous situation.

The duty recommended, doubtless devolves of right on the American Board for Foreign Missions.—To them the liberal Christian public, have committed this trust, and they doubtless are able to fulfil it wisely. Their past determinations have doubtless been correct. It is not to impeach their measures, but to draw the attention of the public, to new fields of missionary exertion, that these remarks are made.

Religious Intelligence.

FOREIGN.

[Before the revolution, a religious Society was known in America, under the name which is placed below.—From the Christian Observer, we extract the following concerning this Society ; by which it appears they are awaking from the formal slumbers in which they have long been held.—The institution of the British and Foreign Bible Society, with its popularity and success, have been the principal means, of this reanimation.]

Ed.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

WE have been desired to insert the following memorandum :—

The Incorporated Society for the Propagation of the Gospel in Foreign Parts, having of late years found great difficulty in prevailing with proper clergymen to go abroad in their service, and conceiving that one cause of this disinclination arises from an ignorance of the whole of the emoluments and advantages annexed to the situation of a missionary in the colonies to which they are sent, think it proper to publish the following more full account than what appears in the general annual abstract of their proceedings.

The colonies to which the Society send out missionaries are these following : Newfoundland, Nova Scotia, New Brunswick, Upper and Lower Canada, Cape Breton, and Africa.

It may be useful to notice, that before the Society send out a missionary to any new place, the people first petition the Society to do it, and signify that they are able and willing to contribute towards his support. In general, it is required that a church be built, a glebe secured, a parsonage-house erected, and a subscription entered into by the people themselves, or such engagements made as may induce the Society to establish a mission before they are completed ; but where the people have failed in the performance, the missionary has been removed to another station.

Upon the opening of a new mission, the Society grant a yearly salary of 50*l*. Afterwards, it is increased or diminished according as circumstances may seem to require, the glebe lands being in some pla-

ces of more value than in others. Half a year salary is advanced to each missionary upon his going abroad, and an allowance made towards the charge of the voyage, generally, about 30%.

Besides this, great aid has been afforded by Government towards carrying on the pious designs of the Society. In the province of Nova Scotia thirteen missionaries now enjoy an annual salary from Government of 70% or 75%. In New Brunswick nine missionaries have each 100% a year. To the missionary at Cape Breton 100% a year is allotted. And to five missionaries in Newfoundland 50% a year, with some allowance of rations, in addition to the Society's salary of 100%.

The missionaries in Canada have each of them an annual salary of 100% from Government, and no one has less than 50% from the Society. The other growing advantages from glebe, subscription, and other contingencies, cannot be accurately stated, as they must be subject, from many causes, to variation and uncertainty, and will be governed in some respects by the abilities of the people, and the estimation in which the missionary is held.

In addition to this, it should be observed, that the Society, ever attentive to the necessities of their missionaries, have been accustomed, as occasions required, to reward the diligent for any extraordinary services, and to alleviate the distresses of those who have been afflicted with sickness, or sustained any unforeseen losses and calamities, by pecuniary gratuities.

The Society allow to four students in divinity at King's College in Nova Scotia, 30% a year each, during the term of seven years, with preference to sons of missionaries.

There is also some provision from an accumulation on a legacy of Archbishop Tenison, (the annual interest of which now amounts to 300%) for "such missionaries, being Englishmen, and of the province of Canterbury, as have been by unavoidable accidents, sickness, or other infirmities of the body, or old age, disabled from the performance of their duties, and forced to return to England." Three missionaries have lately enjoyed the benefit of it.

In future such missionaries as shall be sent from this country, and shall, after the faithful discharge of their duty for ten years, express their wish to return home, will receive a certificate from the governor of the province which will entitle them to 100% per annum, during life, from Government, provided they do not leave their missions till they shall have first obtained permission from the Society.

These, with some other occasional advantages, are the encouragements held out by the Society to such pious and well disposed clergymen as are willing to enter into their service.



[The Episcopal Church of England, is the parent church from which the present dissenters of England, and the Presbyterian and Congregational churches of New-

England originated.—The thirty-nine Articles of the English church as established by the law of the realm, would be judged correct by the greater part of the churches in New-England.—It was from certain forms, and ceremonial observances, which our fathers supposed unscriptural that they dissented.—Nothing was more offensive to them than the non-residency of their appointed teachers.—The clergy of that church are supported by tythes or tenths of the profits of agriculture and business, determined by law.—Many of the clergymen, supported by this common tax on all the people, through episcopal favor are permitted to reside without the limits of their ministration, and officiate with their people but a small part of the time. These are called non-residents. A great number of the clergy and most pious friends of the established church have for years been attempting to expose this evil to public view.—Among these clergymen and civilians are the gentlemen by whom the Christian Observer is patronized. For the information of the religious public in this country the following is extracted from the Observer :]

ED.

PAROCHIAL CLERGY.

SOME very important papers have recently been laid on the table of the House of Commons relative to the residence of the Parochial Clergy and other points intimately connected with the welfare of the Established

Church. We will endeavor to put our reader in possession of the substance of these papers.

1. *An Abstract of Returns respecting Non-residence for the year ending 25th March, 1809.*

Of 11,194 incumbents, the total number returned as resident in this year is only 3836. Of course, the enormous number of 7,358 is returned non-resident. Of these, 105 though not living in the parsonage-house, reside within the parish, and may therefore be considered as resident. There are also 565 who reside in the neighborhood, and do the duty of their parishes. But whether they can do this duty effectually, must of course depend on the distance of their place of residence from the proper scene of their labors: it would make a very material difference whether they reside half a mile, or five or ten miles beyond the bounds of their parishes. The number of exemptions on the score of a plurality of livings is 1240; and the number of incumbents possessing small livings who are licensed to curacies and endowed lectureships, &c. is 273. The number of exemptions and licences, on the ground of their holding other offices, as chaplains, tutors, schoolmasters, students, librarians, &c. is 670. The livings held by bishops are 26; and the sinecures and dignities, not requiring residence, 233. The number non-resident, from the alleged infirmity of the incumbent or some part of his family, is 465; from the want or unfitness of parsonage-houses, 944; and from the dilapidation of churches, 23. The number of miscella-

neous and unenumerated cases is 1325; the exemptions not notified are 817; and the number absent without license or exemption is 671.

2. *Abstract of the Number of Non-resident and Resident Incumbents for the year 1810.*

The total number of incumbents in this return differs from that in the preceding return, being only 10,261. The number of residents is somewhat increased, being 4421: of course, the non-residents amount to 5,840. But to which of these classes the 933 incumbents who appear to have been omitted in the return for 1810 belong, it is impossible to say—probably, however, to the latter, as there is reason to suppose that at least the number of residents is correctly given. The number residing within the parish, though not in the parsonage, is only 62; and residing in the neighborhood and doing the duty of the parish, 348. The number of exemptions on the ground of residence on other benefices has risen in this year from 1,240 to 1,846. The number of exemptions and licenses, on the ground of being licensed to curacies, proprietary chapels, endowed lectureships, &c., is 214; and on the ground of holding other offices, as chaplainships, tutorships, fellowships, &c. 585. The livings held by bishops are 35; the sinecures and dignities not requiring residence, 79. The number non-resident, from the infirmity of the incumbent or of his family, is 389; from the want or unfitness of parsonage-houses, 941; from dilapidated churches, 34. The number of

miscellaneous and unenumerated cases of non-residence is 63. The absentees without license or exemption are 650; and the exemptions not notified are 363. The vacancies are 74; the recent institutions, 54; and the livings held by sequestration, 91.

We find a great difficulty in reconciling the returns of these two years; the variations are so considerable as to defeat every attempt to reconcile them.

3. *Abstract of the Number of Resident and Licensed Curates, with the Amount of the Salaries of the Curacies for the year 1810.*

The total number of curates of non-resident incumbents is 3,694. The number of these returned resident within the parish, is only 1,587. The number of curates licensed to the parish is 1808. The number of curates on livings where the incumbents are non-resident by licence, is 1745. Of these, 45 have 10*l.* a year; 191 have 20*l.* a year; 428 have 30*l.* a year; 233 have 40*l.* a year; 293 have 50*l.* a year; 208 have 60*l.* a year; 144 have 70*l.* a year; 51 have 80*l.* a year; 7 have 90*l.* a year; 41 have 100*l.* a year; one has 110*l.* one has 120*l.* one has 130*l.* and one has 250*l.* a year. Seventeen of these have the whole of the income.

4. *Abstract of the total Number of Parishes in England and Wales, with their population; the Number of Churches and Chapels, with the Number of Persons they will contain; and the Number of Dissenting Places of Worship therein.*

There is a manifest defect in this title: it ought to be the

number of parishes "containing upwards of 1000 inhabitants." The total number of such parishes is 1881 : the total amount of their population, 4,937,782 ; the number of churches and chapels in such parishes, 2533 ; the number of persons which these 2533 churches and chapels will contain, 18,56,108 ; and the number of dissenting places of worship within the same space, 3438.

We wish, for the present, merely to record these returns. We shall probably soon have occasion to refer to them largely. In the mean time, we cannot help expressing our astonishment, that, amid all the alarms excited in the minds of some of our bishops, archdeacons, and divinity professors, for the safety of the church, by Bible Societies, Lancasterian schools, methodist chapels, dissenting meeting-houses, enthusiasts within the church and without the church, Gospel preachers, evangelical clergymen, Calvinists, &c. &c. hardly one of them should have been led to contemplate, at least to expose, the far more urgent danger arising from the non-residence of the clergy. Whatever evil there may be in the rapid progress of methodism and dissent, they may unquestionably be considered as deriving much of their prevalence from this source ; and the writers to whom we allude may be assured, that until the number of active, laborious, pious *resident* clergy is greatly increased, all hope of arresting their progress is utterly vain. To this point, therefore, should their efforts be mainly directed.

DOMESTIC.

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State of Religion within the limits of the North American Presbyterian Church ; extracted from the Minutes of the last Meeting of their General Assembly.

THE Committee appointed for the purpose brought in a narrative on the state of religion, which being amended, was adopted, as follows.

Though complaints have been heard from some parts within our bounds, of coldness, lukewarmness, and indifference to the things of religion ; yet, during the course of the past year, there appears to have been a very generally increased attention to the institutions of the gospel. A number of new congregations have been formed, and considerable additions made to the communion of the church. Warmly and firmly united in a strict adherence to the great doctrines of grace, our churches are living in harmony and brotherly affection, edified, and edifying one another.

Notwithstanding there have not been any general revivals, yet, with much pleasure, and with gratitude to Zion's King, we have heard that several parts of our church, particularly several congregations within the bounds of the Presbyteries of Geneva, Cayuga, Oneida. Columbia, Hudson, Jersey, New Brunswick, Harmony, and Miami, have been visited ; some with smaller, and others with more copious effusions of the influences of the Spirit. In some of these places, the power of divine and sovereign grace has

been displayed in several remarkable conversions ; and in others, much weight of influential character thrown decidedly into the scale of religion ; whilst they, who have been the professed and hopeful subjects of divine grace in late revivals, manifest the sincerity of their profession, by a conversation and deportment corresponding therewith.

An increased attention and diligence have been manifested to the duties of visiting and catechising—those important means of training up and establishing the rising generation in the truths of our holy religion.

Praying societies continue to be generally well attended ; and their number has considerably increased.

The continuance of Missionary Societies formerly established, with the formation of others, embracing in their plans, missions both foreign and domestic ; the increased number of societies for distributing Bibles and religious tracts, and for the education of poor children, manifest an active and growing zeal for extending the boundaries of the Mediator's kingdom, and diffusing the light of the glorious gospel of the blessed God.

It is with peculiar pleasure we here notice the active benevolence of pious females, associated in different places for prayer, for affording pecuniary aid to Missionary and Bible-societies, for establishing schools, and personally attending to the education, particularly of poor children.

The detail of the enlarged plan on which the General As-

sembly have been enabled to send missionaries into our extensive new settlements, the joy and gratitude with which they have been received, and the success with which it has pleased the great Head of the church to crown their labors, have been heard with tender and delightful emotions. The wilderness and the solitary places have been made glad for them, and the desert to rejoice, and blossom as the rose.

Some awful displays of the power and displeasure of Jehovah, appear to have been instrumental in bringing a number of persons to serious reflection, and of inducing some to take refuge in the hope set before them in the gospel ; while others have remained asleep in fatal security. How stupid and thoughtless must they be, who, when numbers, enveloped in flames, have descended into one promiscuous tomb, do not lay to heart the uncertainty of life, and the all-important concerns of their souls ! How secure and hardened are they, who are not alarmed and excited to flee from the wrath to come, when God has thus arisen to shake terribly the earth, and whilst it is reeling and tottering under their feet, threatening to swallow them up in quick destruction !

Infidelity, though not entirely banished, in general affects obscurity and concealment from the light of the gospel.

Profane swearing, drunkenness, and sabbath-breaking, appear to be the crying sins of our land, against which the heralds of the cross, the professors of religion, and all who wish well to the interests of either civil or

religious society, are particularly called to oppose all the influence of warning, discipline, example and the execution of such wholesome laws as have been enacted against them.

The success of attention to the spiritual interests of the the people of colour amongst us has, in some instances, been pleasing and encouraging.

Upon the whole, it appears that, whilst the General Assembly find cause to mourn over and to lament the errors and vices which are apparent among us, the luke warmness of some of our churches, and the multitudes who are still in an uncontroverted state, thoughtless and secure—they at the same time find great cause of joy, and of gratitude and praise to the great Head of the church for the union, the harmony, and the peace which prevails throughout our churches; for the generally increased attention to the institutions of religion; for the numbers, who, we trust, shall be saved, that have been added to our communion; and for the gracious visitation of several parts within our bounds, by the influence of his blessed Spirit. And they desire to improve these things, as excitements and encouragement to renewed exertions and endeavors. *Let the people praise thee, O Lord; let all the people praise thee. May Zion arise and shine. May she put on her beautiful garments. May she look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. May the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; and all the*

ends of the earth see the salvation of our God.



State of Religion in the Congregational Churches of Vermont; extracted from the Minutes of their last Meeting.

ALTHOUGH your committee feel a serious and deep regret, that they are not able to present a more pleasing picture of the present state of religion within your limits, yet they are sensible that it becomes them to bow with submission to the will of heaven.—That God sees fit to withhold the influences of his grace, though a cause of humiliation and regret, is no ground for complaints or murmurs. It is a fact, which, however lamentable, cannot be denied, that there have been fewer special revivals of religion in the state, during the past year, than during any preceding one, for several years before. A great stupidity and inattention to divine things has extensively prevailed. The attention of people, seems to be absorbed, very generally, in the concerns of this life. Especially does the political state of the country, appear to have excluded, in a great measure, the concerns of religion from the mind. Dangerous, and in some cases, new and very absurd errors, are advanced and embraced.—These errors, however, do not appear to have increased their prevalence, during the last year, and in several places, have evidently declined.

But notwithstanding these discouraging things, there is a brighter side to the picture. Although the friends of Zion have reason to mourn, they have none to despond. God has not forgotten to be gracious. He still gives his churches many tokens of his favor and love. Though the churches in the state, have not been in general, greatly enlarged, yet most of them have been somewhat increased, several very considerably, and very few have been diminished. In a few places, there have been considerable revivals of religion, and the Lord has made glorious displays of his power and mercy, in the deliverance of souls from the slavery of sin. The towns most highly favored with seasons of spiritual refreshing are Winhall, Jamaica, and Stratton, in the south part of the state; Braintree, Middlebury, and Cornwall, near the centre; and Greensborough, and Fairfield, towards the north part. In the latter place, about forty are thought to have been made subjects of divine grace, within a short period.—A pleasing revival of religion in Middlebury College, likewise, must be regarded as a very auspicious event, and a token for good to the church.

From other sections of the country, respresented in this body, we have pleasing and animating intelligence. In some places within the limits of the Presbyterian church, we hear with the most grateful emotions, that the King of Zion is making signal displays of the power of his grace. From Connecticut, we learn, that besides

very encouraging revivals in some parts of the state, the churches in general, enjoying the stated ministrations of the gospel, are strengthened, edified and comforted. In Massachusetts, likewise, there are considerable revivals of religion, and an increasing harmony and affection among the churches and ministers of our common Lord. Here, also, a spirit of Christian charity and benevolence, which has for its object, the more extensive spread of the gospel, has remarkably manifested itself. The religious interests of New Hampshire, though there are things to be lamented, appear to wear a favorable aspect.

On the whole, your committee are of opinion, that notwithstanding the lamentable errors and vices, which prevail in the land, the cause of Christianity is advancing. The great Head of the church appears to be evidently fulfilling the promises of his word.—The friends of religion have great cause for gratitude and confidence. Let them, then, thank God and take courage. Instead of desponding under the discouragements which they experience, let them manifest their gratitude for the favors which they enjoy, by being unwearied in well doing, always abounding in the work of the Lord.—Especially, let them give themselves unto prayer, and resolve with the prophet, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

The War with England.

ALTHOUGH it is forbid to the pages of this Magazine to intermeddle with the political causes which have led to this untoward event; yet, as the friends of religion and the souls of men, we cannot help expressing a deep regret, and calling on all the friends of Christ's kingdom, to inquire whether this scene of blood was necessary for the national preservation. In the ninth chapter of Genesis, we find the following divine declaration, "Whoso sheddeth men's blood, by men shall his blood be shed; for in the image of God made he man."—Some have supposed these words are an express injunction to punish the sin of murder with death; others have supposed it an express prohibition of offensive war. For the last opinion, there seems to be this warrant; that it is difficult to find any difference between the shedding of blood by murder, and by offensive war, except it be this, that the first arises from personal, or rather from national enmity. But common sense cannot say, that the number of minds actuated by the principles of enmity, lessen the sin in the judgment of an infinite holy God.—Either England or America have to answer for all the innocent blood shed in this warfare. It cannot be supposed, that the people of common information, and who are under government will be called to account for it. It must be the rulers of these nations, either one or the other, or both that will have to answer for the guilt of this blood before the

bar of God. We solemnly call on both to resolve this question to their own consciences.

A second reason why, as the friends of religion and morality, we deplore the present war is, that by the experience of all mankind, a national state of war is unfriendly to moral virtue. Its natural tendency is to banish from the human mind a sense of men's high moral obligation, and of the value of life as a season of probation for eternity. It nurtures the passions of pride and self-dependence; encourages every kind of immorality, and opens the door for all manner of fraud and deceit in the civil concerns of society.—It is a martial virtue to brave death; it is a Christian virtue, to consider it as a moment for which much preparation is necessary.—These two we think to be generally incompatible.

The following contains a third reason why we deplore this war.

The inhabitants of Great Britain and the United States profess the same religion, and are united to each other by the dearest Christian ties.—A common spirit of philanthropy to the heathen world hath pervaded all denominations. They are united in many charitable institutions for preaching the essential doctrines of the gospel, and diffusing the holy scriptures in many heathen languages, wherein they were before never printed.—The hearts of God's people were united and rejoiced by these prospects; but the present war hath cast a deep shade over the whole.—We who were brethren in giv-

ing the Christian religion to millions of perishing heathen, are now declared to be enemies to each other. Our designs are impeded, if not frustrated. We do deplore, and we will deplore the event. At the same time we will not be disheartened nor despair. Our Lord is on the throne, and he will prevail! but we are not afraid to warn all mankind of the danger that attends throwing these impediments in the way of the gospel.

Ed.

OBITUARY.

DIED at Norwich, on the 25th ult. His Excellency ROGER GRISWOLD, L. L. D. Governor and Commander in Chief of the State of Connecticut, aged 51. Governor Griswold has for several years past, labored under wasting and painful infirmity, and the hopes of his friends and the public have at length been disappointed by the termination of his useful and valuable life.—He was ten years a Representative in the Congress of the United States, from Connecticut. Here he shewed himself to be the enlightened patriot, and the firm and able statesman; and when he stood in the minority, his powerful arguments carried conviction and commanded respect, though they failed to persuade. After resigning his seat in the National Legislature, he returned to the practice of the law in his native State, and was shortly after appointed a Judge of the Superior Court. In this situation he was discerning, dispassionate and profound

in the administration of justice. In October, 1809, in consequence of the death of Gov. Trumbull, and the appointment of Gov. Treadwell, as his successor, he was appointed Lieut. Governor, which office he filled until May, 1811, when he was elected Governor of the State.

Governor Griswold possessed a strong and discriminating mind, and always stepped boldly forward in the path which his deliberate judgment had marked out. His reasoning powers were clear and forcible, unclouded by the sophistical and mysterious philosophy of the present age. In no situation has he shrunk from the obvious demands of duty, nor suffered a love of popularity to turn him aside from pursuing the best interests of his country. He was neither rash nor self-confident, but enquired for the truth, and formed from candid examination, his own result, which he pursued with energy and decision.

The death of so meritorious and great a statesman, is at all times a public calamity. At the present period of commotion, perplexity and misguided zeal, the loss of the wisest counsellors and the most faithful patriots calls for the deepest lamentation.

On Monday his remains were carried to his seat at Lyme, and on Tuesday they were interred with every mark of respect. And the grief manifested by his friends, neighbors and fellow citizens on that solemn occasion, furnished the highest evidence that he was beloved in the several relations of private life, and universally respected as a Magistrate. Lieut. Governor Smith, and

the Legislature, who were then in Session, immediately took such measures as were expedient to demonstrate their regard for his memory and exalted worth.

He was a son of the late Governor Mathew Griswold, and a native of Lyme. He graduated at Yale College, 1780.

At Fayetteville, (N. C.) on the 7th ult. the Rev. DAVID WILLEY.

At Dedham, (Mass.) on the 19th ult. the Rev. THOMAS THATCHER, A. A. S. pastor of the third church in that place, aged 56. Harvard, 1775.

At New-York, BENJAMIN LEDYARD, Esq. one of the masters in

Chancery for the State of New-York, aged 32.

Slain in the battle of Queenston (U. C.) on the 13th ult. General ISAAC BROCK, aged 53. Commander in chief of his Majesty's forces in the Canadas.

At Gloucester, (R. I.) the Hon. DANIEL OWEN, aged 81. formerly Lieut. Governor of Rhode-Island.

At Providence (R. I.) Dr. EPHRAIM BOWEN, a native of Rehoboth, (Mass.) aged 97. Dr. Bowen has sustained the character of an eminent and skillful physician, and a worthy and honest man.

At Lebanon, (Mass.) Rev. ISAAC HALSEY, aged 71. Harv. 1762.

Donations to the Missionary Society of Connecticut.

1812.

Oct. 7.	From the Rev. Thomas Barr, collected in New settlements, - - - - -	\$ 23 26
8.	From the Rev. James Parker, do. do. - - - - -	8 27
22.	From a Female Friend of Missions at Torrington, - - - - -	0 50
Nov. 30.	From Rev. John Spencer, collected in New settlements, - - - - -	1 62
		\$ 33 65

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AND
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[No. 12.

*An Historical View of the First
Planters of New-England.*

No. XV.

(Continued from p. 410.

REV. MR. HOOKER.

IN the early period of our history, Mr. Hooker was universally considered the great pillar of the Connecticut colony. As he ranked among the first scholars of the age, he possessed more learning than any man in the colony; more, perhaps, than any in New-England. The soundness of his judgment, and his attachment to the cause of truth were not less than his learning: and all these were directed, with an upright zeal and unwearied exertions, to the noble design of rearing a Christian commonwealth. No legislator or divine ever labored for a worthier object, and the efforts of no one were ever crown-

ed with a more animating success.

Mr. Thomas Hooker was born at Marfield in Leicestershire, in the year 1586. His parents were persons of taste and property, and having designed this son for a liberal education, they were much encouraged to pursue the object of their wishes by the early indications of uncommon genius which appeared in his childhood. He was educated at the University of Cambridge, which, by the serious part of the nation, was at that time much preferred to the University of Oxford. After completing the period of his pupillage, he was elected a Fellow of Emmanuel Collge.* In his fellowship, he was much esteemed for his rapid advancement in science, and for the erudition displayed in his public performances.

* He was probably educated at that College, though I do not find that fact particularly mentioned.

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This period of his life was, however, attended with events infinitely more important. During his ardent pursuit of the acquisition of science, it pleased the holy Spirit of God to impress his mind with the deepest concern for his immortal interests. His convictions of sin were long and very powerful; his apprehensions of divine wrath filled his soul with a distress not to be expressed. In the anguish of his heart, he often cried out, *while I suffer thy terrors, O Lord, I am distracted*. During this interesting scene, he received great help from a pious man who provided for him his board, to whom he communicated all his distresses. But it pleased the divine Spirit, at length, to appear for his relief, to remove his painful burden, and give him a humble hope in a Saviour's mercy. Possessed of a strong spirit, with an ardent thirst for worldly eminence, and literary fame, great was the struggle before his heart would submit unconditionally to God. In view of this scene he afterwards observed, "That in the time of his agonies, he could reason himself to the rule, and conclude that there was no way but submission to God, and lying at the foot of his mercy in Christ Jesus, and waiting humbly there, till He should please to persuade the soul of his favor. Nevertheless, when he came to apply this rule to himself, in his own condition, his reasoning would fail him, he was able to do nothing." Having obtained some relief from his burden, he was very attentive to the duties of religion and to a careful ex-

amination of himself, by which means, he made a happy progress in the divine life, and found his hope continually strengthened in the Lord. The thorough acquaintance he now obtained of himself, with a careful observation of the dealings of God's Spirit, laid the foundation for that extraordinary skill in teaching distressed souls, which he afterwards possessed, beyond almost any other man.

Mr. Hooker now resolved to devote himself to the work of the gospel ministry, and directed his studies to a preparation for the sacred employment. He continued a number of years at the University, after passing the ordinary degrees, both before and after he became a preacher, deeply engaged in his favorite pursuit of science. During his residence at the University, he preached considerably, and, by the extensive learning and thorough knowledge of divinity contained in his sermons, acquired much reputation. At what time he left the seat of learning, I have not been able exactly to discover. It appears likely that he was then near thirty-five years of age, having been a preacher for four or five years.

Leaving Cambridge, he resided some time in the vicinity of London, where his public ministrations soon excited much attention, and procured for him an uncommon degree of popularity. His public discourses possessed a great share of acuteness of thought, of extensive reading, with the deepest sense of the worth of the Mediator's kingdom and immortal souls, and were delivered with an ani-

mation which made an impression upon every hearer. In private, he was much resorted to, to resolve cases of conscience, to relieve the distress of desponding Christians, to counsel and instruct enquiring sinners.— While employed in this unsettled state, his labors were signally attended with the divine blessing, to the joy of many immortal souls.

About the year 1624, Mr. Hooker accepted of a call from the congregation at Chelmsford, the shire town of Essex, and was settled in that place with very favorable prospects. The town being large, and the vicinity populous, the fame of his ministry soon produced a very great congregation. While he was indefatigable in his labors, wholly devoted to the service of his Lord and the best interests of his fellow men, he was not forgotten of the Spirit of God. His ministry was attended with a distinguished blessing, to a sensible reformation of the manners of the town, to the suppression of many immoral and dangerous practices, to the saving instruction of many heirs of salvation. But it pleased a holy God that this faithful servant of his truth should live in the time of the Laudean persecution, while he was just such a character as the sticklers for conformity could not endure.

In common with many persons of great learning and piety, who were among the first ornaments of the church, Mr. Hooker believed many of the rites of the religious establishment to be wholly unscriptural, an improper burden upon the di-

vine institutions of the gospel, calculated to despoil religion of its divine purity, and corrupt the minds of his people *from the simplicity that is in Christ*. Though he was no schismatic, though he made no attempt to create divisions or excite party distinctions, only neglecting to comply with the artificial ordinances of prelatic authority; by the jealous eye of persecution, he could not be overlooked. His extensive learning, his persevering industry, his humble, self-denying life, his ardent zeal for Christ, gave him an influence which ill comported with that systematic purpose of ecclesiastical tyranny, which determined to enforce all the claims and appointments of the hierarchy. He was, therefore, under the necessity of relinquishing his favorite employment, of ministering publicly for Christ; and, retiring at a little distance from Chelmsford, he set up a school, to which great numbers of youths soon resorted, to enjoy the benefit of his instructions. One of his pupils was Mr. John Elliot, afterwards, the famous minister of Roxbury in New England. In reference to this period of his life, Mr. Elliot afterwards observed, "To this place I was called, through the infinite riches of God's mercy in Christ Jesus to my poor soul. For here the Lord said unto my dead soul, *live*; and, through the grace of Christ, I do live, and shall live for ever. When I came to this blessed family, I then saw, and never before, the power of godliness, in its lively vigor and efficacy." While Mr. Hooker was engaged in the employ-

ment of an instructor, a petition was presented to the bishop of London, (bishop Laud,) by a number of conforming ministers of the neighboring towns, no less than forty-seven, praying that Mr. Hooker might be permitted to continue in the ministry at Chelmsford. They state in their petition, "That they esteem and know the said Mr. Thomas Hooker to be, for doctrine, orthodox ; for life and conversation, honest ; for disposition, peaceable ; and in no wise turbulent or factious." But he was a puritan, and his ministry could not be suffered. The popularity and influence of his school were such as to furnish an additional motive to attempt to extinguish this brilliant light. Before he had been two years in his retreat, he was summoned before an ecclesiastical court at Chelmsford, about the year 1630, and, for non-conformity in his ministry, he was silenced, and laid under bonds in the penal sum of fifty pounds, to appear as a public offender before the Court of High Commission. By the advice and earnest solicitation of his friends, who cheerfully advanced the sum, he forfeited the bonds. But he could no longer appear in public with safety. A secure retreat having been provided for his family, by the generous liberality of the Earl of Warwick, he sought a private passage, and immediately went over to Holland. As it was known that he was sought for by the pursuivants, a friend observed to him, "Sir, what if the wind should not be fair, when you come to the vessel?" He replied, "Brother, let us

leave that with Him who keeps the wind in the hollow of his hand." Several circumstances, singularly favorable, attended his voyage.

Mr. Hooker resided in Holland about three years. The two former, he lived at Delft, as a colleague with an aged Scotch minister, whose congregation consisted, principally, of English merchants. He was there very useful, and greatly esteemed. At the expiration of two years, he was called to Rotterdam, where he was united in the ministry with his great and affectionate friend, Dr. Ames, who had just returned from his professorship at the Franequer University. In this connection, he assisted Dr. Ames in composing some of his best literary works. Dr. Ames observed of him, "Though he had been acquainted with many scholars of divers nations, yet he never met with Mr. Hooker's equal, either for preaching or disputing."

On a full acquaintance with the state of the churches in Holland, Mr. Hooker became satisfied that that purity of doctrine and discipline in the visible church of Christ, which he and his fellow laborers had long hoped to see, was not reasonably to be expected in that country. Of this persuasion, Mr. Hooker informed Mr. Cotton in their correspondence, upon which, finding no prospect of a relaxation of ecclesiastical rigor in their own country, they resolved to unite with a number of their friends in Essex, who were preparing for an emigration to America. Mr. Hooker returned to England, *but secret-*

ly for fear of his enemies, from whence he soon took his last farewell of his native land. He and Mr. Cotton were both concealed previous to their departure, to avoid the vigilance of pursuers. They were obliged to enter on board their ship in disguise, and were not known to the crew till they had been some days at sea. They then assumed their proper character, and performed the public services of religion, daily, and on the Sabbath, during the voyage. On the fourth of September, 1633, Mr. Hooker, Mr. Cotton, Mr. Stone, Mr. Haynes, with a great number of other passengers, arrived safely at Boston, to the great joy of the colony. A number of Mr. Hooker's friends came over the year before, and settled at Newtown, under the expectation of his coming, and to prepare for his accommodation. Great was the joy of the meeting occasioned by his arrival. Having wandered without a home, *in journeyings often, in perils of waters, in perils by his own countrymen, in perils in the sea, in perils among false brethren*, reviled, waylaid, and pursued, as a public criminal, now to meet his friends in a land of peace, with all the privileges of the pure ordinances of Christ, afforded a precious foretaste of the rest which remaineth for his people. While his people received him with open arms, Mr. Hooker assured them, "Now I live, if you stand fast in the Lord." In October, a church was organized at Newtown with great solemnity, and Mr. Hooker was set apart as their pastor, and Mr. Stone as his assistant.

Mr. Hooker's migration to America soon induced many of his acquaintance to follow him to the wilderness. The settlement at Newtown became so much increased that it was thought expedient to remove to Connecticut River. The people made application to the general Court for liberty to remove, in the latter part of the year 1634. Mr. Hooker was their agent. Their request was denied, under a persuasion that their removal would weaken the colony, and that the loss of such an eminent light of the churches as their pastor, would be a severe judgment of heaven. The year following, however, the colony continuing to receive fresh accessions of planters from England, the petition of the Newtown people was granted, and, late in the season, the removal commenced. In June 1636, Mr. Hooker, with his family and about one hundred others, took their journey through the wilderness, and after a fatiguing march of about twelve days, they arrived at Hartford. The most of the congregation, some by water and some by land, arrived before the close of the year. The church was not re-organized.

The labors of Mr. Hooker, in the necessary provision for his own family, in the care of his church and people, in laying the foundations of the permanent religious institutions of the colony, in providing for the peace and security of this feeble people in an unlimited wilderness of savages, in securing the lasting prosperity of a rising state, were greater than can now be conceived. Though he stood

not alone, yet upon him more than any other person devolved this mighty care. By his vigilance and labors, the churches in this colony continued in great unity and quietness, while those in the Massachusetts were agitated for a season with alarming convulsions. He was called to attend the Synod which sat at Cambridge in August 1637, which had such a happy effect in suppressing the Antinomian errors and restoring peace to the churches. Mr. Hooker was the moderator of the Synod, with Mr. Bulkley of Concord for his assistant. His perfect acquaintance with all the subjects of discussion, his irresistible powers of reasoning, his meek and honest zeal for truth gave him a commanding influence in the decisions, which became the foundation of the doctrinal constitution of our churches.

As the church in Hartford was the largest in the colony, their proceedings were generally considered a model for the others. It was also well understood that the ecclesiastical transactions of that period would be regarded as precedents, and have an important influence in succeeding times. These considerations lay with all their weight upon the mind of Mr. Hooker, to whom the other churches as well as his own looked for their constant guide, and called forth all the resources of his mind, and all the fervor of his intercessions for direction from on high. It is impossible for us to conceive the anxiety and solicitude which such a state of things must occasion. They were striking out a new path,

no landmarks were before them, no established usages to direct their steps, no common habits for a basis of their regulations, the history of the church since the primitive times furnishing no sample for their guide. But that God, who led our fathers into the wilderness, provided one who possessed the confidence of all. As the confidence of all hearts in WASHINGTON, was the only common bond of union possessed by the United States, previous to the establishment of the government, the confidence of the people in the Connecticut Colony, reposed in Mr. Hooker, was, for their ecclesiastical interests at least, their great bond of union, and the sure pledge of their tranquillity. No event which could affect the interests of the churches escaped his attention, he deemed no efforts too great for their welfare, and his exertions were eminently attended with the divine blessing. His church were eminently distinguished for purity of gospel sentiment, for great faithfulness in the duties of religion, for examples of watchfulness and prayer, and for great attainments in the divine life. His people enjoyed great harmony, an uncommon purity of morals, and, in repeated instances, the signal manifestations of divine grace.

But God would teach the infant colony that their dependence must be on him alone. In their weak and fearful state, they must mourn the extinction of their most brilliant light. He who has always exercised the right of removing from the world the great pillars of the church in the

midst of their days, would now call this lonely people to adore his holy, unsearchable wisdom. After preaching and administering the sacrament of the Lord's supper, with great fervor and solemnity, with his usual vigor of mind and health, Mr. Hooker was seized with an epidemical sickness then prevalent in the town, which soon assumed symptoms that were alarming. His sickness was short and violent, and deprived him to a considerable degree of the ability for conversation. Being asked to give his counsel and express his apprehension concerning some important things, he observed: "I have not that work now to do; I have already declared the counsel of the Lord." A weeping friend said to him, "Sir, you are going to receive the reward of all your labors." He replied, "Brother, I am going to receive mercy." The peace which he had enjoyed in the Christian hope, with little interruption, for thirty years, now rose to a full assurance of faith. He closed his own eyes, and, with an inexpressible serenity on his countenance, slept for the resurrection morning. He died July 7th, 1647, in the sixty-first year of his age. A venerable spectator of this scene wrote to Mr. Cotton, "Truly, Sir, the sight of his death, will make me have more pleasant thoughts of dying, than ever I yet had in my life." His people were orphans, the colony was in tears, all the colonies were in deep affliction.

The history of the church scarcely furnishes a man who has brought equal ability, and equal

zeal, to promote the interests of Zion, with Mr. Hooker. To this object he was wholly devoted. He not only felt occasionally, like most Christians, that he was willing to spend and be spent for the church of God, but this was the uniform feeling and the uniform conduct of his life. He appears to have had no ambition of being a party-man, or of getting an artificial distinction by opposition, when he relinquished the fairest prospects of ecclesiastical preferment and risked every comfort, to vindicate the pure principles of the gospel of Christ. He went to Holland with the hope of seeing Christian churches established in uncorrupted gospel order. Disappointed in his hopes, he bid a final adieu to his native country, well apprized of the toils of the American wilderness, for the same object. No discouragement or success relaxed his zeal, no obstacle disheartened his exertions to the end of his days. His wisdom and counsel were much improved in the civil interests of the colony, but he ever acted the civilian, only as subordinate to the interests of the church. He and his coadjutors were indeed laying a foundation of a Christian Commonwealth, for the honor of Christ. In this view, no part of their system could fail to engage his deepest concern. But instead of an ambitious solicitude to rear a powerful state, to try the experiments of political philosophy, or to obtain a name among the Numas and Solons of the world, it was his great concern to prepare a habitation for the Lord of Hosts.—To the reli-

gious concerns of his people of the colony, and of the united colonies, he devoted his utmost labors. He was a great student, spent much time in his study, in preparing for his public ministrations, and in providing the ablest vindications of the pure doctrines and precepts of the gospel. To the discipline of his church, he was greatly attentive. He was quick to notice any error or immorality, but, by timely and persevering exertions, generally procured them to be corrected, without bringing them into public notice. Though he viewed the censures of the church lawful and important, he thought they ought, as far as possible, to be avoided. During his pastoral connection with his church, for fourteen years, but one member was publicly admonished, and but one was excommunicated. In church meetings, he always endeavored to prevent debate. When any important question was to be decided, he took pains to have the ruling elders, and others of the principal members, fully possessed of the subject, that they might be prepared to act with unanimity. If material difference of sentiment appeared in the church, he would procure an adjournment of the meeting, that they might confer with each other in a private manner, and thus prevent the evils of disunion.—Mr. Hooker preached much at home, in the neighboring places, and in the other colonies. Whenever he was at Boston, which was frequent, great congregations assembled to enjoy his public ministrations, while many re-

sorted to him for Christian counsel, as well with the concerns of the churches, as those of individuals.

Mr. Hooker possessed a great knowledge of the human character. This he acquired, not more from the acuteness of his discernment, than from a thorough acquaintance with himself. He had long made his own heart, in its natural and sanctified state, the subject of his most watchful study and persevering attention. The knowledge thus obtained, was one of the first qualifications for his great usefulness. During his whole ministry, he was much resorted to for instruction, by enquiring sinners, by desponding Christians, by various characters who would know more of gospel truth, and more of duty. He had a most happy talent at resolving cases of conscience, and applying divine truth in circumstances of doubt and difficulty.

Wherever he was, he had the happiness to possess a very uncommon degree of influence. This arose from his known ability, and his unshaken integrity. During his residence in Essex, a number of his brethren in the ministry, who had been undecided in many religious sentiments, became by his means, principally, fully established in evangelical doctrine. By his exertions also, a number of pious, faithful ministers were settled in that country. He succeeded, further, in persuading his brethren to set up monthly meetings for religious conferences, fasting, and prayer, which were long observed by many ministers of that

vicinity, to their peculiar benefit. In Holland, he was equally influential, so far as he was known. In New England, his influence, in ecclesiastical transactions, was not exceeded, if equalled, by that of any other man. They knew the soundness of his judgment, the extent of his information, the purity of his intentions ; qualities which never fail to procure an influence, and they had often realized their worth.

Mr. Hooker's labors, in his Lord's vineyard, were eventually attended with the divine blessing. Few persons have been more useful, while living, with ministers, than he. In his intercourse with his brethren, he was signally successful in leading them to just views of divine truth, and of the interesting importance of the work in which they were engaged. His efforts to enlighten, guide, and reclaim Christian churches, were productive of good which cannot be duly appreciated till we arrive in the eternal state. In his preaching, he instructed and rebuked with an authority which would appal error and confound vice ; he exhorted and warned with an affection which would move every heart. His aspect bore a solemnity and tenderness, worthy of an ambassador for Christ. Though he was thoroughly versed in all the religious controversies of that day, he did not introduce them in his ordinary discourses. Those, as well as deep metaphysical disquisitions, he considered, ordinarily, unprofitable and improper for the pulpit. Though he wrote many sermons, and wrote with great attention on most

gospel subjects, he generally preached without notes. This was the usual practice of the puritans of his time. He spoke with great animation, his ideas were clear, his language was correct, which together with the pathos infused into all his discourses, which no artificial zeal can imitate, rendered him one of the most popular preachers of the age.

Mr. Hooker was a most eminent example of the Christian life. As it pleased God to give him an unusual share of divine grace, he ever improved his talent with the utmost diligence. The long struggle of his heart, during the period of his convictions, convinced him of its exceeding corruptions, and of the necessity of maintaining an unremitted warfare with sin. He was distinguished for a singular watchfulness and circumspection in all his conduct, mindful of the many admonitions of his Lord, which teach us that we are always in danger of wounding our own souls and dishonoring him. He obtained an almost perfect command of himself. He possessed, by nature, a very strong spirit, his passions were ardent, and easily excited. He had one, in a high degree, which, of all passions, is perhaps the hardest for a Christian to subdue ; a passion for literary fame. This is so nearly allied to a just desire of usefulness, that there are but few good men who can manage it at all. Mr. Hooker rendered this, as well as all his other affections, subservient to the love and service of the lowly Nazarene. In the later periods of his life, he was seldom known to be discompo-

sed ; quietness and benevolence marked his countenance in all his conduct. He bore opposition and reproach; he bore the obstinacy and follies of men, without murmur or complaint.

He was to a very eminent degree, a man of prayer. On some occasions, the fervor and apparent confidence which he exhibited, astonished every hearer. Some instances are recorded, in which he obtained remarkable answers to prayer.— In the year 1643, there was a war between the Moheagan and the Narraganset Indians. The latter were a very warlike tribe, and many times the most numerous. They designed to destroy the colony, while the Moheagans were friends. On an occasion of prayer in reference to an expected battle, Mr. Hooker was observed to pray with an unusual and persevering importunity, pleading with God for the remembrance of his gracious promise, *I will bless them that bless thee, and curse him that curseth thee.* The expected battle took place, in which the Moheagans gained a great victory, which produced a peace between the tribes, and quieted the fears of the colony.

This servant of Christ was ever mindful of the directions of his Lord for deeds of charity. "It was no rare thing for him to give sometimes five pounds, sometimes ten pounds, at a time, towards the support of widows and orphans, especially those of deceased ministers." On a certain occasion, the people at Southampton on Long-Island being in a needy state, Mr. Hooker and a few others freighted a small vessel with several hundred bushels of corn, and sent to their relief.*

* Notwithstanding his liberality, he left a good estate at his death.

Several volumes of Mr. Hooker's sermons were printed before and after his death. But his most valuable work is entitled *A Survey of Church Discipline*. In this, he vindicates, with great ability, the order of Christian churches, agreeably to the sentiments generally maintained by President Edwards and Dr. Hopkins, and shows the lawfulness and expediency of the Consociation of churches, for their mutual benefit, and preservation in the truth.

A cotemporary of Mr. Hooker, a man distinguished for learning and piety, and for a great knowledge of men, said of him, after much acquaintance, "he had not thought there had been such a man on earth ; a man in whom learning and wisdom were so tempered with zeal, holiness, and watchfulness." He was prepared in the holy providence of God to plant these unhallowed fields, he now rests in the joy of his Lord. O.

[*To be continued.*]

The Services of Sinners rewarded with outward favors.

WHEN some of the angels apostatized from God, he immediately separated them from the rest, and treated

It was appraised at 1536 pounds, fifteen shillings. This, according to the present ratio of property and money, cannot be estimated less than 15,000 dollars. His library only was appraised at 300 pounds. This estate, I presume, was not increased, but diminished, in this country. Mr. Hooker and his wife were bred in affluence and delicacy.

them differently, and exactly according to their different conduct towards him. He condemned and punished the guilty ; but approved and rewarded the innocent. But he has not dealt so with the apostate race of Adam. He has allowed both the righteous and the wicked, like the wheat and tares in the field, to grow together, and together share the bounties of his common providence : “ No man knoweth either love or hatred by all that is before him. All things come alike to all ; there is one event to the righteous and to the wicked ; to the good and to the clean and to the unclean, to him that sacrificeth, and to him that sacrificeth not ; as is the good, so is the sinner, and he that sweareth, as he that feareth an oath.” This promiscuous treatment of mankind has appeared strange and incomprehensible both to the friends and enemies of God. Job, in the days of his adversity, could not account for it, that God should so often treat the wicked better than the righteous ; and with a trembling voice puts the difficult question : “ Wherefore do the wicked live, become old, yea, are mighty in power.” The psalmist says—“ I was envious at the foolish, when I saw the prosperity of the wicked. They are not in trouble as other men ; neither are they plagued like other men. Their eyes stand out with fatness ; they have more than heart could wish.” Thus good men have been perplexed and repined at God’s treating them and others so much alike, in regard to the outward blessings of providence ;

while others have been well pleased with this mode of the divine conduct, and drawn the favorable conclusion, that God will always treat all mankind alike both in this world and in that which is to come. It is a point of importance, therefore, to set this subject in a true and plain light.

Perhaps there is no instance of this nature, which is mentioned in the scriptures, that is more striking than that recorded in the twenty-ninth chapter of the prophecy of Ezekiel. It seems, that after Nebuchadnezzar, the king of Babylon, had conquered Judea, and the Moabites and Amorites, he spent thirteen years in the siege of Tyre. And after he took the city, he found it empty of its immense wealth, which the Tyrians either sent away by ships, or sunk in the ocean, so that he gained nothing but bare walls. But as God allows that in this service the king of Babylon had *wrought for him*, that is, fulfilled his purpose in destroying that corrupted and corrupting city, he directs the prophet Ezekiel to predict the conquest of Egypt, by which Nebuchadnezzar should be amply compensated for all his labor and expense of blood and treasure, in overturning Tyre. Go, and declare in my name, that “ I have given him the land of Egypt for his labor wherewith he served against it, because they,” that is, his army, “ wrought for me, saith the Lord God.” Though Nebuchadnezzar was an enemy to God, and had no intention to promote his glory ; yet, inasmuch as he was a signal instru-

ment of executing his wise and holy designs, he determined to bestow upon him some signal blessings of providence. From this instance of the divine conduct, we have reason to conclude—that God often bestows outward favors upon sinners in this world for their external conduct. God has always been pouring down the blessings of providence, in rich and copious measures, upon all the children of men. He has given as large portions of the good things of this life to sinners as to saints. He has placed some of the most ignorant and barbarous nations in the most rich and fertile countries, upon the face of the earth. He has given riches, and honor, and power, and every thing most desired and esteemed in this world, to some of his most malignant enemies. But the question before us is, whether he has ever bestowed these blessings of providence upon sinners, on account of their external conduct. And we must believe that this has often been the case. For, we find several remarkable instances of this kind recorded in scripture. God remunerated the king of Babylon, for his great labor and vigorous exertions, in carrying into effect his purposes respecting the Jews, the Amonites, Moabites, Tyrians and Egyptians. God had determined to punish all those nations for their idolatry and vile abominations. And he meant to do this, by the instrumentality of Nebuchadnezzar. This powerful and ambitious prince actually accomplished the things, which God intended he should accomplish. His ex-

ternal conduct was highly serviceable to God, while employed in executing his wise and holy designs. And in return for this service, God gave him the conquest, the dominion and wealth of Egypt. He loaded him with temporal benefits, out of respect to his external conduct, which answered very important ends under the divine government. God raised up Jehu to be the executioner of his wrath against Ahab, the great corrupter of Israel. As soon as Jehu was anointed king, he pointed all his zeal against the house of Ahab, and completely destroyed the whole family, whom God designed he should destroy, though there is no reason to think that he acted from the pure motive of love to God and his cause; for he finally fell into the sins of Jeroboam, the son of Nebat, who made Israel to sin. Nevertheless, God told him he would recompense him for his external conduct in executing his vengeance upon the house of Ahab. “And the Lord said unto Jehu, because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab, according to all that was in mine heart, *thy children of the fourth generation shall sit on the throne of Israel.*” And when his son of the fourth generation finished his reign, we read, “This was the word of the Lord, which he spake unto Jehu, saying, thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.” God actually bestowed the temporal favor upon Jehu, which he engaged to bestow upon him, for his ex-

traordinary conduct in destroying the house of Ahab, and abolishing the idolatry he had promoted and established in the kingdom of Israel. God called Cyrus his anointed and his servant, and succeeded him in his arduous and extraordinary exertions, in conquering the enemies of his people, and in giving his people liberty to return from their long captivity to their native land. "Thus saith the Lord to his anointed, to Cyrus; whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings; to open before him the two leaved gates. I will go before thee and make the crooked places straight: I will break in pieces the bars of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places." That is, God would give him temporal favors, as a recompence for his external conduct, in fulfilling the purposes of his providence. These instances plainly show, that God does sometimes bestow peculiar temporal favors upon sinners for doing such external actions, as are peculiarly instrumental of fulfilling the great designs of providence. Besides,

The scripture represents God as commonly bestowing external favors upon all, who perform certain kinds of external actions. He commonly smiles upon those, in the course of providence, who are industrious and laborious in their lawful pursuits. Solomon says, "the hand of the diligent maketh rich, and he that tilleth his land shall be satisfied with bread." Benefi-

cence, as well as industry, generally draws the blessings of providence. We read—"The liberal soul shall be made fat; and he that watereth shall be watered. Honor the Lord with thy substance, and with the first fruits of thine increase, so shall thy house be filled with plenty, and thy presses shall burst out with new wine." Obedience to parents is another thing, that often draws down temporal blessings upon children. Hence the apostle exhorts "children to obey their parents; for this is right." And to enforce this duty, he subjoins, "Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayst live long on the earth." This is a temporal favor, which dutiful children have more reason to expect, than those who are externally disobedient. External humility and reformation often prove the occasion of divine forbearance and long-suffering to sinners. When Ahab humbled himself and externally reformed from his gross idolatry, God had respect to his external conduct, and told him he would treat him more favorably on account of it. "And it came to pass when Ahab heard those words, that he rent his clothes and put sackcloth on his flesh and fasted and lay in sackcloth and went softly. And the word of the Lord came to Elijah the Tishbite, saying, seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days; but in his son's days I will bring the evil upon his house." And

God treated the Ninevites in the same external manner, when they externally reformed and humbled themselves, at the preaching of Jonah. And there is reason to believe, that God generally conducted towards the whole Jewish nation under the Mosaic dispensation, according to their external conduct towards him. So long as they were externally obedient, he bestowed upon them external blessings. In short, it appears from the whole tenor of scripture, that God often treats sinners more favorably in this life, on account of their industry, beneficence, filial obedience and external acts of morality and religion.

It is now proposed to show why God bestows temporal favors upon sinners on account of their external conduct. God may have various reasons for treating sinners in this manner, which he has never revealed, and of which consequently we must be entirely ignorant. But there are two or three plain reasons for his conduct in this respect, which may be properly mentioned. And,

1. God bestows temporal favors upon sinners on account of their external conduct to *hire* them to fulfil his wise and holy designs. They never desire, nor intend to fulfil his purposes, and would never do it, were it not that they expect a recompence for what they do. They always act from selfish, mercenary motives, and mean to promote their own interest by all that they do for God, as well as for men. And God has as good a right to hire men to do his work, as they have to hire one another to do their work.—

This right God assumes, and actually hires sinners to do his service. He meant that Judas should betray Christ, and should act freely in doing it from a mercenary motive. Accordingly, in the course of providence, he hired him to betray his master for thirty pieces of silver. The king of Babylon was an enemy to the God of Israel, and had no disposition to promote his glory, or fulfil his holy designs; but he would do any thing to aggrandize himself and increase the power and wealth of his kingdom. And this God knew, and therefore hired him to employ himself and his army to subdue the nations, whom he had determined to punish by the rod of his anger. This is precisely the account, which the prophet gives of God's motive in bestowing Egypt upon the king of Babylon. "And it came to pass in the seven-and-twentieth year, in the fifth month, in the first day of the month, the word of the Lord came unto me, saying, son of man, Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled; yet had *he* no wages, nor his *army* for Tyrus, for the service which he had served against it. Therefore, thus saith the Lord God, behold, I will give the land of Egypt unto Nebuchadnezzar, king of Babylon, and he shall take her multitude, and take her spoil, and take her prey: and it shall be the *wages* of his army. I have given him the land of Egypt *for his labor* wherewith he served against it, because *they*

wrought FOR ME, saith the Lord God." God had much for Cyrus to do, to prepare the way for the return of his people to their native land, and he gave him all the Babylonian empire to hire him to execute his gracious purposes. God had much for Alexander and the Cæsars to do, in overturning nations and kingdoms, to prepare the way for the coming of Christ and spread of the gospel, and he gave them the wealth of the world for the services which they performed for him. God has many great and signal services for sinners to do for him, and he is willing to give them the wages they demand. They desire temporal favors, and he gives them the temporal favors they desire. If they will cultivate the earth; if they will build cities; if they will traverse the ocean; if they will jeopard their lives in the high places of the field; or, in any way, do signal service in executing the designs of providence, he is willing to give them abundance of the good things of this life. And he is continually thus dispensing temporal favors to sinners, out of respect to the services which they undesignedly do for him. He knows the ruling passion of every sinner, and always employs the proper motives to allure him into his service. He knows that no sinner will work for him without wages, and therefore he gives them their wages in just such things, as will induce them to be the most laborious and indefatigable in doing what he has for them to do. God bestows much greater temp. al favors upon some

sinners than upon others, because some do much more to fulfil his designs than others. No sinners can do great things, without great and vigorous exertions; and some spare no pains, no labor, no exertions, in pursuing their darling objects, which must be pursued in order to accomplish the great designs of providence. God takes particular notice of such enterprizing sinners, and dispenses his outward favors according to their external conduct in doing his will.

2. God sometimes bestows the blessings of providence upon sinners on account of their external conduct, in order to prepare them for spiritual and eternal good. Peculiar smiles of providence upon sinners have a tendency to awaken their attention to the goodness of God; from whom come all temporal blessings. And the apostle tells us that the goodness of God leadeth to repentance. This most desirable and salutary effect the goodness of God has often produced in the minds of ungrateful sinners. Some have been deeply affected by the goodness of God, in preserving them from imminent danger, in raising them from a bed of sickness, or in bestowing upon them some extraordinary, and unexpected temporal favor, or in granting them uncommon prosperity. The goodness of God in various ways has often melted down the most stubborn and obstinate sinners into contrition and godly sorrow. There is nothing makes sinners more odious and inexcusable to themselves, than a realizing sense of God's patience, forbearance,

and sparing mercy towards them. And he often does bestow great outward favors upon sinners, in order to prepare them, in this way, for his special and saving grace. Some very rich, some very wise, some very learned, some very mighty, and some very noble sinners have been awakened, convinced, and led to repentance, by God's distinguishing goodness to them. Some very aged and hardened sinners have been overcome by a lively sense of the long enjoyed, and long abused blessings of divine providence. Such happy effects of providential goodness have often been seen and published for the benefit of the world. So that we have good reason to believe, that great and extraordinary temporal blessings are often bestowed upon sinners, to bring them to repentance and save them from eternal destruction. But it must be observed,

3. That God sometimes bestows rich and distinguished temporal favors upon sinners, to prepare them for future and final ruin. This we are plainly taught in scripture. We are expressly told, that God raised up Pharaoh king of Egypt, and lavished upon him the blessings of providence, to prepare him for his final overthrow. For a similar reason, God declares, that he would send the king of Babylon to take Jerusalem, and enrich himself and his kingdom with the vast treasures, which had been laid up in that city. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of

my wrath will I give him a charge, to take the spoil and to take the prey, and to tread them down like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and cut off nations not a few. Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." God gave the Amorites the rich and fertile land of Canaan, and would not allow, that they should be disturbed or destroyed, until they had completely abused the blessings of providence, and thereby ripened themselves for ruin. God gave the murmuring Israelites in the wilderness their request, but sent leanness into their souls. He afterwards gave the sinners in Zion line upon line and precept upon precept, that they might go and fall backward, and be broken, and snared and taken. God often pours instruction into the minds, as well as the blessings of providence into the bosoms of the ungodly, to prepare them for a more aggravated condemnation. He knows that they chuse to have their portion in this life, and he gratifies their wishes, by giving them that prosperity, which he knows they will abuse and pervert to their own destruction. God has a right to do what he will with his own, and lavish his temporal favors upon whom he pleases; but he never errs in dispensing his favors, because he always makes them answer the very end for which

they are given. And one end, which he has always had, in bestowing outward favors upon ungrateful and impenitent sinners, was to fit them for their predestinated ruin. This is plainly declared by the psalmist—"When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever." In this manner God is now conducting towards sinners all over the world. He is giving them wisdom and wealth and honor to gratify all the corruption of their hearts, and to fill up the measure of their iniquities and seal their own eternal ruin.

Now, since God bestows temporal favors upon sinners, for the reasons which have been given; then we may justly conclude, that he does not do it, because they do their duty or any part of their duty. The most plausible argument, that has ever been used in favor of sinners doing their duty, has been drawn from God's treatment of them. It has been strenuously urged, that God has *approved* of the conduct of sinners, because he has actually bestowed temporal favors upon them, out of respect to what they have done. But, if what has been stated in the preceding remarks be true, there is no force in this argument. Because God has other reasons for giving them the blessings of his providence, than their *doing their duty*. He

knows the hearts of sinners. And he perceives that they are wholly sinful in all the services they perform, however useful they may be and however necessary to accomplish his purposes. God never can approve of the motives of sinners, nor reward their services because their conduct is pleasing in his sight.—There are other important reasons for his treating sinners according to their external conduct in his holy and wise providence. And since he never bestows favors on sinners because they do their duty, he may consistently punish them for the very actions for which they have received favors from him. This he has often done.—Mercenary sinners always counteract their own designs. They design to promote their own interest in opposition to the divine purposes. But they promote his designs and destroy themselves. The government of God over his enemies is wonderful and glorious. God favors sinners in his providence, so as to answer his own designs even by their evil conduct. Hence, none have reason to conclude they are the friends of God, and that he is their friend, because they are prospered in his providence. This men are apt to do, but without good reason. It becomes all to enquire whether they are seeking God, or themselves, in what they design and do.

RELIGIOUS INTELLIGENCE.

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THIRD ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE annual meeting of the American Board of Commissioners for Foreign Missions was held at the house of Mr. Henry Hudson, in Hartford, on Wednesday and Thursday the 16th and 17th days of September, 1812;

Present,

GEN. JEDIDIAH HUNTINGTON,
HON. JOHN TREADWELL, Esq. LL. D.
REV. JOSEPH LYMAN, D. D.
REV. TIMOTHY DWIGHT, D.D. LL. D.
REV. SAMUEL SPRING, D. D.
HON. JOHN HOOKER, Esq.
REV. JEDIDIAH MORSE, D. D.
REV. CALVIN CHAPIN,
REV. SAMUEL WORCESTER, D. D.*

The meeting was opened with prayer by the Rev. Dr. Dwight.

During the session the following gentlemen were unanimously elected members of the Board, viz. the Hon. JOHN LANGDON, Esq. and the Rev. SETH PAYSON, D.D. of New Hampshire, the Rev. HENRY DAVIS, D. D. of Vermont, JEREMIAH EVARTS, Esq. of Massachusetts, his Excellency WILLIAM JONES, Esq. of Rhode Island, the Hon. JOHN JAY, Esq. LL. D., the Rev. SAMUEL MILLER, D. D. the Hon. EGBERT BENSON, Esq. LL. D. and the Rev. ELIPHALET NOTT, D. D. of New York, the Hon. ELIAS BOUDINOT, Esq. LL. D. and the Rev. JAMES RICHARDS of New Jersey, and the Rev. ASHBEL GREEN, D. D. and ROBERT RALSTON, Esq. of Pennsylvania.

The following gentlemen were elected officers of the Board, viz.

The Hon. JOHN TREADWELL, Esq. LL. D. *President.*

The Rev. SAMUEL SPRING, D. D. *Vice President.*

WILLIAM BARTLET, Esq.

REV. SAMUEL SPRING, D. D.

REV. SAMUEL WORCESTER, D. D.

JEREMIAH EVARTS, Esq.

} *Prudential
Committee.*

REV. SAMUEL WORCESTER, D. D. *Corresponding Secretary.*

REV. CALVIN CHAPIN, *Recording Secretary.*

JEREMIAH EVARTS, Esq. *Treasurer.*

SAMUEL H. WALLEY, Esq. *Auditor.*

The Treasurer's Accounts were exhibited. Mr. Goodale, the late Auditor, having removed to a distant part of the country, these accounts could not be audited before the meeting of the Board, but were referred to the present Auditor.

* His Honor WILLIAM PHILLIPS, Esq. and WILLIAM BARTLET, Esq. were prevented attending the meeting.

The Rev. Dr. Morse, the Rev. Dr. Worcester, and Mr. Evarts, were appointed a committee to prepare and publish an address to the public on behalf of the Board.

Voted, that the Prudential Committee pay an immediate and particular attention to the circulation of the Holy Scriptures in the various languages of the unevangelized nations; and that, as soon as expedient, they expend upon this subject as much at least of the funds of the Board as the Act of Incorporation requires.

The report of the Prudential Committee was read and accepted.

The instructions of the Prudential Committee to the Missionaries, who lately sailed for India under the direction of the Board, were read and approved.

Voted, That the Prudential Committee annually transmit a copy of the report of the doings of this Board to the General Association of New Hampshire, the General Convention of Congregational and Presbyterian ministers in Vermont, the General Association of Massachusetts Proper, the General Association of Connecticut, and the General Assembly of the Presbyterian Church in the United States.

Voted, That the Treasurer be requested to return the thanks of this Board, as far as practicable, to all those who have heretofore contributed for the purposes of the institution.

Voted, That the Hon. John Hooker, Esq. and the Rev. Dr. Lyman be a committee to procure the printing, in the Iroquois language, of such Christian writings as in their judgment may be expedient for the use of the Iroquois Indians; and that they distribute them according to their discretion.

Voted, That the Treasurer give bond to the Board for the faithful discharge of the duties of his office, in the sum of twenty thousand dollars, with sufficient sureties, to be approved by the major part of the Prudential Committee.

Voted, That this Board will receive Mr. Eleazer Williams under their patronage, and support him in completing his education for the ministry; provided, he shall consent to submit himself to the direction of the Board.

Voted, That the President of this Board, the Rev. Dr. Lyman, and the Rev. Mr. Chapin, be a committee to consider, and report upon, that part of the report of the Prudential Committee, which regards an intercourse between this Board and the Auxiliary Foreign Mission Societies.

The Editor of the Panoplist, made a written proposition to the Board to the following effect;—That all the profits of that publication, after a reasonable allowance for his services as Editor shall have been deducted, be devoted to the promotion of the missionary cause under the direction of this Board; and that the amount of such reasonable allowance be fixed, at the close of each volume, by a committee mutually agreed upon between himself and the Board. This arrangement to commence with the next volume,* should the work be continued as usual

To prevent misconception, it was expressly stated, that the Editor did not wish to have such an arrangement considered as an approbation of the Panoplist on the part of the Board, or as connecting the Board in any manner with that work; but simply as a method mutually agreed upon to find what are the real profits of the publication.

It was also stated, that it shall always be in the power of the Committee to designate the specific objects to which said profits shall be applied, and which shall always be such as said committee shall judge to be peculiarly important to the missionary cause.

** A similar arrangement exists with respect to the current volume; though the Board not being in session when it was formed, could not be made a party to it.*

The foregoing proposition was accepted, and the following gentlemen were mutually agreed upon as the Committee ; viz. the Rev. Joshua Huntington of Boston, the Rev. John Codman of Dorchester, Dr. Reuben D. Mussey of Salem, Henry Gray, Esq. of Boston, and the Rev. Moses Stuart. Professor in the Theological Seminary at Andover.

Voted, That the Treasurer loan or invest the money in the Treasury, or such part of it as may be judged expedient, with the concurrence and under the the direction of the Prudential Committee.

Voted, That the next annual meeting of the Board be held at Concert Hall in Boston, on the third Wednesday of September, 1813, at 10 o'clock, A. M.

The Rev. President Dwight was appointed to preach on the occasion ; and the Rev. Mr. Chapin was appointed his substitute.

Voted, That the President and the Recording Secretary present the thanks of this Board to Mr. Henry Hudson for the proof of his regard to the cause of Foreign Missions manifested by the very hospitable and generous manner in which he has provided for the members during the present session

The session was closed with prayer by the Vice-President.

The foregoing account of the proceedings of the Board was, in consequence of their direction, compiled by the Prudential Committee from the minutes of the Recording Secretary.

The Rev. Dr. Strong, of Hartford waited on the Board, the first day of the session, and politely committed to their disposal more than six hundred dollars, subscribed on papers issued by him, for the encouragement of the Eastern Translations. The exact sum will be published among the donations, when remitted.

The Annual Report of the Prudential Committee of the American Board of Commissioners for Foreign Missions.

WITH high sensibility, and with lively gratitude to the Redeemer and King of Zion, the Prudential Committee of the American Board of Commissioners for Foreign Missions meet their Brethren on the present occasion, and make their annual Report.

The purposes of the Board, distinctly expressed at the last meeting, it has been the desire, and endeavor of the Committee to carry into effect as early, and to as great an extent, as practicable. As soon as convenient, an address to the public on the subject of missions to the heathen was prepared and printed, and care was taken to give it an extensive and efficacious circulation. In the separate sheet, and in the Panoplist and Missionary Magazine, it has found access to the different parts of our country ; and there is reason to believe that its effect, in exciting attention to its great object, and in awakening and spreading the missionary spirit, has been very considerable. The Committee, however, could not entirely rely on the address or any other means which had been put in operation, for the immediate and permanent supply of funds requisite to answer their wishes and those of the Board. Four missionaries were waiting, and had long been waiting, with a degree of impatience, to be sent out with the everlasting Gospel to the perishing millions of the East ; and the Committee were earnestly desirous to relieve their impatience, and to embrace the earliest opportunity for conveying them to the destined field of their labors. But for this purpose thousands of dollars were wanting.

When contemplating possible ways and means, no plan presented itself to the Committee as more eligible, than to institute in the principal towns in New England and in other states, as far as practicable, societies auxiliary to this Board, and whose special business should be to aid in procuring funds. This plan, it was hoped, would bring immediate help in the exist-

ing exigency, combine extensively the influences of the friends of missions, give increase and efficiency to the missionary spirit, and open durable sources of supply to the treasury. The plan was adopted early in the winter. Mr John Frost, a licentiate preacher, in whom the Committee had great confidence, was appointed an agent, and invested with a commission to assist in carrying it into execution ; and the success has exceeded the most sanguine expectations. About twenty societies have been formed ; more than four thousand dollars have been remitted from them to the treasury ; and the annual subscriptions in them, though they cannot be accurately estimated at present, amount to a very considerable sum. These societies cannot but be regarded as vastly important to the general concern, and as claiming very particular attention ; and the Committee would respectfully submit, whether some measures should not be adopted to extend, to animate, and to strengthen them ; and to establish between them and this Board a regular and permanent intercourse.

Though the Committee were very desirous to be in a state of preparation to send out the waiting missionaries by the first conveyance ; yet, such were the commercial embarrassments, but little expectation was entertained, that a conveyance would soon occur. But He who has the times and the seasons in his hands, and whose, especially, is the missionary cause, knew the day and the hour. In the latter part of January, Messrs Newell and Hall, the two missionary brethren, who had resided for some time at Philadelphia on account of the medical advantages there enjoyed, returned in haste with the intelligence, that a ship called the *Harmony* was shortly to sail from that port for Calcutta, and would afford accommodations for the missionaries. This return was by the particular advice of Robert Ralston, Esq. a name well known, and greatly endeared to the friends of missions, in Europe and India, as well as in this country ; and from him they brought a letter presenting the opportunity in a very favorable light, and kindly offering assurances of his attention and aid. The Committee immediately met, and the moment was an important one. The *Harmony* was to sail in about a fortnight ; if that opportunity were not embraced, it could not be foreseen when another would occur ; but the funds then at the disposal of the Committee did not exceed twelve hundred dollars. After serious deliberation, however, the Committee were impressed with the persuasion that Divine Providence called for an immediate and great effort ; and they resolved to send out the four missionaries by the *Harmony*, and took their measures accordingly.

It was on Monday the 27th of January that this resolution was taken. The ordination of the missionaries was appointed to be on the Thursday of the next week ; the latest day, which would leave time for them to get on to Philadelphia in season. Notice was immediately given to the friends of the mission in the vicinity, and means were put in operation with all possible activity, and to as great an extent as the limited time would allow, for raising the requisite funds.

In the mean time, Mr. Luther Rice, a licentiate preacher from the Theological Institution at Andover, whose heart had long been engaged in the missionary cause, but who had been restrained from offering himself to the Board by particular circumstances, presented himself to the Committee with good recommendations, and with an earnest desire to join the mission. The case was a very trying one. The Committee were not invested with full powers to admit missionaries, and they still felt a very heavy embarrassment from the want of funds. In view of all the circumstances, however, they did not dare to reject Mr Rice ; and they came to the conclusion to assume the responsibility, and to admit him as a missionary to be ordained with the four other brethren, and sent out with them. This responsibility still rests upon the Committee. But with the pleasing consciousness that they acted in the case under an impres-

sive sense of duty, and with a sacred view to advance the great design of this Board, they cheerfully submit themselves to the inquiry and to the judgment of their brethren.

While the preparations were making, it came to the knowledge of the Committee, that the brigantine Caravan, of Salem, was to sail for Calcutta in a few days, and could carry out three or four passengers; and, after attention to the subject, it was deemed advisable, that two of the missionaries with their wives should take passage in that vessel. This lessened the general risk, and was attended with several advantages.

According to appointment, on the sixth of February the missionaries were ordained, at the Tabernacle in Salem. A season of more impressive solemnity has scarcely been witnessed in our country. The sight of five young men of highly respectable talents and attainments, and who might reasonably have promised themselves very eligible situations in our churches, forsaking parents, and friends, and country, and every alluring earthly prospect, and devoting themselves to the privations, hardships, and perils of a mission for life to a people sitting in darkness, and in the region and shadow of death, in a far distant and unpropitious clime, could not fail deeply to affect every heart, not utterly destitute of feeling. Nor less affecting were the views, which the whole scene was calculated to impress, of the deplorable condition of the pagan world, of the riches of divine grace displayed in the Gospel, and of the obligations on all, on whom this grace is conferred, to use their utmost endeavors in making the Gospel universally known. God was manifestly present; a crowded and attentive assembly testified, with many tears, the deep interest which they felt in the occasion; and not a few remember the scene with fervent gratitude, and can say, *it was good to be there.*

After the public solemnities, arrangements for the departure of the missionaries were made with all possible despatch; and, on the evening of the same day, brethren Nott, Hall, and Rice, took their leave in haste, that they might not fail of arriving at Philadelphia, in season for taking their passage in the Harmony. Those who remained were expected to sail early in the next week. Circumstances occurred, however, by which both the vessels were detained for several days; and it was not until the 19th of February that brethren Judson and Newell with their wives sailed in the Caravan from Salem, and about the same time brethren Nott, Hall, and Rice, with the wife of Mr. Nott, and several missionaries from England, left the Delaware in the Harmony.

The delay of the vessels was highly auspicious: and the Committee would do violence to their feelings, and be greatly wanting in attention to the subject for high thankfulness to God, should they refrain from expressing the deep impression which they have felt of his particular providence in the whole business of preparing and sending out the mission. When the resolution was taken to embrace the opportunity by the Harmony, the utmost which the Committee expected to be able to do was, to fit out the four missionaries then engaged without their wives; or if their wives should go, to advance to them only a half year's, instead of a whole year's salary; or else to retain only two of them in the employment of this Board, and resign the other two to the London Missionary Society. Probably, indeed, the resolution could not have been taken at all, but for the commission which had been obtained from that Society. For the Committee cast themselves upon divine Providence in the case, with the alternative distinctly in view, that should they fail of seasonably obtaining the funds to enable them to send out the missionaries in the employment of this Board, they could, in the last resort, let them go under the London commission. Having this alternative, they ventured upon a measure, which otherwise, (so doubtful was the prospect of obtaining the pecuniary means,) they probably would have judged presumptuous. And they acted upon the same principle, when they added Mr. Rice to the mission.

Nor was it until after the solemnities of the ordination, that they felt themselves warranted decisively to resolve on sending all the missionaries in the service, and at the expense, of this Board ; and even then their expectations extended no further, than to an advance for each missionary of a half year's salary. But the Lord made it to be remembered that *the silver and the gold are his*. The hearts of the people were wonderfully opened ; money flowed in from all quarters ; and by the time that the Caravan sailed the Committee were able to meet all the expenses of fitting out the missionaries, and to advance for each of them a whole year's salary. In addition to this, collections were made at Philadelphia, during the same interval of delay, and delivered to the brethren who sailed from that port, to such an amount as to make the whole which was paid to the missionaries in advance equal to their stipulated salary for a year and a quarter nearly. This deserves very grateful notice ; for had our brethren been sent out, as it was expected they must be, with provision only for six months, such is the obstructed state of commercial intercourse and the uncertainty of making remittances to India, that not only the committee and this whole Board, but the friends of the mission generally, must have been distressed with apprehensions of the sufferings to which, for want of the means of support, they might have been exposed. *GOD WILL PROVIDE ; God did provide*. Within about three weeks, reckoning from the commencement of the special arrangements, more than six thousand dollars were collected for the mission. Several societies and many individuals shewed a liberality, which entitles them to the very grateful acknowledgments of this Board, and of all the friends of the Redeemer's cause ; and which, it is devoutly to be hoped, will be a precious memorial of them, in his kingdom for ever. While contemplating the providence of God in these transactions at large, it should not be overlooked that had not our brethren been sent out at the very time they were, as no opportunities have since occurred, and as none are now likely soon to occur, the mission must have been delayed for a long time, and perhaps even till the close of the present deplorable war.

Since their departure, no intelligence has been received from the Missionaries. As they were commended to the grace of God, with many prayers and tears, they will not cease to be so commended ; and to Him under whose signal auspices they went out, and whose own glory is the ultimate object of all sincere attempts to spread the Gospel and to save the heathen, the whole disposal of the mission may be safely referred. And it becomes all who feel an interest in it, to hold themselves prepared devoutly to bless his name, whether he crown it with success answerable to their hopes, or in his inscrutable wisdom disappoint their expectations, and make it a subject of severe trial to their faith.

The instructions given to the missionaries were necessarily drawn up in great haste ; but they will be submitted, with leave, to the consideration and for the revision of the Board.

Under the direction of the Committee, Messrs. Richards and Warren, who were accepted by the Board at the last annual meeting, have been favored with advantages of medical instruction in the intervals allowed by the Theological Institution of which they are members ; both of them at Dartmouth College the last autumn, and one of them since with Dr. Miller of Franklin, and the other with Dr. Mussey of Salem. And the particular thanks of this Board are due to the gentlemen Professors of the Medical Institution at Dartmouth, and the two physicians who afforded their private instructions, for their ready liberality. The two brethren hold themselves still at the direction of this Board, with a readiness of mind to enter into active service, as soon as Providence shall open the door for the purpose.

Mr Eleazer Williams, the Indian youth proposed for an Indian mission, and who is in a course of education for this purpose, partly at the

expense of this Board, made a visit in the course of the last winter to his tribe, a journal of which has been seen by the Committee. It is an excellent journal; affords great evidence of the piety and good sense of Mr. Williams; and details some facts highly favorable to his reception among his red brethren, when the time shall come for him to be sent to them. When that time will come is known only to Him, who has all events under his sovereign direction. At present the prospect regarding the contemplated mission to the Caghnawaga Indians, and that regarding our missions to the East, are darkened by the war; but this darkness may be dissipated, and brighter scenes open, than men can foresee.

For reasons, which will be obvious to this Board, it was judged advisable to apply to the Legislature of Massachusetts for an act enduing the Board with corporate powers and privileges. An application was accordingly made, which ultimately succeeded. This act will be submitted to the consideration of the Board.

On a review, the Committee are persuaded that their brethren, as well as themselves will recognize many precious reasons of thankfulness to God; many impressive tokens of his gracious regard to our great design; many signal encouragements to prosecute the design with renewed and increased devotedness and activity. The war may embarrass our operations, but should not restrain our efforts. If the sure word of prophecy warns us of perils and calamities, of *distress of nations with perplexity*; it gives us assurance also that in these *troubulous times*, the Gospel shall be extensively propagated, and that in *overturning, and overturning, and overturning*, the Lord is making way for the establishment in all the earth of that kingdom which cannot be shaken. *If the DAY of vengeance is in his heart, the YEAR of his redeemed is come.* Great Britain, while sustaining a conflict unexampled in the history of the world, is displaying a liberality, a zeal, and a spirit of enterprise, for imparting the word of life and the blessings of salvation to all people, to enemies as well as to friends, not less strikingly unexampled. And in this glorious work, so far from being checked by any pressure of burdens or difficulties, she continues without remission, and abounds more and more. By her admirable example, America should be provoked to emulation. Under no circumstances should we faint or be discouraged; but, trusting in God in whose cause we are engaged, if difficulties present themselves, our zeal should rise, and our efforts be augmented. The word is sure, He who reigns on the holy hill of Zion shall have *the heathen for his inheritance, and the uttermost parts of the earth for his possession.* We hail him LORD OF LORDS, AND KING OF KINGS; we rejoice in the opening prospects of his kingdom; and to be instrumental in extending his dominion, and the blessings of his salvation, will be our highest glory.

Instructions, given by the Prudential Committee of the American Board of Commissioners for Foreign Missions, to the Missionaries to the East, Feb. 7, 1812.

"To the Rev. Adoniram Judson, Samuel Nott, Samuel Newell, Gordon Hall, and Luther Rice, Missionaries to the East, under the American Board of Commissioners for Foreign Missions.

"VERY DEAR BRETHREN,

As in Divine Providence we are specially charged with the weighty care of the Mission in which you are engaged, it devolves on us, as a sacred duty, to give some instructions for your observance. These instructions, owing to a pressure of circumstances, and the want of certainty in regard to some important points relating to the mission, will doubtless be more imperfect than otherwise they might have been; and it

will rest with us, or with our successors in this care, hereafter to make them more complete.

"1. Your first concern, dear Brethren, must be *personal*. As you have given yourselves to the service of God in the Gospel of His Son among the Gentiles, it will be of the utmost importance, not only that you be sincere and without offence, but also that your hearts be kept constantly burning with love to God, to the Lord Jesus Christ, and to the souls of men. In order to this, you will be much in the exercise of devotion; in reading, meditation, and prayer; you will be religiously observant of all the precepts, ordinances, and instructions of the Gospel; and you will *exercise yourselves to have always consciences void of offence, both towards God, and towards men. Keep under your bodies, and bring them into subjection. Keep your hearts with all diligence. Live by faith in Christ Jesus. Walk before God and be perfect.*

"2. *Have fervent charity among yourselves.* Let there be no *strife among you, which of you shall be accounted the greatest: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.* Ye have *one Master, even Christ; and all ye are brethren.* Be watchful over one another, *in the spirit of meekness; and provoke one another only to love and good works.*

"3. The Christian Missionaries of every Protestant denomination, sent from Europe to the East, you will regard as your brethren; the servants of the same Master, and engaged in the same work with yourselves. With them your only competition will be, who shall display most of the spirit, and do most for the honor of Christ; with them you will be ready to cultivate the best understanding, and to reciprocate every Christian and friendly office; and with them you will cheerfully co-operate, as far as consistently you can, in any measure for the advancement of the common cause. However it may be with others, let it never, dear Brethren, be your fault, if among the converts to Christianity in the East, every one shall say, *I am of Paul, and I of Apollos, and I of Cephas, and I of Christ;* but remember there is *one body and one Spirit, even so believers are all called in one hope of their calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all.*

"4. Wherever your lot may be cast, you will withhold yourselves most scrupulously from all interference with the powers that be; and from all intermeddling with political concerns. You will sacredly remember who has said, *Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Render unto all, therefore, their dues: tribute to whom tribute is due; custom, to whom custom: fear, to whom fear; honor, to whom honor. Submit yourselves to every ordinance of man for the Lord's sake.*

"5. *As much as in you lies live peaceably with all men.* You go, dear Brethren, as the messengers of love, of peace, of salvation, to people whose opinions and customs, habits and manners, are widely different from those, to which you have been used; and it will not only comport with the spirit of your mission, but be essential to its success, that, as far as you can, you conciliate their affection, their esteem, and their respect. You will, therefore, make it your care to preserve yourselves from all fastidiousness of feeling, and of deportment; to avoid every occasion of unnecessary offence, or disgust to those among whom you may sojourn; and in regard to all matters of indifference, or in which conscience is not concerned, to make yourselves easy and agreeable to them. In this, as well as in most other things, you will do well to hold in view the example of Paul, the first and most distinguished missionary to the heathen; who, *though he was free from all, yet made himself servant unto all, that he might gain the more; and became all things to all men, that by all means he might gain some.* When you behold the superstitions and abominations of the heathen, your spirits, indeed, *will be stirred in*

you, and you will be very jealous for your God and Saviour. But even then, you will take heed that your zeal be according to knowledge, and tempered with the meekness of wisdom. In all things, it will behove you, dear Brethren, *to be harmless and blameless, the children of God without rebuke*; to show to the Gentiles the excellent character of the religion of the Gospel, and to let them see in you a living example of "whatsoever things are true, of whatsoever things are honest, of whatsoever things are just, of whatsoever things are pure, of whatsoever things are lovely, of whatsoever things are of good report."

"6. From the best views, which we have been able to obtain, our present desire is, that the seat of this Mission should be in some part of the empire of Birman. After your arrival in India, however, you will make it an object to avail yourselves of information relating to that empire, and also relating to other parts of the East; and after due deliberation, you will be at your discretion, as to the place where to make your station. It will also in a similar manner, rest with you to determine, whether the great object of the mission will probably be best promoted, by your residing together in one place, or by occupying separate stations. In regard to those very important points, however, it is expected that you will act with unanimity; certainly, that you act only with a due regard each to the views and feelings of the rest, to our known desire and expectation, and to the essential interests of the Mission.

"You will perceive, dear Brethren, the very urgent importance of observing strict economy, in regard both to your time and expenditures.—You will therefore make it your care to get to the field, or fields, of your labors, as soon and with as little expense as possible.

"7. For yourselves and for the object of the mission, it will be important that you adopt, as early as possible, some plan of polity, or social order. The office of presiding in your little community should, for very obvious reasons, we think, be held in rotation. You will have a treasurer, and a secretary or clerk, that your financial concerns may be conducted, and the records of your proceedings kept, with regularity and correctness. The rules and regulations which you adopt, you will transmit to us for our consideration. Of the journals of the mission, also, to which you will pay very particular attention, and in which you will regularly note whatever may be interesting to you, or to us, you will, as often as convenient, transmit to us copies.

"8. No time should be lost in forming yourselves into a church, according to the order divinely prescribed, that you may attend in due form upon the worship and ordinances of Christ's house. This will be of great importance, both to yourselves, and to the people among whom you dwell. The ordinance of the Lord's supper should be administered, we think, as often at least, as once in every month; and you will freely reciprocate the privilege of communicating in this ordinance with other Christians in regular church standing.

"In all places, and especially among people superstitiously observant of their own sacred times and seasons, a very exemplary observance of the Sabbath is of the very first importance to Christianity. This, dear Brethren, you cannot too deeply feel; and it will be your care that Pagans shall not have occasion to say, or to think, that Christians have no reverence for the ordinances of their God. It is by their eyes, not less than by their ears, that you are to gain access to their hearts. In regard, also, to the time of beginning the Sabbath, you will perceive it to be not of little consequence, that you be conscientiously agreed.

"9. The great object of your Mission is to impart to those who sit in darkness, and in the region and shadow of death, the saving knowledge of Christ. In order to this it will be a matter of primary attention to make yourselves acquainted with the language of the people, with whom you are to converse, and to whom you are to preach. You will not, however, neglect any opportunity or means of doing them good, even before

you can use their language; but you will give yourselves wholly to your work, and use all care that you *run not in vain, neither labor in vain*. The deplorable ignorance of the poor heathen will constantly be in your minds, and deeply affect your hearts. To them you are to make known the words by which they and their children may be saved. To them you are to teach, *not the commandments, or the dogmas of men*; but the pure doctrines of the Gospel, drawn directly from the Scriptures of truth. You will most religiously beware of that *philosophy, and vain deceit, which is after the tradition of men, after the rudiments of the world, and not after Christ*; and avoid questions and strifes of words, whereof come envy, strife, revilings, evil surmises, and perverse disputings of men of corrupt minds.

"In teaching the Gentiles it will be your business, not vehemently to declaim against their superstitions, but in the meekness and gentleness of Christ, to bring them as directly as possible to the knowledge of divine truth. It is the truth, THE TRUTH AS IT IS IN JESUS, which is *mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing, which exalteth itself against the knowledge of God*; and bringing every thought into captivity to the obedience of Christ. So far as the truth has access, so as to produce its effect, the errors, and superstitions, and vices of Paganism will fall of course. You will beware of the rock on which Missionaries have too often split; and not at once advance upon the uninstructed with things beyond their power to understand. Beginning with the *first principles* of the doctrine of Christ, you will proceed in your instructions gradually, with patience and wisdom; feeding the people with milk, until they have strength to bear meat. And for their good unto salvation, it will be your delight, as it will be your duty, to be *instant in season, and out of season*; to be *their servants for Jesus' sake, and to spend and be spent*.

"10. If God in his infinite grace, prosper your labors, and give you the happiness to see converts to the truth, you will proceed in regard to them, at once with charity and with caution. You will allow sufficient time for trial, and for the reality of conversion to be attested by its fruits; that, as far as possible, the scandal of apostasy may be prevented. You will admit none as members of the church of Christ, but such as give credible evidence that they are true believers; and none to the ordinance of baptism, but credible believers and their households. The discipline of Christ's house, you will charitably and faithfully observe.

"11. As in Christian lands, so in all lands, the hope of the church is principally from the rising generation. Youth and children, therefore, will be the objects of your very particular solicitude and attention; and no pains will be spared either by yourselves, or by our dear sisters, your wives, for their Christian education.

"12. It will be your desire, as it is ours, to lighten as much as possible the expenses of the Mission; that by the pious liberalities of this country, your establishment may be enlarged, and other missions supported. So far, therefore, as you can consistently with your missionary duties, you will apply yourselves to the most eligible ways and means of procuring a support for yourselves and families, agreeably to the example of European missionaries and even of the apostles.

"Dearly beloved Brethren,

You cannot but be sensible of the vast responsibility under which you are to act. You are made a spectacle to God, to angels, and to men. The eyes of the friends, and of the enemies of Christ and his cause will be upon you. You are the objects of the prayers, and of the hopes, and of the liberalities of many. On your conduct in your mission, incalculable consequences, both to the Christian and to the Pagan world, are depending. *Be strong in the Lord and be faithful. Count not even your*

lives dear unto yourselves, so that you may finish your course with joy, and the ministry which you have received of the Lord Jesus, to testify the Gospel of the grace of God. With fervent prayers for your safety, your welfare, and your success, we commend you, dear brethren, to God, and to the word of his grace.

A true Copy from the Records of the Prudential Committee.

Attest,

SAMUEL WORCESTER,

Clerk of the Prudential Committee.

SALEM, February 7, 1812.

PECUNIARY ACCOUNTS OF THE BOARD.

The American Board of Commissioners, in account current with their Prudential Committee, Dr.

To cash paid out during the year which preceded the annual meeting in September 1811, (there being no Treasurer,) for the following purposes, viz.

Expenses of Mr. Judson's voyage to England, in the winter of 1811,	\$ 409,33
Travelling expenses of the members of the Board, in attending the annual meeting,	103,75
Expenses of entertainment during the meeting,	17,80
Travelling expenses of Messrs. Judson and Nott, in attending the annual meeting,	23,00—555,88
To balance since accounted for to the Treasurer;	843,64
	\$ 1,399,52

Contra Cr.

By cash received as donations to the Board, before Sept. 18, 1811,	\$ 1,375,96
By interest on a donation to the permanent fund,	10,20
By a premium of 5 per cent. on a bill of exchange for	\$ 267,22—13,36
	\$ 1,399,52

The American Board of Commissioners, in account current with Jeremiah Evarts, their Treasurer, Dr.

To cash paid in conformity to orders, from No. 1. to No. 22, inclusive, signed by the clerk of the Prudential Committee, between the annual meeting in Sept. 1811, and the passing of the Act of Incorporation, June 20, 1812, viz. for,

Expenses incurred in the prosecution of the objects of the Board,	\$ 9,327,04
Payment of money borrowed,	360,00—9,687,04
To losses by counterfeit money received in donations,	12,33
To balance carried to new account,	9,699,37
	4,091,63
	\$ 13,791,00

Contra Cr.

By cash remaining in the hands of the Prudential Committee, at the annual meeting in 1811, and since accounted for to the Treasurer, \$ 843,64

By cash borrowed by the Prudential Committee in Feb. 1812, 360,00

By cash received in donations between the annual meeting in Sept. 1811, and June 20, 1812, viz.

From individuals, as by Statement A, \$ 6,886,76

From Foreign Mission Societies, as by Statement B, 3,858,23

From other Charitable Societies, as by Statement C, 167,77

Aggregate of contributions in ecclesiastical societies, churches and congregations, as by Statement D, 1,674,60—12,587,36

\$ 13,791,00

The Board, in account with the Treasurer, Dr.

To cash paid in conformity to orders, Nos. 23 and 24, signed by the clerk of the Prudential Committee, between June 21, and Aug. 31, 1812, \$ 211,31

To a counterfeit bill received in a donation, 8,00

To balance carried to new account, 5,252,46

\$ 5,471,77

Contra Cr.

By balance brought to new account, \$ 4,091,63

By cash received as interest on a part of the permanent fund, 14,10

By cash in donations received between June 20, and Aug. 31, viz.

From individuals, 558,16

From Foreign Mission Societies, 620,00

From other charitable Societies, 175,38

Contributions from churches and congregations, 12,50—1,366,04

\$ 5,471,77

The amount of donations in the account, which was closed June 20, 1812, is, \$ 12,587,36

— in the account which was closed Aug. 31, 1,366,04

\$ 13,953,40

A STATEMENT OF THE EXPENDITURES OF THE BOARD IN WHICH THE DIFFERENT KINDS OF EXPENSE ARE CLASSED TOGETHER.

The payment of the sums here specified was authorized by orders of the Prudential Committee from No. 1 to No. 22, inclusive. It was thought preferable to publish the expenses in this way, rather than to give the accounts at large under their several dates, as the reader may now see at one glance the amount expended for each particular object.

The remainder due on the expenses of Mr. Judson's voyage to Europe, \$ 118 00

Expense of journeys in Jan. and Feb. 1812, preparatory to the embarkation of the missionaries, viz.

— of Mr. Nott and his wife, \$ 92 62

— of Mr. Newell, 46 17

— of Mr. Rice, 50 50

— of Mr. Hall, 86 00—275 29—393 29

Outfit of Mr. Judson,	339 01
— of Mr. Nott,	341 63
— of Mr. Newell,	312 34
— of Mr. Rice,	381 52
— of Mr. Hall, (including a considerable sum for surgical instruments, medicines, &c. the exact amount of which cannot be ascertained,)	476 25--1,850 75

Expense of Mr. Newell's first journey to Philadelphia, for the purpose of attending medical lectures, in 1811,

	\$ 26 38
— of Mr. Hall's,	26 00—52 38

Expenses incurred by Mr. Newell, while attending medical lectures both in Boston and Philadelphia, \$ 271 96

— by Mr. Hall,	184 00—455 96—508 34
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Expenses of medical and other books purchased by Mr. Newell and Mr. Nott in Boston,

— of medicines, surgical instruments, &c. by Mr. Newell at Salem,	67 90
	161 19

— of medical books, surgical instruments, &c. by Mr. Hall, beside those above referred to,

98 78—327 87

Expenses of the passage of Messrs. Nott, Hall, and Rice, and the wife of Mr. Nott, from Philadelphia to Calcutta,

— of the passage of Messrs. Newell and Judson, and their wives from Salem,	1,000 00
	1,200 00

— of conveniences during the passage, principally under the care of Robert Ralston, Esq. of Philadelphia,

132 30—2,332 30

Salaries of the brethren advanced to them in specie for one year and eighty-three days, to be computed from their arrival in India,

3,552 78

Total expenses on account of the mission to the East, between Sept. 18, 1811, and June 20, 1812,

8,965 33

Expenses incurred by Messrs. Warren and Richards, while attending medical lectures under the direction of the Board,

86 10

Travelling expenses, &c. of Mr. Frost, Mr. Rich, and others, while soliciting donations, by direction of the Prudential Committee,

160 41

Travelling expenses of the Corresponding Secretary, in attending the first meeting of the Board,

20 00

Cash paid out by the Corresponding Secretary and Treasurer, for stage-fare, and other necessary expenses, while transacting the business of the Board, and attending the Legislature on the subject of the Act of Incorporation,

29 68—49 68

Expense of printing 1500 copies of the Address

25 00

Postage of letters paid by the Treasurer,

4 79

— by the Corresponding Secretary,

5 02—9 81

Account books, stationary, and printed receipts, procured by the Treasurer and Corresponding Secretary,

23 49

Discount on unbankable bills,

5 54

Transportation of dollars, truckage, &c.

1 68

Total expenditures between Sept. 18, 1811, and June 20, 1812,

\$ 9,327 04

The following supplementary account of expenses authorized by orders (No. 23 and 24,) of the Prudential Committee, brings down the account of expenditures to Aug. 31, 1812; viz.

Expenses discharged by the Board toward the education of Mr. Eleazer Williams,	150 00
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Travelling expenses of Mr. Williams on a journey to Lower Canada,	30 00—180 00
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Cash paid by the Treasurer and a member of the Board, for stage-fare and other necessary expenses, while transacting the business of the Board,	11 60
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Printing the Act of Incorporation,	6 50
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Trunk for safe keeping of papers and books of the Treasurer,	6 00
--	------

Postage of letters,	5 36
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Stationary,	60
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Legal Instruments to secure a donation, according to the wishes of the donor,	1 23—31 31
---	------------

\$ 211 31

Aggregate of expenditures authorized by orders of the Prudential Committee from No. 1. to No. 24. inclusive,	9,538 35
--	----------

Lossess by counterfeit money received in donations, as above stated, § 12, 33 and § 8,	20 33
--	-------

Total § 9,558 68

It will be recollected, that the annual salary voted to a married missionary is \$666,66, and to an unmarried missionary \$444,44, which are the sums allowed by the London Missionary Society to their missionaries. The outfit voted was the same as a year's salary. The aggregate of the outfits, (including some expences for medicines, &c.) as actually paid, is, therefore, \$1,037, 14 less than was authorized by the vote of the Board. This difference is imputable to two causes: first, the funds of the Board were scanty at the time the outfits were made up: and, secondly, the parents and other friends of the missionaries, and particularly of their wives, partly furnished them with such articles as were suited to their arduous undertaking.

The apparent inequality of the outfits is accounted for in this manner: After the missionaries were partially furnished from their own resources, or by their particular friends, each one gave an estimate of such articles as he deemed necessary to complete his outfit. These articles, having been approved by the Prudential Committee, were purchased.

The donations devoted to form a permanent fund already received by the Board amount to §756; and those devoted exclusively to the translation of the Scriptures amount to §394, 81.

DONATIONS TO FOREIGN MISSIONS.

Sept. 3, 1812. From William Ripley, Esq. of Cornish, (N. H.)	\$ 10 00.
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15. From the Female Foreign Mission Society of New Haven, (for missions) § 13 51—For translations § 5	18 51
---	-------

Carried forward,	\$ 28 51
------------------	----------

	Brought forward,	28 51
From the Female Foreign Mission Society in Stepney, Wethersfield, by the hands of the Rev. Calvin Chapin, (towards a permanent fund,) - - -		20 00
16. By the hands of the Rev. Dr. Lyman, from the Foreign Mission Society of Northampton and the neighboring towns, - - -	200 00	
From individuals in Goshen, (Mass.) - - -	29 30—229 30	
By the hands of Gen. Huntington, from the Female Cent Society in North Preston, (towards translations) - - -	30 00	
From a friend to missions in New London, - - -	50 00	
From young ladies in New London, - - -	5 00—85 00	
17. From Mrs. Eliza Hooker, of Farmington, by the hands of the Hon. John Treadwell - - -	5 00	
19. From Miss L. W. - - -	2 00	
From Deacon Williams of Exeter, (N. H.) - - -	2 00	
22. From individuals in Hanover, (Mass.) remitted by Deacon Joseph Brooks, - - -	13 00	
25. From Mr. John Tucker of Norfolk, (Vir.) by the hands of William Maxwell, Esq. - - -	5 00	
From a parishioner of the Rev. Cornelius Waters, - - -	3 00	
28. From the Foreign Mission Society of Newark, (N. J.) remitted by the Treasurer to the Rev. Dr. Worcester, - - -	400 00	
From females in Newark, remitted by the Treasurer of the Foreign Mission Society of Newark, - - -	168 25—568 25	
Oct. 1. From the Foreign Mission Society of Boston and the vicinity, - - -	15 00	
5. From a friend to missions, by the hands of Professor Adams of Dartmouth College, - - -	6 00	
9. From individuals in Spencer, (Mass.) by the hands of the Rev. E. Rich, - - -	15 87	
From a friend of missions in Wrentham, by the hands of the Rev. E. Rich, - - -	1 00	
10. From Henry Phillips, Esq. of Exeter, (N. H.) by the hands of the Rev. Dr. Morse, - - -	10 00	
15. From subscribers in Plainfield, (Mass.) by the hands of Deac. James Richards, - - -	18 75	
From females in Plainfield, by the same hands, - - -	8 00—26 76	
16. Remitted by the Rev. Experience Porter of Beichertown, viz. from Jonathan Dwight, (for the translations,) - - -	7 00	
Nathaniel Dwight, \$5—A friend to missions, \$5 06 - - -	10 06	
From others in that town, - - -	7 04	
A contribution in the congregation, - - -	21 90	
From Betsey M. Tryon of New Lebanon, (N. Y.) - - -	5 00 51 00	
Remitted by the Rev. Dr. Lyman, viz. from a Female Charitable Association in New Canaan, (Con.) by the hands of Mrs. Sarah Bonney, - - -	30 00	
From individuals in Norwich, (Mass.) - - -	14 00	
From a friend of missions in Scipio, (N. Y.) - - -	5 00	
From Josiah Dwight, Esq. Treasurer of the Foreign Missionary Society of Northampton and the neighboring towns, - - -	344 95—393 95	
17. From a subscriber to the Panoplist, - - -	10 00	
19. From Mrs. M. Burgess of Providence by the hands of Capt. William Peabody, - - -	10 00	
	\$ 1,500 63	

OHIO BIBLE SOCIETY.

Address, Constitution and Subscription-Proposal

Of the OHIO BIBLE SOCIETY, presented to the well-disposed of every denomination.

WHEN we reflect on the exertions made in Europe and America to spread the gospel of the Redeemer and on the success that has crowned such endeavors, and also on the peculiar want of the scriptures in our new settlements ; and whereas nothing has yet been done on the Western side of the Allegany mountains to relieve such want ; We, the subscribers, feeling our hearts moved within us to attempt something for the supply of the destitute of our western country, do hereby form ourselves into a society for that purpose, agreeable to the Constitution hereunto subjoined.

As this is not to build up a sect or party, but to promote the interest of the Redeemer's kingdom ; we do hereby invite all the well-disposed to unite with us in this benevolent attempt.

CONSTITUTION.

ARTICLE I. This Society shall be known by the name of *The Ohio Bible Society*.

Art. II. The great object of this Society, shall be to distribute the scriptures in the versions in common use among the Protestants, without note or comment.

Art. III. The officers of this Society shall consist of a President, Vice-President, Treasurer, Secretary and a board of Trustees, to be chosen from among the members, and shall not be less than five nor more than twenty.

SECTION 1. It shall be the duty of the President to preside in all meetings ; and in his absence, the Vice-President. The President shall be, *ex officio*, a member of the board of Trustees ; and shall call a special meeting of the society, at the request of twenty members ; or may, at his discretion.

Sect. 2. It shall be the duty of the Secretary to keep a record of all the transactions of the Society ; and under the direction of the Trustees, shall correspond in their name.

Sect. 3. It shall be the duty of the Treasurer to receive all monies and dispose of them agreeable to the order of the Trustees, and make report annually of the state of the funds.

Sect. 4. It shall be the duty of the Trustees to procure bibles and testaments that combine plainness with cheapness, and superintend the distribution of them. It shall also be their duty to collect subscriptions and transmit them to the Treasurer ; seek out the destitute and supply them, according to the object of the Society. A majority of the Trustees shall constitute a quorum.

Art. IV. Any person may become a member of this Society by subscribing the Constitution and paying annually not less than one dollar ; or, by paying twenty, shall be considered a member for life.

Art. V. This Society shall meet annually on the first Wednesday of November, at such place as shall be agreed on at the annual meeting immediately preceding. Notice shall be given of the time and place of each annual or special meeting, in one of the Marietta, Zanesville, Chillicothe and Cincinnati papers, by the President, thirty days before such

meeting : provided, however, that the next meeting of the Society shall be on *the first Wednesday of November 1813.*

Art. VI. No officer of this Society shall receive any pecuniary compensation for his services.

Art. VII. All the officers of the Society shall be chosen by ballot at their annual meeting, by a majority of the members present, personally or by proxy.

Art. VIII. No amendment of this Constitution shall be made without the concurrence of two thirds of the members present, at an annual meeting ; and the proposal for such amendment shall be made known to the Society at the annual meeting next preceding that, in which the decision is to be made.

At a meeting in Marietta, (O.) Oct. 22, 1812, the preceding Constitution was read and subscribed by a respectable number from that and the adjacent towns ; after which, they proceeded to choose Officers for the ensuing year, and the following gentlemen were chosen :—

Gen. RUFUS PUTNAM, *President.*

Rev. LYMAN POTTER, *Vice-President.*

Rev. SAMUEL PRINCE ROBBINS, *Secretary.*

DAVID PUTNAM, Esq. *Treasurer.*

The following gentlemen were elected Trustees :—

Rev. LYMAN POTTER,

Rev. STEPHEN LINDSLY,

Rev. TIMOTHY HARRIS,

Rev. SAMUEL P. ROBBINS,

Deac. JOSEPH SPENCER,

Deac. BENJAMIN MILES,

} Trustees.

N. B. A sermon to be preached at each annual meeting of the Society.

The next meeting of the Society, to be holden at Marietta, Nov. 3, 1813.

CIRCULAR.

“ Where there is no vision, the people perish.” “ Thy word is a lamp unto my feet, and a light unto my path.” OLD TESTAMENT.

“ Never man spake like this man.” “ Who hath brought life and immortality to light through the gospel.” NEW TESTAMENT.

To all the well disposed of every religious denomination :

BRETHREN AND FRIENDS,

The BIBLE may, perhaps, with no impropriety, be called an *Epistle* from heaven to earth ; containing intelligence equally and infinitely interesting to all the human family. We are commonly very eager and engaged to read, when we receive letters from earthly friends ; though, frequently, they contain nothing of great importance. How much more engaged, then, should we be to open and read *this* epistle from a divine and heavenly Friend—as we might reasonably expect to find it containing (as it does) information of the utmost consequence ! For, does it not make known to us *the only way to eternal life* ; which is to *understand its great truths, believe its instructions and obey its precepts* ?—And, a more perfect system of divine knowledge and moral virtue never was formed and presented to man than that, found in this heavenly communi-

cation—the word of God. The truths and instructions it exhibits, so important to be known and believed in order to the practice of sound morality, are what the darkness of the heathen world was unable ever to discover. For, said the wisest among them, “Ye may give over all hopes of mending men’s lives for the future, unless God be pleased to send a teacher from heaven to instruct you.” With *emphatic* propriety, then, may it be termed, “A *light*, shining in a dark place.” For, wherever it is enjoyed, the darkness of ignorance and superstition is dissipated, lusts and corruptions in a great measure restrained, and the cause of piety and virtue advanced ;—the mind, also, ennobled, enlarged and enriched with suitable and exalted conceptions of God, of his providence, and of the wonders of his grace. And, what book is more salutary in its effects? In distinction from all others, it is calculated to awaken the guilty, to reform the vicious, to reclaim the backslider, to comfort the believer under all circumstances of life, and even in death, to inspire him with pleasing and well grounded hopes of everlasting felicity beyond the grave. And if such be its peculiar utility and excellence ;—if guided by this directory, it will infallibly lead us to Jesus, the author of all consolation ; and, finally, to the inheritance which he has purchased ;—what *obligations* are we under, from the laws of benevolence, to give it “ free course” among our fellow-creatures ; and particularly to circulate it among the poor of our own country—*thousands* of whom are destitute of this only sure guide to eternal life !

Is not the soul of infinite worth ? And, does not that “ faith,” which is necessary to its salvation “ come by hearing ?” And “ how can they believe in him of whom they have not heard ;” and in those things which his word reveals respecting him, if they have not the *means* of knowing them ? And, how can *Christians* who are destitute of these means, (being unable to furnish themselves with them,) “ grow in grace ;” to which, growth in knowledge is absolutely necessary ?—By giving such the word of truth, therefore, we shall be the means of furthering the salvation of *their* souls.

Impressed with considerations like these, the friends of religion in *Europe* are now exerting themselves for the more general diffusion of religious instruction and knowledge among the poor and destitute of their own country, through means of a more extensive circulation of the holy Scriptures ; and thus feeding their hungry with this bread of life. And, why should *we* be supine, as it respects engaging in the same pious undertaking ? Why should we remain practically unmindful of the famishing poor of *our* country ?—Blessed be God, the hearts of some in *America* have been already stirred up to engage in this great and good work. And the success which has attended their exertions has been viewed as a ground of encouragement to us, in this *Western* country, to engage in the same benevolent attempt.—Accordingly, a *Bible Institution* is now formed in this State, for the purpose of raising a fund for purchasing and charitably distributing to the destitute “ the words of eternal life.”—This, brethren and friends, is the sole object of the Society which now addresses you ; an object which, we think, deserves the *marked* attention of every well-wisher to immortal souls. And for this sole purpose, we solicit your aid, by the various talents which your Lord has committed to you for use ; promising as stewards of his property, *fidelity* in the great work assigned us, and prescribed by the Constitution with which this will be accompanied. And, we beseech you, brethren, that while, through your charity, you are bestowing this inestimable treasure upon multitudes who would otherwise pass through this their only probation and die without possessing even the *means* of a saving acquaintance with “ the Lord that begett them ;” you would not forget to accompany the gift with fervent *prayer* that the saving influences of the Divine Spirit might accompany it for their awakening, conviction, conversion and everlasting salvation. By thus harrowing in the seed sown, you may expect in due time,

that the harvest will be glorious ; and multitudes will arise and call you blessed. By thus " casting this bread " of life " upon the waters," you may expect " after many days, to find it," to the joy of your heart, and to the rejoicing of all those to whom you shall have been the instruments of saving good. And Oh, how unspeakably blessed to hear, at last, in consequence of thus doing, that approving declaration, " Inasmuch as ye have done it unto *one* of the least of these my brethren, ye have done it unto me !"

In the name and behalf of the Ohio Bible Society,

SAMUEL P. ROBBINS, *Secretary.*

*Revival of Religion in Bristol,
(Rhode-Island.)*

.....

Letter to the Rev. John Stanford.

Philadelphia, Oct. 5, 1812.

MY DEAR SIR,

HAVING been requested, when in New-York, to give a brief account of the late wonderful work of God, at Bristol, Rhode-Island, I embrace my first leisure moments, with a view of gratifying you, and our other pious friends, in your great metropolis. While I was on a visit to my beloved connexions in Newport, Rhode-Island, on the 24th of August last, the surprising information reached that town, that on a few days preceding, there was a most astonishing display of Jehovah's power, among the inhabitants of Bristol, distant from Newport about 15 miles. Bristol is a gay and prosperous town, and it gives me pain to add, agreeably to report, was rather an unusually wicked one, being a noted place for dealing in " the souls of men," or in carrying on the African Slave-Trade, in defiance of the laws of God and the nation. In it are four religious denominations of Christians, the Episcopalian, the Congregationalist, the Baptist, and the Methodist. On all these congregations, at one, and nearly the same time, as it was mentioned to me and others, the Spirit of the Lord was poured out in such wise, as to baffle all description, either verbally, or by writing. The whole town was apparently paralyzed, and business in general suspended for several days. The entire subject of conversation in the family, on visits, in the streets, and at the corners of the same, was a-

bout *another* and a *better* world !— The young, the middle aged, and the aged, were all equally concerned, and feelingly anxious about the salvation of their souls. Children of 8 years up to persons of 70. Both sexes, the gay and fashionable of each, as well as of the other classes, were equally wrought upon. All political conversation for a time ceased, and instead of the continual inquiry, *What is the news ?* the more important one was asked by hundreds, *What shall we do to be saved ?*

Prayer meetings, conference meetings, and public preaching meetings, were kept up and attended from house to house, and from church to church, throughout every day in the week, commencing at an early hour in the morning, and holding with short intermissions, till late at night. Rooms which had been devoted to parties of worldly pleasure, and carnal amusements, were converted into religious or devotional apartments, and thronged with spiritual worshippers. The different societies of Christians already mentioned, instantaneously harmonized, and cordially as one family, approached the throne of grace in company.— The ministers of Jesus, in that and all the neighboring towns, who now visited them in quick succession, found full and constant employment, insomuch that during the first week of this remarkable revival, time could scarcely be arrested for the partaking of necessary food, or refreshment by sleep ! On Lord's day, September 6th, after preaching twice in the town of Warren, and administering the Lord's Supper, a Christian friend conveyed me to Bristol, to preach in the evening, in the Baptist tabernacle: the place

was small, but crowded; and although there had been preaching there throughout the whole day, and in all the other Christian Societies, yet at the close of our religious exercises, the people were unwilling to retire. A brother minister, several private professors, and myself, were all separately addressed by numbers of the hearers; some inquiring after the great salvation, and others with joy on their countenances, expressing deliverance by grace! The next morning, at six o'clock, we held a prayer meeting in the tabernacle; those who were engaged, appeared to pray *indeed*! That day was fully employed, in visiting, and being visited, with a view, by God's blessing, of affording directions to those who were convinced of sin, and in encouraging such who had found the LORD'S Christ, to perseverance. In the course of the day, I was affectionately solicited both by the Episcopalians and Congregationalists, to preach in their respective houses. Having been previously engaged for the Episcopal Church, we had in the evening a full, an attentive, and truly solemn assembly. There were various meetings besides, on the same evening. We may indeed say, "What hath God wrought?" "Not unto us, O Lord, not unto us, but unto thy name, give glory, for thy mercy, and for thy truth's sake." Many additional particulars might be given, if the limits of a letter permitted, but I must, though reluctantly, desist.

At Providence, Rhode Island, New Town, Barnstable, Harwich, and other places in Massachusetts, and in the District of Maine; the LORD our God was riding forth in the Gospel Chariot, conquering, and to conquer! At Harwich, two or three vessels were ready to sail on a fishing voyage; it was proposed previous to their leaving the Port, that all the concerned should kneel down on the beach and go to *prayer*! The request being complied with, such was the power of the Holy One of Israel upon them, that when they arose they agreed unanimously for that time, to postpone their voyage, and to return to their fami-

lies; the result was, that forty of their number, by the last accounts, had experienced the regenerating influences of the Holy Ghost, and had publicly made profession of their faith in the Lord Jesus Christ. Oh, my brother, let us wrestle with heaven for the peace and growing interest of our beloved Jerusalem, they shall prosper who delight in her:

Affectionately yours in a precious Redeemer,

WILLIAM ROGERS.

Genesee Missionary Society,

THE third annual meeting of the GENESSEE MISSIONARY SOCIETY, was holden at the meeting-house, in East Bloomfield, on the 13th Oct.—The officers for the ensuing year are—

President.—Rev. David Tuller of Bloomfield.

Vice-President.—Colonel Samuel S. Haight, of Bath.

Secretary.—Rev. James H. Hotchkiss, of Pulteney.

Treasurer.—Henry A. Townsend, Esq. of Bath.

Trustees.—Rev. Aaron C. Collins, of Honeoye; Rev. Oliver Ayer, of Bloomfield; Rev. Joseph Merrill, of Gorham; Rev. Allen Hollister, of Riga; Elias Hopkins, Esq. of Bath; Capt. Joel Pratt, of Pulteney; Elisha Parrish, Esq. of Bristol; Capt. Timothy Buell, of Bloomfield.

This Missionary Society is yet in its infancy; but appears to be rising in importance. The funds consist wholly of donations from charitable individuals and societies. Among the donations on the last year, we notice, with peculiar satisfaction, the following, from several associations of females denominated

Cent Societies, viz.:

From the Female Cent Society in the eastern district of Marcellus,	\$ 21 00
From the Female Cent Society in Prattsburgh, (town of Pulteney,)	9 25
From the Female Cent Society in Bath,	72 86
From the Female Cent Society in East Bloomfield,	59 00

Donations to the Society will be thankfully received by any of its officers, and applied faithfully for the purpose of disseminating the Christian knowledge in the new settlements in the western country.

INSTALLATION.

ON Wednesday the 14th of October last, the Rev. JOHN ELY was installed over the Church at North Bristol, in Guilford. The exercises on the occasion were in the following order: The introductory prayer was made by the Rev. David Smith, of Durham; the sermon was preached by the Rev. John Elliot, of East Guilford, from Isa. vi 8.; the installation prayer was made by the Rev. James Noyes, of Wallingford; the chage was given by the Rev. Matthew Noyes, of Northford; the right-hand of fellowship, by the Rev. Aaron Dutton, of Guilford; the concluding prayer was made by the Rev. Saul Clarke, of East Haven.

During the whole of the solemnity, a numerous audience listened with an attention which indicated a devout respect for religious order.—Excellent music, instrumental with vocal, heightened the pleasure of the scene; and seldom has there been more cause for pious joy on a similar occasion in the vicinity than there was in beholding this flock, which had long been without a shepherd, re-settled in peace and unity, with hopeful prospects.

ORDINATION.

ON the first day of October last, the Rev. WILLIAM BELDEN was ordained to the work of the Gospel Ministry, in the Ecclesiastical Society of Greenfield, in this State.

The Rev. Mr. Haight, of Wilton, made the introductory prayer; the Rev. Mr. Waterman, of Bridgeport, preached the sermon; the Rev. Dr. Lewis, of Greenwich, made the consecrating prayer; the Rev. Dr. Rip-

ley, of Greens-farms, gave the charge to the Pastor; the Rev. Mr. Humphrey, of Fairfield, gave the right-hand of fellowship; the Rev. Mr. Smith, of Stamford, gave the charge to the Church and Congregation; and the Rev. Mr. Noyes, of Weston, made the concluding prayer.

The exercises were performed in the presence of a very numerous and attentive audience, and were, without an exception, solemn, pertinent, and evangelical.—The unanimity which prevailed in all the proceedings, both of the Society and the reverend council, in relation to the above event, could not fail to fill with gladness the heart of every friend to the cause of the divine Redeemer.

OBITUARY.

DIED at Providence, (R.I.) Hon. DAVID L. BARNES, aged 52; Judge of the District Court, for the District of Rhode Island. Harv. 1780.

On Sullivan's Island, (S. C.) Hon. RALPH IZARD, aged 61; late member of Congress from South Carolina.

In Marlborough district, (S. C.) Rev. JOSHUA LEWIS, aged 64.

At Bath, (N.Y.) Rev. JOHN NILES, pastor of the Church in that town.

At Charleston, (S. C.) AMOS NORTHROP, Esq. late of New Haven. Yale, 1804.

At New York, JOHN KEMP, L. L. D. F. R. S. aged 50, professor of Mathematics and Natural Philosophy in Columbia College.

In Bethlem, Rev. DAVID SUTTON, aged 82.

In Burlington, Rev. JOSHUA PERRY, late pastor of a church in Hamden. Yale, 1775.

In Scituate, (Mass.) Hon. NATHAN CUSHING, aged 70.

In Providence, (R. I.) Col. JEREMIAH OLNEY, aged 63: The companion in arms of the immortal Washington, his deeds of valor were too numerous and splendid to be recorded in an obituary.

1812. *Donations to the Missionary Society of Connecticut.*

Nov. 5	From a female Friend of Missions of Cheshire,	-	\$ 7 00
Dec. 2.	From Orange Lyman, collected in new settlements,	-	1 25
			\$ 8 25

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